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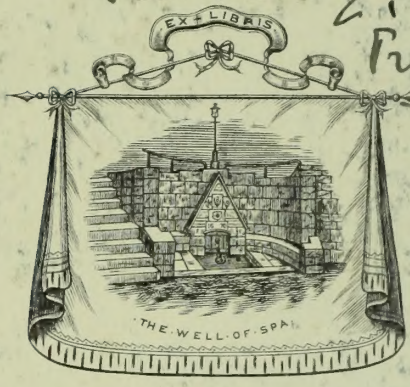

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The Churches of Aberdeen

Historical and Descriptive

BY

ALEXANDER GAMMIE

1921 – Left Aberdeen, 30 Rosebery Street for Glasgow

ABERDEEN
ABERDEEN DAILY JOURNAL OFFICE
1909

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PREFACE

THE publication of this work has been undertaken in response to numerous and repeated requests. The substance of it appeared originally in a series of articles in the *Evening Express* from 1904 to 1906, but much additional information has been included, and the matter has been revised to the present date and largely recast. While the chapters are therefore to a considerable extent different from what appeared in the Press, it has been deemed advisable to adhere—even at the risk of some repetition—to the idea originally in view of making each separate chapter or history complete in itself.

It is hoped that the volume may meet with acceptance from the wide circle, both at home and abroad, who have expressed the wish for its appearance, and that it may be found to fill a useful place, hitherto unoccupied in the ecclesiastical annals of Aberdeen, by supplying a record of the origin and history of each individual congregation and sect in the city.

I have to express my best thanks to Mr. Robert Anderson, Editor, *Aberdeen Daily Journal*, who kindly revised the proofs, and helped with his counsel in various ways; and to Mr. James B. Thomson, Sub-Librarian, Aberdeen Public Library, for preparing the Index and otherwise giving assistance. For the use of blocks and photographs I am indebted to a large number of friends, whose names are too numerous for individual mention, but whose kindness I gladly acknowledge. My thanks are likewise due to Mr. James A. C. Coutts, Manager, *Aberdeen Daily Journal*, for helpful services rendered in connection with the production of the volume.

A. G.

ABERDEEN, *Christmas*, 1909.

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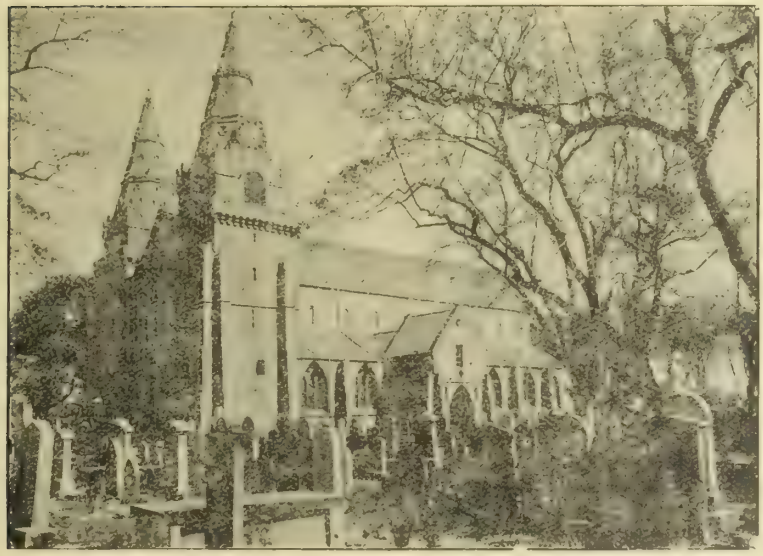
The Churches of Aberdeen:

Historical and Descriptive.

CHURCH OF SCOTLAND.

I.—CATHEDRAL OF OLDMACHAR.



Oldmachar Cathedral.

The venerable Cathedral, which is now used as the parish church of Oldmachar, has behind it a long and interesting history associated with various forms of ecclesiastical government. Roman Catholicism, Episcopacy, and Presbyterianism have in turn held sway within this ancient pile. For thirteen hundred years the building has been used as a place of worship, and, while in its outward aspect it has suffered from the transformations of the centuries, yet it can claim to have had a continuous existence, and it is undeniably rich in traditions of the past.

Machar, the founder of the church, was a disciple of Columba, by whom he was sent, along with some others, to preach the Gospel to the Picts. His mission was specially to the northern part of the kingdom, and it is said that he was directed by his master to fix his abode by the banks of a river at a spot where the windings of the stream resembled a bishop's crozier. Following the Don in its course, St. Machar (or St. Mochonna) discovered, near the mouth of the river at Seaton, a curve exactly answering to the instructions given him by St. Columba. The bend in the

Don as it flows to-day along the beautiful valley between the Cathedral and Seaton House will still impress the observer with its resemblance to the head of a pastoral staff, and give an air of probability to the old tradition.

It is generally supposed that it was about the year 570 when St. Machar settled at this spot to which he had been so strangely directed. The church which he was the means of erecting is likely to have been quite a primitive building, constructed probably of no more durable materials than wattles and clay, or blocks of wood. The original structure may have been succeeded by others of a similar type, and still later by some unpretentious example of rude masonry. Little is known, however, of the church and its history during the long period from the sixth to the twelfth centuries. It is evident that, when the See of Aberdeen was founded by Royal Charter in the latter half of the twelfth century, there was still only a very humble edifice on the site chosen by St. Machar. This is proved by the fact that steps were soon taken to erect a building more in keeping with the dignity associated with the seat of a Bishopric. In 1333 the edifice then existing was burnt by the English in the troubled days of King David II. The present cathedral was founded by Bishop Alexander Kinninmund II., but he died in 1381, before the walls had risen to a height of more than nine feet. The portion of the work carried out by him was in red sandstone, and it can still be traced in the remains of the transepts. To Bishop Henry Leighton, who then succeeded to the See, there must be attributed the adoption of granite, which has given St. Machar Cathedral a distinctive place among the cathedrals of the kingdom. During the eighteen years of his reign Bishop Leighton saw the building considerably advanced, and the foundations laid of the tower and steeples. Bishop Spens devoted himself to furnishing the interior, and then the great Bishop Elphinstone, most illustrious of all the Aberdeen Bishops, took up the work with characteristic energy. During his memorable occupancy of the See, he completed the great tower of the Cathedral, rebuilt the choir, and, in many other ways advanced in a marked degree this important project, although his name may be more prominently identified with his great work as the founder of King's College. Bishop Gavin Dunbar, his successor, completed the west front of the Cathedral and the two western towers, and he also built the south transept, which is still known as "Dunbar's Aisle." His great work, however, was the erection of the unique flat-panelled oak ceiling, with its rows of shields of "kings, prelates, priests, potentates, and peers." At Bishop Dunbar's death, in 1522, the building might be considered to have been complete. In its various stages the work of its erection and furnishing had occupied over 150 years. Many men of note had helped to further its progress in the generations that had passed since the scheme was first undertaken, but in its perfect state the noble Cathedral must have appeared worthy of all that had been spent upon it.

Only forty years elapsed, however, before the magnificent pile was almost laid in ruins. At the Reformation it suffered severely, one act of spoilation taking place after another, until only a vestige of its former glory remained. The chancel was demolished, the lead covering was stripped off the roof, and the costly bells, gifted by Bishop Elphinstone, were taken from the tower. All the movable booty was carried off, and the whole building would have been wrecked had it not been for the timely arrival of the Earl of Huntly with a large force of armed followers. As it was, the lead and bells and other valuable plunder were shipped at Aberdeen for Holland, but the ship had scarcely left the harbour when a violent storm arose, and heavily laden with the plunder, the vessel sank almost close to Girdleness. Thus, it has been said, did the just judgment of Heaven fall upon such sacrilegious work. Various attempts were made from time to time to repair the damage done to the building, and also at various times other works of destruction were carried out. Dr. Guild, the great benefactor of the Aberdeen Incorporated Trades, was one of the leaders in the work of destruction. The removal of the High Altar, the demolition of the Bishop's house, and other acts of damage were laid to his charge. William Strachan, the Covenanting minister, was responsible for the erection of a loft or gallery in the building. In his zeal for the spiritual interests of the people, Strachan called out from the pulpit the names of all those who absented themselves from his preaching, with the result that the seats were insufficient to accommodate his crowds of hearers. In view of this, he secured the erection of a gallery, which, it has been said, took away "the stately sight and glorious show of the whole body of the church." In this connection it may be mentioned that early in the present century there were double rows of galleries on

ST MACHAR CATHEDRAL.

Sacramental Cloths.

In view of the handsome gift made to St Machar Cathedral by a lady member, of a Communion tablecover of fine linen edged with rich lace, the Rev. James Smith, St George's-in-the-West Parish Church, informs us that, according to the session minute of the 25th July, 1755, the cathedral at that date possessed many handsome Communion vessels and Sacramental cloths, among the latter being—"A fine new cloth to be used at baptisms, gifted by the Lady Bracco; two large green cloths with green laces upon them, and two old short green cloths with fringes, for the Communion table; one fine linen tablecloth nine yards long, and one coarser ten yards long, for the tables; two square tablecloths, one Dornock, the other linen; two Damask table-napkins; two Chalice cloths, point work." EE 9/7/1914

The Late Rev. James Kirk, M.C.

In Old Aberdeen the announcement of the death from wounds of the Rev. James Kirk, M.C., will be received with deep regret. As minister of the second charge of Oldmachar, Mr Kirk gained the hearty goodwill of the whole community by his geniality and brotherly feeling. A man of broad sympathies and kindly impulses, and a highly accomplished musician, Mr Kirk was welcomed everywhere, and he made a host of friends. He was never happier than when setting out on Monday morning on a long walking tour, and there was no more ardent mountain-climber in Aberdeen. Of these experiences he could give a fascinating account, and his writings, marked by literary felicity and a fine appreciation of the sights and sounds of nature, were widely and warmly appreciated. After his departure for Dunbar, Mr Kirk kept in touch with friends in the north who shared his passion for mountaineering, and these friends will feel to-day that they have lost a comrade whose manly spirit well fitted him for the part he played in these latter days.

EE 3/4/1918

Capt. J. Scott, R.F.A.

News has been received of the death in Palestine, from wounds received in action, of Captain Jas. Scott, M.C., R.F.A., youngest son of the late Rev. Dr Scott, Craig, near Montrose.

The deceased officer, who was an M.A. and B.D. of St Andrews University, was a minister of the Church of Scotland. He held an assistantship at Oldmachar, Aberdeen, and afterwards in Brouchty Ferry Parish Church. He was for some time also a Consular Chaplain at Alexandria.

EE 18·8·1918

Rev. Melville Dinwiddie.

FROM university to soldiering, and from soldiering to the ministry! That, in brief is the career of Rev. Melville Dinwiddie, M.C., D.S.O., O.B.E., the popular minister of that well-known old church, St Machar Cathedral.

It may seem rather extraordinary that a man who has once turned his hand to soldiering, and has had experience of the grim side of army life should, all of a sudden, abandon it and enter the ministry. But, Mr Dinwiddie holds, there are few better training grounds for a man who feels, as he felt, that his life should be devoted to the Church, and certainly no better place for getting proper insight into the characters of all sorts and conditions of men.

Mr Dinwiddie is a Borderer, hailing from Ruthwell, Dumfries-shire. The second son of Rev. J. L. Dinwiddie, he received his early education at Dumfries Academy, later going to Edinburgh University, where he graduated M.A. Then came the war. He joined the Gordon Highlanders in Aberdeen at Victoria Road School, Torry, in 1914 as a second lieutenant.

He was drafted to France in 1915, and served throughout almost the whole war with the Gordons. His three decorations were gained for gallantry, but as Mr Dinwiddie displays a decided reticence on this subject, it is possible only to give the bare details of how and where he got them.

The Military Cross was awarded him in 1915 for, as Mr Dinwiddie puts it, "taking a crater at Hooges." The crater was blown up, it appears, and there was a "mix-up, and we had to hold it." In 1917 he received the D.S.O. for "work in the Battle of Arras." Then came the O.B.E. in 1918 while he was a staff officer in G.H.Q.

Retired with Rank of Major.

Only those who served through the war with Mr Dinwiddie know what bravery gained him his decorations. The late Rev. A. M. MacLean, minister of Paisley Abbey, and the "Padre" of Mr Dinwiddie's regiment, in an address in the West Parish Church, Aberdeen, in 1916, spoke of him in the following terms, while describing the return of the "Gay Gordons" from an attack.

"At the head of the column," he said, "strode a young captain, with the purple and white ribbon of the Military Cross gleaming on his breast (a year ago he was a divinity student of the Church of Scotland), and as I listened to him speaking a last word to his men as a mother putting her children to bed, there was revealed to me something more of the nobility of the men with whom I had to do."

Mr Dinwiddie remained in the army, as a staff officer in the War Office, until 1924, when he retired with the rank of major. He took a modified course in divinity at Edinburgh University and received the degree of B.D. in 1925, in which year he came to St Machar.

One of Mr Dinwiddie's most pleasant war memories is of a trench which was named after him. "Dinwiddie's slide" a steep trench which caused much trouble and amusement in the ranks, was a greasy slope down which Mr Dinwiddie invariably pitched head-foremost while making his nocturnal rounds. More than once too the Colonel inspected that part of the trenches on all fours, and it was he, after a particularly muddy slither, who demanded that it be known as "Dinwiddie's slide." Mr Dinwiddie assures me that he felt honoured at the idea of a trench being called after him, even under the circumstances.

each side of the church, and one at each end. The east gallery was known as the college loft, and in it were accommodated the principal, professors, and students. They walked in procession from King's College to the Cathedral, the professors, at the head of their respective classes, in black gowns: the students in their scarlet academical dress; the procession being headed by the sacrist in a purple cloak. The west gallery was called the common loft. The trades occupied the north and south galleries, their armorial bearings being shown in front, and in the south gallery the magistrates of Old Aberdeen had also their official seats.

The crowning incident in the work of demolition was the fall of the great central tower in 1688. Cromwell's troops, in constructing fortifications on Castle Hill, removed many stones from the ruined part of the Cathedral, and so much of the masonry had been utilised in this way that afterwards it was thought necessary to take steps for preserving the tower in view of reports as to its instability. Buttresses were to be erected on the east side, but the workmen began operations quite close to the foundations, with the result that the tower was undermined, and, with a terrific crash, it fell to the ground. The devastation caused by the fall of such an immense structure was very great. The galleries were wrecked, the transepts were ruined, and many of the monuments to the illustrious dead were broken in fragments.

The pre-Reformation Bishops who occupied the See were 31 in number. The complete list is still preserved, but the more outstanding names have already been referred to in connection with their work for the Cathedral. Among the post-Reformation Bishops there were some men of great gifts and widespread fame. The following is the list, viz.:—(1) David Cunningham; (2) Patrick Blackburn (1603-15); (3) Alexander Forbes (1611-17); (4) Patrick Forbes (1618-35); (5) Adam Ballantine (1635-38); (6) David Mitchell (1661-62); (7) Alexander Burnett (1663-84); (8) Patrick Scougal (1664-82); (9) George Haliburton (1682-1715).

Bishop Patrick Forbes was a kinsman of Andrew Melville, and a churchman of great influence. He was one of those appointed to revise the Confession of Faith, the Liturgy, and the Rules of Discipline of the Church, and by his character and talents he gained universal esteem, not only in his diocese, but throughout the whole of Scotland. Bishop Ballantine was deposed in 1638, on the abolition, for the time, of Episcopacy. He withdrew to England, and his successor, Bishop David Mitchell, was consecrated on the restoration of Episcopacy in 1661. The most famous name of all was that of Bishop Patrick Scougal. A man of eminence himself, Bishop Scougal's fame was eclipsed by that of his son, Professor Henry Scougal, the author of "The Life of God in the Soul of Man," a widely-known work, which has survived the intervening centuries, and is still prized to-day.

All these good men and true served their own generation according to their light,

Rev. Dr. Calder.

and most of them were laid to rest near the picturesque scene of their labours

> In the still old town,
> Where the Minster towers
> Toll the passing hours
> To the chiming College Crown.

Centuries have passed since the last of them left the scene, but a new order of things arose around the Cathedral, which links its history, as a Presbyterian Church for the parish of Oldmachar, to the life of to-day.

The Cathedral was taken possession of as a Presbyterian Church on 1st July, 1694,

and it has remained in the hands of the Presbyterians ever since. The building underwent, at various times, a series of restorations. These were designed at first mainly to bring order out of chaos. The repeated acts of demolition, and especially the fall of the great tower, had left the structure almost unfit for occupation as a place of worship, and a certain amount of restoration was an absolute necessity. When this had been overtaken, other schemes followed from time to time, and while the Cathedral has never regained the grandeur of its earlier days, it has been greatly improved and beautified since the Reformation. To mention only some of the more recent restorations, there was the rebuilding of the north aisle and the large window in the east gable in the first half of the nineteenth century, and then, at a still later date — in 1867-69 — the large scheme of general improvement and repairs. Under the latter scheme the galleries, which extended all round the building, were removed, and the pulpit was transferred from the front of the north gallery to a place at the east end, so as to face the whole congregation, for whose accommodation a modern style of pews superseded the old ones in the area and the side aisles. The plaster in which the stone pillars were encased was removed, and not least the celebrated heraldic ceiling of the nave was restored. This scheme, which was designed by Mr. (afterwards Sir) Gilbert Scott, was the occasion of a lengthened, and at times, heated, controversy between the kirk-session and the landed proprietors and lesser heritors. Eventually, however, all difficulties were overcome, and it has been said that, in viewing the greatly-enhanced interior of the ancient building, "the tiffs of temper and enforced expansion of purses were soon forgotten." The total outlay at this time was about £3700, of which the sum of £2988 was raised from the levying of assessments, and £700 granted from the Restoration Fund, which was collected by public subscription. The Cathedral was closed for fifteen months while the work was being carried out, and it was reopened for public worship in September, 1868. Still more recently, the east window was opened up, several stained glass windows were inserted, and, in 1890, a magnificent pipe organ was erected, and certain necessary structural alterations were carried out. The organ, which cost several thousands of pounds, is admittedly one of the finest in the North of Scotland.

The list of ministers who have held the collegiate charge of Oldmachar, with the dates, as far as known, is as follows:—

FIRST CHARGE.

1569 —James Lawson.
157 —Alexander Arbuthnott.
159 —David Raitt.
1621—Alexander Scrogie.
1640—William Strachan.
165 —John Seaton, A.M.
1658—Alexander Scrogie, A.M.
1661—Alexander Middleton, A.M.
1665—Robert Reynolds.
1672—George Strachan, A.M.
1679—George Garden, A.M.
1684—John Keith, D.D.
1679—Thomas Thomson.
1705—David Corse.
1714—Alexander Mitchell.
1729—George Chalmers.
1746—James Mitchell, A.M.
1773—Patrick Duff.
1784—Skene Ogilvy, D.D.
1830—Robert Smith, D.D.
1878—George Jamieson, D.D.
1903—John Calder, D.D.

SECOND CHARGE.

1595—Robert Howie.
1601—John Chalmers.
165 —John Seaton, M.A.
16 —Adam Sutherland, A.M.
16 —Alexander Clark, A.M.
1704—David Corse.
1717—William Smith.
1731 James Mitchell.
1747—George Bartlett.
1755—Patrick Duff.
1774—Thomas Tait, A.M.
1780 Robert Dunbar.
1788—Alexander Henderson, A.M.
1791 —George Grant.
1795—Alexander Simpson, A.M.
1805—Alexander Walker, A.M.
1811—Gilbert Gerard, D.D.
1816 —Patrick Forbes, D.D.
1847 James G. Wood.
1858—George Jamieson, B.D.
1878 —John Calder.
1903 Thomas S. Cargill, B.D.

In the list there occur the names of some men of outstanding eminence. Several of them held the post of Professor or Principal of King's College in conjunction with their ministerial charge, and not a few of the others were distinguished both as scholars and ecclesiastics. Dr. Patrick Forbes, who was minister of the Second Charge from 1816 to 1847, was one of the leaders of the Moderate party of his day.

One of the best Latin teachers in the North of Scotland, he held, along with his charge, the Professorship of Humanity, and was known by the students as "Doctor Prosody." In the Presbytery and Synod of Aberdeen he led the Moderates in the stirring days of conflict preceding the Disruption, his standing and influence being all the greater on account of the fact that he had been Moderator of the General Assembly in 1829.

Dr. Skene Ogilvy, who held the First Charge from 1784 to 1830, has been described as "a well-read man, though of blunt and unprepossessing manners, with a shrewd and acute mind; and, having considerable aptitude as a speaker, he often took part in the debates at the meetings of the General Assembly."

More distinct in the public memory than either of these, is the personality of Dr. Robert Smith, who was minister of the First Charge for the very long period of forty-eight years—from 1830 to 1878. Dr. Smith was a man of many parts. In addition to carrying on the duties of his pastorate, he took a large share in public work, and he is acknowledged to have been the founder of most of the Old Aberdeen charities. With great foresight and shrewd ability he devoted himself to this particular phase of work, and, having secured the support of some of the most prominent citizens, he laid the foundations of Institutions and Trusts from which the parishioners and citizens are still reaping the benefit.

The most striking figure in connection with the history of the Cathedral in recent years was unquestionably that of Dr. George Jamieson, who held the Second Charge from 1858 to 1878 and the First Charge from 1878 to 1903. In the affairs of the parish and in the work of his pastorate he took a keen and practical interest, but it was by his theological and literary efforts that he became most widely known. A student and writer to the very last, he accomplished a remarkable amount of work on his favourite subjects. Ever of an original and speculative cast of mind, he was also a thoroughly independent thinker. He often arrived at conclusions at variance with commonly accepted ideas, but he was never afraid to give expression to what he thought. From 1845 onwards his pen was seldom idle, and he left behind him a long list of contributions on metaphysical and theological subjects. His industry was quite phenomenal. Dr. Jamieson was of a somewhat impetuous temperament. He always spoke his mind very plainly, and sometimes he might have been, not only forcible, but blunt, in his expressions. He took part in many an encounter, both in the Church Courts and elsewhere, but even his strongest opponents respected his unflinching championship of what he believed to be right. Up to the end of his life, when he was in his eighty-eighth year, Dr. Jamieson continued in the active ministry, and his patriarchal figure came to be familiar everywhere. He was emphatically a man of mark in his day, and his picturesque personality and characteristic remarks will not soon be forgotten in the Aulton.

Rev. Thomas S. Cargill.

Rev. Dr. Calder, the present minister of the First Charge, to which he was elected on the death of Dr. Jamieson, in 1903, had previously held the Second Charge from 1878. An alumnus of Glasgow University, his first ministerial appointment was as assistant at Kirkhope, Selkirkshire, from which he went to be assistant in St. Cuthbert's, Edinburgh. In 1872 he was ordained minister of Leochel-Cushnie, where he remained for six years, until his appointment to Oldmachar in 1878. One of the conditions of his appointment to the Cathedral was that a manse should be built for the Second Charge, and

this arrangement was duly carried out. In the schemes for the improvement of the Cathedral which were executed in his time Dr. Calder has taken an active and prominent part, and he was also largely instrumental in securing the erection of St. Machar's Hall for the use of the congregation, and in promoting the erection and defraying the cost of the organ. A vigorous, practical preacher, and a most attentive pastor, he has laboured wisely and well for Old Machar, and left his mark deep on its history. Dr. Calder has been one of the leaders of the Church Extension movement in Aberdeen within recent years. As convener of the Presbyterial Committee, he was associated with the movement which resulted in the erection of St. Ninian's, while he was more directly responsible for the erection of Powis and St. Fittick's. Educational affairs have also claimed his services. In his first country pastorate, at Leochel-Cushnie, he was a member of the School Board in the first years under the Act, and since coming to the Cathedral he served one term on the Oldmachar School Board, and one term on the Aberdeen School Board. His grasp of affairs and his general business aptitude made him a most useful member. Dr. Calder is widely respected, both for his personal worth and his genuine capacity.

Rev. Thomas S. Cargill, B.D., who was ordained as minister of the Second Charge in 1903, was one of the most brilliant students of his time in St. Andrews University. Both in Arts and Divinity he had a highly distinguished course, and carried off many of the coveted prizes. He had been assistant minister at Inveresk before being elected to Oldmachar, and he came with a high reputation for his pulpit gifts, which he has fully maintained during his short pastorate. Mr. Cargill was associated with Dr. Calder in all the work of the collegiate charge, the duties including not only the Cathedral services, but also regular services at preaching stations in outlying districts of the parish. In October, 1909, Mr. Cargill was elected minister of the parish of Cromdale, and with his departure the second charge was left vacant.

The Cathedral has always had some connection with its neighbour, the University, either through the pulpit or the pew—some of its ministers, and many of its office-bearers, having been professors at King's College. In the present day the kirk-session includes Professor Trail and Professor Nicol. Among the other elders are an educationist of the eminence of Dr. Dey, and a well-known Old Aberdonian like Dr. Polson, together with other prominent and respected citizens.

In connection with the congregation there are many organisations and agencies for seeking to reach both old and young. These are centred in St. Machar's Hall, where there is every accommodation for carrying on the different departments of work. There the modern side of congregational life is developed, while in the Cathedral itself, within the walls hoary with the traditions of centuries, the regular services of public worship are still held. There is much to appeal to the earnest worshipper in this

> "Church of the ages, all
> Arched and pillared, and grandly towered:
> Everywhere shaped by a thought divine,
> And dowered with wealth of land and gold,
> And memories high of the days of old."

To visitors from all parts of the world St. Machar's Cathedral is still a shrine to which they seem irresistibly attracted, while Aberdonians are justifiably proud of the venerable pile, which, with its twin towers, has been so familiar through many generations.

II.—CRAIGIEBUCKLER PARISH CHURCH.

Craigiebuckler Parish Church.

The origin of this congregation and its steady progress towards an assured position must be acknowledged as very largely due to the late Mr. J. C. Couper, of Craigiebuckler. As proprietor of the estate, Mr. Couper took a warm and practical interest in the inception of the movement which led to the formation of the congregation; and not only so, but he watched over the infant cause with a solicitude and helped it with a generosity worthy of all praise.

The first steps in the matter were taken early in 1873, when Mr. Couper, in pursuance of a scheme which had for some time been in his mind, built an iron church at Slopefield. This erection, which was seated for 170 to 180 worshippers, was opened in August, 1873. In course of the following year Rev. William Forbes, M.A., was appointed to take charge of the work. Three years later—on 19th July, 1877—he was ordained and admitted as first minister of Craigiebuckler Chapel of Ease. His connection with it ceased on 25th January, 1881, on his appointment as first minister of Mannofield, to which charge he was admitted on 10th March following. The vacancy at Craigiebuckler continued until 22nd December, when Rev. George Dingwall, B.D., was ordained to the pastorate.

Mr. Dingwall, on his settlement in 1881, took up the work with vigour, and under his care the congregation increased and prospered. The desirability of having a permanent stone and lime building to replace the iron church had been in view from the outset, and the proposal was formally submitted and adopted soon after the commencement of Mr. Dingwall's ministry. Mr. Couper gave a free site off the estate of Burnieboozle, and he also subscribed very liberally to the building fund, and secured many donations from his friends, with the result that the church was opened in 1883 free of debt. Many generous friends also came forward both at the erection of the building and in subsequent years to help in the furnishing of the church, with the result that Craigiebuckler to-day is, in respect of the accessories of worship, one of the most richly endowed in the district. In this connection mention may be made of the beautiful altar cloth presented by the ladies of the congregation at the time of the opening. Then in 1885

a stained glass window, after a design by Burne Jones, was erected by Sir George Reid, whose practical interest in the edifice was further shown by his gift of other four windows, while the decoration of the chancel was still another proof of his generosity. In 1887 the handsome octagonal carved oak pulpit, with panels representing scenes from the life of Christ, was presented by Mr. Couper, who was also the donor of the reading desk. The church bells, it should also be noted, have great historic value. They were cast from the metal of "Auld Lowrie," the great bell of St. Nicholas Tower, whose sound was so familiar in the city from 1351, when it was presented by Provost Leith, until the burning of the tower in 1874. Principal Sir William Geddes (then Professor of Greek) wrote a Latin inscription for the first of the bells, which runs thus:—"Illa ego campana quae, quondam inter penates Urbis Aberdoniae, incendio funesto turris Sancti Nicholai, A.D. MDCCCLXXIV., labefacta corriu fracta, nuno demun liquefacta et denno restaurata prodeo campana Ecclesiae de Craigiebuckler, quod felix faustumque sit in seculo seculorum. Amen MDCCCLXXXII." Translation:—"The same bell am I that, once among the heirlooms of the City of Aberdeen, having fallen in the direful conflagration of St. Nicholas Tower, A.D. 1874, was dashed to fragments, now at length, having fallen into the melting pot and been restored anew, I came forth the bell of the Church of Craigiebuckler, which event I pray may be happy and prosperous for evermore. Amen. 1882." A brass plate bearing the foregoing inscription is affixed to the wall inside the chancel of the church. The inscription on the bell itself is as follows:—

"Old Lowrie
hung in St. Nicholas Steeple, A.D. 1351,
and
destroyed by fire, A.D. 1874.
Young Lowrie
recast from metal of Old Lowrie,
A.D. 1882."

The church was opened complete in every detail, even to the erection of a pipe organ, on the second Sunday in February, 1883.

The next step in advance was in 1886, when the endowment was completed, and Craigiebuckler was erected into a "quoad sacra" parish. Mr. Dingwall's work was marked by ability and earnestness, and his ministry was attended by a gratifying measure of success, which was largely the means of raising Craigiebuckler Church to an assured position. He continued in the pastorate until 1892, when he accepted a call to the combined parishes of Liff and Benvie, near Dundee, where he has since remained. A further development of his ministry at Craigiebuckler is seen in the hall, which was built in a style in keeping with the architecture of the church itself.

Mr. Dingwall was succeeded by the present minister, Rev. James N. Cuthbert B.D., who was ordained and inducted to the charge in February, 1893. Mr. Cuthbert was a distinguished student both in Arts and Divinity at the University of

Rev. J. N. Cuthbert, B.D.

Edinburgh. As a Hebrew scholar he was the first man of his time, taking the first prize and medal every year, and finishing with the Jeffrey Scholarship in Hebrew and Oriental Languages. He also gained the first prize and medal in Biblical criticism. On the completion of his Divinity course, he was licensed by the Presbytery of Linlithgow in 1891, and immediately thereafter was appointed assistant in Coats Parish, Coatbridge, where he remained until his election to Craigiebuckler. Mr. Cuthbert is an able and thoughtful preacher. He believes in an orderly and chaste form of service, and in Craigiebuckler Church this has been very largely attained, the whole

atmosphere and surroundings also lending themselves for this purpose.

The membership is drawn from the suburban residences in the immediate vicinity of the church, and from the country districts round about, and is therefore a mixed one, although it may be said to have more of the aspect of a fashionable suburban charge than of a country congregation. Craigiebuckler occupies the most outlying position of any church in the west end, situated as it is on the borders of the city boundary. In the meantime its situation may be rather extreme to permit of any great increase in numbers, but with the westward tendency of the city, and the steady progress of building operations in the district, the adjacent population is likely to be much greater in the near future. With the extension of the city still going on apace, the prospects of Craigiebuckler are improving every year, and the church, which now stands on a country roadside, may soon be found in the heart of villadom, with a large residential constituency from which it may draw additional members, and among which it may exercise a potent and helpful influence. It may be looked on as a church of the future, but its present is not devoid of attainment.

III.—EAST PARISH CHURCH.

East and West Churches, 1824.

The history of the East Church can be traced back several centuries. Originally, the church formed the choir or eastern portion of the old Church of St. Nicholas, and its erection is said to have covered the period from 1477 to 1522. The internal aspect of the building was changed from time to time according to the requirements of the prevailing form of religion. In pre-Reformation days the internal space was left almost wholly free of seats, and the altar stood at the east end. Under Presbyterianism the high altar gave place to the pulpit and the precentor's desk; the whole ground space was seated in the ordinary church style, single galleries were put up in the side aisles, and two galleries in the west end. The upper gallery was known as the sailors' loft, from the roof of which, according to a fashion then common in the churches of the city, there was suspended a large model of a full-rigged ship. In 1835 the old building was taken down, and a new and handsome Gothic church erected on the site, in accordance with a design by the late Mr. Archibald Simpson. The old transepts, known as Drum's Aisle and Collison's Aisle, were at the same time opened up southwards, and formed into a vestibule, Drum's Aisle serving as the main entrance to the church. The new building was opened for public worship on 7th May, 1837, but in less than 40 years it was in ruins. On the evening of 9th October, 1874, there occurred one of the historic fires in the annals of Aberdeen, whereby the East Church was completely destroyed, and the old oak steeple levelled to the ground. For a time the congregation worshipped in the Music Hall, at first along with the West congregation, who had also been rendered homeless by the fire, and afterwards by themselves. The church was restored in the same style, and as such it now stands. It is a spacious building, well furnished in every way, and with accommodation for 1350 sittings.

On the division of the collegiate charge of St. Nicholas into the six city parishes, the Second Charge was formed into the East Parish, and the East Church was

"ST GEORGE'S, EDINBURGH."

DR FOOTE AND THE AUTHOR OF THE TUNE.

Under date 1819, we find in the unpublished autobiography of Dr Foote (the famous minister of the East Parish, Aberdeen, who came out at the Disruption) a letter from Dr Andrew Thomson, the author of this tune, which contains the following little bit of interesting information:—"We are just now on the eve of publishing a collection of tunes for our congregation. Knowing your love for Psalmody, I have named one of these tunes after your parish, 'Logie-Pert.' I have composed one for the 136th Psalm, first version, one for the 24th Psalm, 'Ye Gates, lift up your heads,' and one for the Paraphrase, 'Tis finished! was His latest voice.'" A note such as this gives us a clue to the information we want and affords practically an answer to our question. We have no doubt, therefore, that this tune has been sung either in the East Parish Church, Aberdeen, or in the Free East since the year 1825, or for the long period of 87 years. Both Dr Thomson and Dr Foote were musical. We find that to the "Christian Instructor," of which Dr Thomson was editor, Dr Foote contributed, in 1815, an article on "The proposed improvement and enlargement of the Psalmody of the Church of Scotland." Previously he had contributed an article on "The cultivation of Church Music" to the same periodical. Writing to Dr Foote, Dr Thomson says:—"I shall be most happy to see you, and expect, indeed, that you will not pass through Edinburgh without eating bread and salt with me." It was on such a visit that Dr Foote wrote:—"I have been present at a select party, performing sacred music in his house (Dr Thomson's) in Edinburgh."

Church music claimed a large share of Dr Thomson's attention. He was an enthusiastic musical amateur, and was specially interested in the improvement of Scottish Psalmody. He possessed an exquisite ear and taste, and introduced an improved Psalmody into the Scottish Church. In 1820 he published "Sacred Harmony" for the use of St George's, Edinburgh, which contained eleven tunes written by himself, the two best known being "Redemption" and "St George's, Edinburgh."

Dr Foote's knowledge and love of music are well known to all who know anything of this saintly man. In his autobiography we find the following reference to the subject:—"I began to play the violin when I was about eight years of age, and could sing and play airs with facility, and at Durham [where he acted for some time as tutor] came to play. I entered with great feeling and enjoyment into every kind of music, whether slow or quick. I could play various airs after hearing them once. I saw through the principles of harmony without any sensible effort. I could write down airs from hearing, and harmonise them into three or four parts at a very early age, and now when I look at any air, if it be not complex, I can imagine I see it noted, and going on in all its parts, and thus have a musical treat in perfect solitude and silence." When Dr Foote came to Aberdeen, he wrote that he had a more favourable field for the cultivation of church music (and in a long passage, which we may print some day, he gives his views on what constitutes congregational singing). Regarding choirs, he wrote:—"Some declaim against choirs. I cannot enter into their views. If judiciously managed and not overdone, the effect is excellent. My experience is all in their favour. If we are to keep alive the interest of those who are skilful, there must be considerable variety of tune and style."

Dr Foote not only played the violin but also the organ, and if he had been alive to-day, he would, we are sure, have viewed with delight the increased attention that is being paid to church music, and would have done everything to encourage it.

Of the author of "St George's, Edinburgh," a few words must suffice. Born at Sanquhar in 1779, he became minister of Sprouston, in the Presbytery of Kelso, in 1802; removed to the East Church, Perth, 1808, and in 1810 to New Greyfriars, Edinburgh; and to the important charge of St George's, Edinburgh, in 1814. The latter congregation at that time was made up of the most influential persons in the Scottish capital. Dr Thomson's labours were prodigious. He wrote a catechism on "The Lord's Supper" which had a great sale; he edited, as we have said, the "Christian Instructor," a magazine which exercised no small influence in its day; contributed to the "Edinburgh Encyclopædia"; conducted a class for the instruction of young persons in the "Shorter Catechism"; looked after a week-day school, for which he compiled suitable text-books, and sometimes acted as teacher, and took an active part in the Church Courts, where he exhibited great eloquence, and became the recognised leader of the Evangelical party in the Assembly of the Church of Scotland. He was opposed to patronage in the Church, and was on most friendly terms with dissenters of all denominations. He fought for, and demanded, the abolition of slavery in the West Indies, and took part in a great discussion for the expunging of the books of the Apocrypha from the publications of the British and Foreign Bible Society. A man of fearless and noble character, he made an impression on the public mind such as few men have done. Like his great successor, Dr Chalmers, he died with tragic suddenness in 1851, and is buried in St Cuthbert's Churchyard, Edinburgh. No notice of Dr Andrew Thomson would be complete without a reference to his precentor, Robert Archibald Smith, who composed the tunes, "Invocation," the tune to "How beautiful upon the mountains," "Selma," etc.

C. M. L.

THE MODERATORSHIP.

Nomination of Professor Cooper.

The Rev. Professor Cooper, D.D., Glasgow University, has been nominated by the College of Moderators for the Moderator-ship of the next General Assembly of the Church of Scotland.

Professor Cooper has for many years taken a prominent part in Church life in Scotland, and while he has always been closely interested in the business of the General Assembly, his activities have extended to many other fields of Church work.

He was born at Elgin in 1846, and after receiving his early education at the Academy there he proceeded to Aberdeen University. He graduated in 1867, and, having completed his divinity course, he spent some time in study and travel on the Continent. On his return to Scotland in 1871 he was licensed by the Presbytery of Elgin and two years later he was inducted as minister of St Stephen's Church, Broughty Ferry.

His next charge was the East Church of St Nicholas, Aberdeen, where he served for 17 years. His ministry was remarkable for the zeal which he threw into his work, and among the students of Aberdeen, to whose welfare he was assiduously devoted, he was exceedingly popular. Dr Cooper's tastes and inclinations have always lain in the region of ecclesiastical history. Throughout his ministerial career his studies were to a large extent directed to his subject, upon which he came to be recognised as an authority, and when the Professorship of Church History at Glasgow University became vacant in 1898 by the resignation of the Very Rev. Dr Story he was appointed to the Chair.

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assigned to the congregation. The ministers of the East may therefore be regarded as in the direct line of succession from the ministers of the Second Charge, the list of whom as given in Scott's "Fasti Ecclesiæ Scoticanæ" is as follows: 1577, David Cunningham; 1596, Peter Blakburne; 1602, James Ross; 1631, William Guild, D.D.; 1641, John Oswald; 1649, John Menzies; 1650, Andrew Cant, younger; 1659, George Meldrum, A.M.; 1683, George Gordon, A.M.; 1695, Thomas Ramsay; 1700, Thomas Blackwell; 1726, James Chalmers; 1728, John Bisset; 1757, George Campbell, A.M.; 1772, George Abercrombie, A.M.; 1791, Hugh Hay; 1793, George Gordon, A.M.; 1812, Robert Doig; 1824, John Murray, A.M. Some of these names have been handed down to posterity. Dr. William Guild is kept in immortal memory as the benefactor of the Aberdeen Incorporated Trades. Rev. John Bisset, although he remained in the Establishment himself, is generally regarded as the founder of the Secession in Aberdeen. Several of the number became Professors of Divinity either in King's College or Marischal College, and at least one attained to a Principalship.

When the six city parishes were formed in 1828, the Rev. James Foote, one of the collegiate ministers of St. Nicholas, who had usually officiated in the east portion along with the Rev. John Murray, was appointed minister of the East Parish. Mr. (afterwards Dr.) Foote continued in the charge until the Disruption of 1843, when he cast in his lot with the Free Church, and became minister of the Free East. He was a man highly esteemed for his devoted and earnest work. Before the close of the Disruption year, the Rev. Simon Mackintosh, of Inverness, was settled as minister of the East Parish. He found the congregation greatly reduced in numbers, but under his preaching the empty pews soon began to fill up. It has been said that Simon Mackintosh was, without any exaggeration, the foremost preacher of his time in Aberdeen. He took a thorough grasp of his subject, and reasoned it out with a keen, logical power, and an elegance of style not always found in unison. In 1848 he received the degree of D.D. from his own University at Aberdeen, an honour then very rarely bestowed on a young man, and therefore a striking proof of the deep impression he had made in the city. There was a strange solemnity about his sermons, and a strong note of conviction which seemed to touch every hearer, but in a sense his death was even more impressive than his life. He had a seemingly robust frame, but symptoms of heart disease began to manifest themselves, and, after a short illness, he was cut off at the comparatively early age of 37. The end came suddenly, the first intimation reaching the congregation when it had assembled at a forenoon service. The name of Dr. Simon Mackintosh can never be forgotten in the East Parish. He held the charge only for ten years, but he raised the congregation from the ruin in which he found it after the Disruption until it was established in a thoroughly sound and flourishing condition, which it has never since lost. Dr. Mackintosh was succeeded in 1853 by the Rev. William Ogilvie, who, however, found the charge too heavy, and who, after about three years' work, accepted a call to Fintray.

A number of names were soon submitted for the vacancy, and much heated controversy took place over the election. Ultimately the appointment fell to the Rev. John Marshall Lang, of Kilmun, who became minister of the parish in June, 1856. Mr. Lang was then a very young man, but he was highly recommended by the great Dr. Norman Macleod, and he soon justified his election. He gave evidence of possessing excellent pulpit power, with a gift of flowing eloquence, while his great public spirit and his frank and manly courtesy, which never failed, whether among rich or poor, helped to obliterate the distinctions and divisions occasioned in the turmoil of the vacancy. He threw himself at once with great zeal and earnestness into the duties of the charge, working himself and making others work along with him. He organised Sunday Schools and other useful agencies, and introduced improvements still retained in the church. It is rather interesting and amusing to recall the difficulty he experienced in introducing a certain innovation in the mode of public worship. He wished the congregation to stand at praise and kneel or sit at prayer, and urged strongly that the Presbytery should grant such a liberty where it was desired. Dr. Pirie and Mr. Fairweather, of Nigg, opposed the proposal, and carried their point. What changes have time wrought! The practice then dreaded and decried is now practically universal, and Mr. Lang, then the young minister of the East Parish, became the honoured Principal of Aberdeen University.

On Mr. Lang's removal, in 1859,

to Fyvie — a change which he felt compelled to accept for the sake of his health — a leet of five candidates appeared before the congregation. By a majority of the Congregational Committee, against the wishes of the kirk-session, the name of Rev. Robert Flint, then assistant to Dr. Norman Macleod in the Barony, Glasgow, was placed on the leet. Despite the keen division among the office-bearers, and notwithstanding the fact that he was a young man of 23, who had been licensed only ten months, Mr. Flint was elected by an overwhelming majority. His first appearance, however, caused some misgiving. Dr. Norman Macleod, on being asked for an opinion, had said—"Flint is a noble fellow; whatever he undertakes he will do or die in harness." The general impression seemed

Principal Lang.

to be that the noble fellow would be a giant of physical strength, and it is said to have been curious to note the blank expression that flitted across the faces of the congregation when a slight and extremely pale and thin young man entered the pulpit. "A rough voice and provincial accent," it was stated, "did not improve the impression." Yet there was evidently no mistaking the impression which was produced by his preaching. According to one description given at the time, "he made no attempt at oratorical display, but at once dashed into his subject with an intense earnestness and energy which at times thrilled through the heart like the sound of a trumpet.

Mr. Flint was not robust in health, and he did not attempt the work of visiting and organising which his predecessor had carried on. He gave his whole strength to his pulpit, and he soon became the foremost preacher in the city. His thrilling and masterly sermons, characterised by great intellectual power and a fervid delivery gained for him the ear of the city, and the East Church became crowded to overflowing. This brilliant ministry was destined, however, to be of short duration. Mr. Flint had realised all along that he was physically unable, even with the assistance of two missionaries, to carry the burden of such a heavy city charge, and when he received the offer of presentation to the parish of Kilconquhar, in Fife, he felt constrained to accept. He had been only about two years in Aberdeen, and his congregation, alarmed at the prospect of losing so great an ornament of the pulpit, offered a large increase of stipend. Financial inducements, however, were of no avail, and Mr Flint removed to the greater leisure of a country parish, and afterwards found his true sphere as a Professor of Divinity, first at St Andrews and afterwards at Edinburgh. Dr. Flint's ministry in Aberdeen was a very brief one, but brief as it was, it left a deep impression, and there are those who still recall with glowing satisfaction their recollections of his preaching, and who refer with pride to the fact that Aberdeen was the first to discover and appreciate the gifts which have since placed him in the very front rank of theologians and preachers in Scotland.

For their next minister the congregation of the East Parish turned to one of mature experience in the person of Rev. Colin M'Culloch, of Montrose, whose induction took place in 1862. Mr. M'Culloch came to Aberdeen in the prime of life, and with an established reputation. He was an earnest and able preacher, as well as a diligent worker, and his kindly personality commended him to the congregation. In 1866 Mr. M'Culloch obtained leave of absence to visit Australia, where his wife had been ordered for the sake of her health. Finding that he would have to make a prolonged stay, he sent home an intimation of his wish to resign the charge, and in view of the circumstances this was accepted. Rev. Alex-

ander W. Brown, who had been acting as locum tenens during Mr. M'Culloch's absence, was then elected to the vacancy At one time Mr. Brown had been connected with the Free Church, and had been minister of St. Bernard's, Edinburgh. From 1866 to 1875 he carried on all the work of the East Parish, but in the latter year he applied for the appointment of an assistant and successor, and retired from active duty. He afterwards removed from Aberdeen, and although he remained senior minister of the parish for other twenty years—until his death in 1895—he had practically passed out of all local connection

The first assistant and successor was Rev. Charles M'Gregor, now Dr. M'Gregor of Lady Yester's, Edinburgh, who held the charge from 1875 to 1881. His ministry in Aberdeen was characterised by ability and success. On his departure, the choice of the congregation fell on Rev. James Cooper, of Broughty-Ferry, with whose induction in 1881 the East Church entered on a most interesting period of its history. Mr. Cooper, member of a well-known Elgin family, had been a distinguished graduate of Aberdeen University, and he did not come as a stranger to the city. He soon made a place for himself in the community, and in 1892 he received the honorary degree of D.D. from his Alma Mater.

Dr. Cooper's ministry was a remarkable one in many ways. The High Church tendencies of which he was accused gave rise at one stage in his pastorate to a prolonged and troublesome controversy, into which it is unnecessary to enter. Of the value of his services to the church and parish, and of the worth of his work as a citizen of Aberdeen, it is possible, however, to speak in terms of the highest commendation. The restored St. Mary's Chapel under the East Church would alone be a tribute to the devotion and value of his services, while his self-denying and incessant labours among the poor will not soon be forgotten. Of the part he took in the promotion of all societies of learning and culture in the city, much could also be said. His appointment to the Chair of Church History in Glasgow University in 1898 was a well-deserved recognition of scholarly attainments, but it deprived Aberdeen of a citizen who had gained the respect and esteem of all classes, even of those who differed strongly from him in matters of doctrine and ritual.

In May, 1899, the present minister of the East Parish, Rev. George Walker, B.D., was inducted to the charge. He is a native of Kirkwall, and the son of the Rev. James Walker, of St. Magnus Cathedral. His University course both in Arts and Divinity was taken at Edinburgh, and he gained a distinguished place in his classes, securing honours in philosophy, and carrying off many prizes in theology. In 1887 he was settled at Callander, where he had a most successful and encouraging ministry of twelve years before being called to Aberdeen. Since coming to the East Church, Mr. Walker has fully maintained its traditions. By

Rev. George Walker, B.D.

his kindly personality, he has gained the esteem of the whole body of the people, and by earnest and devoted work he has been able to keep all the manifold operations of the church in full vigour. Mr. Walker's pulpit discourses are able and practical. He has a high ideal of the work of the ministry, and strives zealously to carry his ideals into practice.

There have been many prominent men associated with the East Church in the course of its history Mr. Francis J. Cochran of Balfour, Mr. Robert Smith of Glenmillan, Mr. William Yeats of Auquharney, Mr. James Westland, manager of the North of Scotland Bank; Mr. John Angus, town clerk; Dr. Galen, and Messrs Charles and Alexander Rose of

Hazelhead are a few of the prominent personages of its bye-gone days. The succession is well maintained to-day in a kirk-session which contains the names of Mr. David M. M. Milligan, Mr. Charles Smith, Mr. G. B. Michie, Mr. James R. Whyte, Mr. George G. Jenkins, Mr. A. M. Williamson, Mr. Francis J. Cochran, and others. The senior elders are Mr Alexander Walker, commission agent, and Mr. George Carmichael, bank agent, both of whom were ordained to the office in 1872.

One of the outstanding features of the East Church of to-day is its enormous membership. In this respect it stands among the very first in the Church of Scotland, only a very few parishes reaching a higher figure. At 31st December, 1907, the Communion roll stood at the remarkable total of 2972, and the increase is still going on. The congregation is a very mixed one, including, as it does, almost every grade in the social scale. There are the wealthy and influential from the west end, a considerable proportion of the middle and working classes, and a large number of the very poor. The extensive philanthropic and mission work carried on by the congregation in the slums has contributed to a considerable extent in keeping the church in touch with the poor, and in securing the adherence of the poor to the church. The mission rooms in Castle Street are the centre of a great amount of earnest and well-directed effort on behalf of the people of the district, and in this beneficent work the ladies of the congregation take a foremost part.

The East Church has had a splendid succession of able assistants. One of the most distinguished is now Principal Stewart, of St. Andrews, and another who has gained another kind of prominence in connection with his High Church tendencies is Rev. T. N. Adamson, of Barnhill, Broughty-Ferry, who was associated with the East Church under Dr. Cooper. It is impossible to omit reference to the daily service in St. Mary's Chapel, which is believed to be the only daily service in the north of Scotland. On Thursday it takes the form of a "Weekly Exercise," with sermon, and the Thursday "Weekly Exercise" has existed in Aberdeen with scarcely a break since 1561. It seems to have been established immediately after the Reformation, and there are several early notices of the Holy Communion being administered at this service for behoof of merchants and seamen who were to set sail before the Sunday.

The work carried on in connection with the East Church, so varied, extensive, and successful in its operations, reflects creditably on the vitality of the congregation. The parish is well equipped, with its fine church, its historic chapel, and its commodious mission rooms, but it still lacks—and lacks greatly—a suite of halls in close proximity to the church itself, and constructed according to modern ideas.

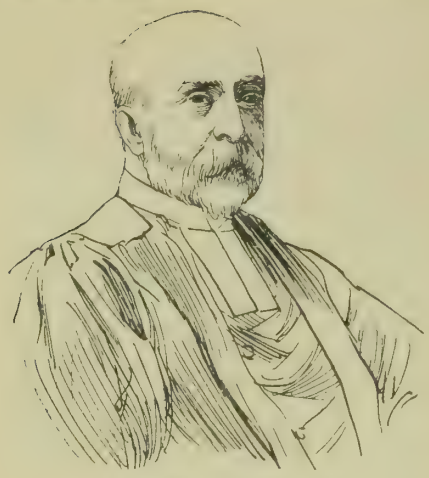
IV.—FERRYHILL PARISH CHURCH.

Ferryhill Parish Church.

Ferryhill was one of the districts which the Aberdeen Church Extension Association had in view from the beginning of its operations. At that time it was looked upon as a rising suburb—new streets were being laid out, building was in progress, and a new population was springing up in several directions. The Established Church was in a sense entirely unrepresented in this rising section of the community, and it was to remove such a reproach that a scheme of church extension was adopted, Ferryhill being the first district in the city to which the association directed its efforts.

The method of operations in this case was different from the others. Instead of proceeding immediately to secure the erection of a church and the thorough equipment of a congregation, work was begun at first in a tentative fashion. The triangular plot of ground at the junction of Ferryhill Terrace and Ferryhill Road was regarded as a desirable site, and there (almost on the spot where the present church hall stands) an iron church was erected for temporary use. This structure was opened in October, 1873, and it was soon apparent that a felt want was being supplied. Fortunately for the cause, Rev. Henry Cowan, of the West Parish, undertook responsibility for the services. Mr. Cowan, as pioneer of the extension movement, had resigned his connection with the historic West Church in order that he might undertake the formation of a new congregation at Queen's Cross. When he left the West to further this movement, Rubislaw Church was not ready for occupancy, and in the interval he went to Ferryhill and took charge of the work there. His preaching attracted good audiences to the Iron Church, and the nucleus of a congregation was soon formed. In addition to those who became members, there were many who had an informal connection with the congregation as regular worshippers, although they still retained their membership with one or other of the existing city churches. The prospects of future development and progress were therefore felt to be encouraging, and the scheme for the erection of a stone and lime church suitable for the district was heartily supported. The plans prepared by Mr. William Smith, city architect, gave a granite edifice of Gothic design. The church itself is nearly cruciform in shape, the wings consisting of transepts on either side at the west end of the building, the general appearance of the exterior being effective while not pretentious. Internally the building is handsome and well appointed. A gallery at one end provides accommodation for about 200 the entire seating capacity of the building being about 820. Along with the other fittings, a handsome organ was installed by Messrs. Conacher and Company, of Huddersfield, at an initial cost of over £400. The opening services took place in August, 1877, the preachers on the occasion being Rev. T. B. W. Niven, of Glasgow, and Rev. Charles M'Gregor, of the East Parish.

In the interval, however, before the new building was opened, and while the services were still being held in the Iron Church, Mr. Cowan had left for Rubislaw, and Rev. Henry W. Wright had been ordained and inducted as minister of the congregation. Mr. Wright was a student of Glasgow University, and after completing his course he acted for some time as assistant, first to Dr. Pagan, of Bothwell, and afterwards to Dr. M'Culloch in the West Church, Greenock. It was when he served in the latter capacity that Mr. Wright was called in 1875 to undertake the work at Ferryhill. Since coming to Aberdeen he has worked quietly, but none the less effectively, to further the interests of his congregation. A man of cultured tastes and many accomplishments, Mr. Wright has kept himself abreast of all developments in the various departments of thought, and although his gifts may not have become widely known to the general community, they have been held in high appreciation by those who know him. His reputation as a highly cultured musician and an accomplished lecturer



Rev. Henry W. Wright.

on musical subjects is well known in the city. Yet, notwithstanding these various interests, Mr. Wright has devoted himself to Ferryhill Church, labouring with unassuming yet unremitting earnestness year after year to further its interests. By his own people, who know him best, he is greatly beloved, and the poor especially recognise in him one of the kindest and most sympathetic of friends. Thus, while he has confined himself to his own parish, and very largely to his own corner of the city, his influence there may have been stronger than would have appeared to outsiders, seeing that it has been so largely the influence of a genuine and unaffected personality.

The congregation at Ferryhill has developed in many ways in the course of its history. The raising of the original cost of the building and endowment of the church, which, like the other branches of the extension scheme, was so generously helped by the Baird Trust, made a heavy demand for some years on the financial resources of the members. The original trustees of the church were—Mr. J. B. Adam, shipowner; Mr. John Milne (of Messrs. Milne and Pledge), and Mr. John Thompson: and on them a large burden of the work and responsibility fell in the earlier years of its history. Ferryhill was created a parish in 1879, and on 18th January, 1880, the first elders were ordained. The original kirk-session consisted of Messrs. J. B. Adam, James Alexander, Andrew Collie, James Hadden, William Jolly, George Leslie, John Milne, and John Thompson. When the congregation entered the present church the membership was about 170 while to-day it is between 900 and 1000. This tells of steady progress through the intervening years. The increase in strength and influence has been manifest in other ways. After the church itself had been thoroughly equipped, and all its affairs put in a prosperous condition, the question of building a church hall was broached. The scheme was taken up with enterprise, and the result was the erection of the present handsome and commodious hall, which was opened on 22nd October, 1886. Since then there have been no important outward developments, nor does there seem to be much scope for further improvement of the edifice.

In the work of Ferryhill Church an important part has been taken by those who have from time to time held office in the congregation. In addition to the original trustees and kirk-session already mentioned, the name of Mr. R. S. Smith, formerly Inland Revenue Assessor at Aberdeen has to be added as that of a most influential helper in the early years of the congregation's history. Mr. George Leslie, late printer, was one of the first eight elders to be ordained, and he has served the congregation loyally through all its history. The present trustees are—Mr. Peter Beveridge, manufacturer; and Mr. Stephen Hunter, manager, Northern Agricultural Company. Professor Gilroy has for many years been connected with the congregation, and he is now one of its elders. In the ranks of the office-bearers, either as elders or managers, there are others whose names are well known in the community, such as Mr. John Mortimer, harbour commissioner; Mr. Charles Merrylees, manager, North of Scotland and Orkney and Shetland Steam Navigation Company; Mr. R. K. Smith, and others.

Ferryhill Church has had no phenomenal experience in the 32 years of its congregational life. It has known little of change—for it is still a church of one pastorate—and it has made no startling developments, but has pursued its course quietly and diligently, filling with efficiency the position of a Parish Church for the district of the city in which it is placed. If it has made no particular stir and has been comparatively little heard of in the community, perhaps this is, in some measure at least, to be accounted for by the fact that everything has gone smoothly. There has been nothing to disturb its harmony, and this, together with the work which has been done, is a tribute both to minister and people.

V.—GILCOMSTON PARISH CHURCH.

Gilcomston Parish Church.

The Church of Gilcomston was built and opened in 1771 as a Chapel of Ease within the bounds and under the jurisdiction of the Parish Church of Oldmachar. The district, however, was entirely different then from what it is to-day.

In the closing years of the eighteenth century the lands of Gilcomston formed one of the suburbs of the city of Aberdeen. Small communities of working people were settled here and there in the locality, as they had found that rents and taxes were lower than in the city. Thus in the Denburn district there was a considerable population, mostly of weavers and shoemakers, and then, a little farther off, in Jack's Brae, Leadside, and Loanhead, there were other small settlements. Being within the parish of Oldmachar, these people depended for the supply of religious ordinances on the ministers of the parish, and, being situated so far from the Parish Church at Old Aberdeen, it was found necessary to make some provision for them in their own district. Accordingly, a chapel was built on a site which is still a conspicuous one, notwithstanding all the changes in the locality, and which then occupied quite a commanding position. Built on rising ground, it was for many years a solitary and imposing object, the ground stretching westwards, where Skene Street and Carden Place now stand, being then under the plough. Externally the chapel was a large, square-built, plain building, more than severely simple in its architectural features, and the very embodiment of that type of ecclesiastical edifice familiarly known as a "barn." In its interior there was no pretension to elegance of any kind. There were galleries on three sides, and above the end gallery, facing the pulpit, there was—in Dr. Kidd's time, at anyrate—a "cock loft," which was also fully occupied at all the services. The seats were narrow almost beyond endurance, the aim of those responsible for the arrangements having been, not to secure the comfort of those who came, but to give accommodation of some kind to the greatest number. In front of the end gallery there was suspended the model of a ship, the Agnes Oswald, a custom which was followed in several of the other churches in the city in those days as a symbol of the importance of the seafaring calling to the population of that period.

The first minister of Gilcomston was Rev. Alexander Johnston, A.M., who had graduated at Aberdeen in 1762. Mr Johnston was a native of Buchan, and he was licensed by the Presbytery of Deer in 1768. His call to Gilcomston was dated 23rd December, 1772, and he was ordained to the charge on 3rd March, 1773. He stayed, however, only for a short time. Gilcomston was only a Chapel of Ease, and when Mr. Johnston was offered the parish of Monquhitter, in 1776, he accepted the appointment, and held it until his death, 56 years later. He was succeeded at Gilcomston by Rev. James Gregory, A.M., of Fetteresso, who was also a graduate of Aberdeen. He was elected on 20th June, 1778, and ordained on 5th November following, and gave 23 years' service to the congregation. In this case, again, promotion was offered, and Gilcomston had to yield its minister to a more desirable living. Mr. Gregory was presented to the parish of Banchory-Ternan in 1801, and having accepted the offer, he demitted the charge of Gilcomston. The vacancy which was thus occasioned was of short duration, for in less than three months it was filled by the appointment of one who was destined not only to acquire fame for himself, but also to raise Gilcomston from the comparative obscurity which had hitherto been its lot to a position of prominence second to none either in the Presbytery or the city of Aberdeen. This was none other than the celebrated Dr. James Kidd. He was no stranger to the congregation

of Gilcomston, as he had been settled in Aberdeen since 1795 as Professor of Oriental Languages in Marischal College, and he had also acted as evening lecturer in Trinity Chapel since 1796. His success in the latter capacity and his growing reputation as a preacher led to the call from Gilcomston Church, which he received on 14th May, 1801. He was ordained to the pastorate on 18th June following, and entered then on what proved to be his life-work.

It is impossible, within the present limits, to refer, except in the briefest possible manner, to Dr. Kidd's life and work. His unique personality; his eccentric genius, with all his quaint and witty sayings and unconventional actions; his powerful, vivid, and dramatic oratory —have not the traditions of these been handed down from one generation to another? Much has also been published regarding Dr. Kidd—notably the admirable biography by Dr. Stark, in which the details of his eventful life are graphically recorded. Then, a whole volume might almost be filled with stories of the doctor —some of them, doubtless, of questionable accuracy, but many fully confirmed by those who could speak from personal knowledge. A selection from the plentiful "Kiddiana" in circulation would not serve our present purpose. We are concerned rather with the influence exerted by the doctor as minister of Gilcomston and with the effect of his work on that congregation.

Dr. Kidd, on his ordination to the charge, entered into the duties with characteristic thoroughness. In addition to preaching three times every Sunday, he introduced Sunday School work in the congregation, and formed a Sunday School Association—these innovations being regarded with considerable disfavour by a certain section of his brethren in the ministry. The evening services which he introduced proved another bone of contention. They were attended by immense crowds — for Dr. Kidd's popularity as a preacher was almost unprecedented in Aberdeen — and the collections on these occasions were devoted to the relief of the poor. Gilcomston, however, was still only a Chapel of Ease, and Dr. Kidd's ecclesiastical superiors—the two ministers of Oldmachar—gave forth the decree that the evening preaching was to be stopped. The first Sunday after this order was issued, the congregation of Gilcomston met as usual in the evening, every seat being filled, and even standing-room at a premium. It was expected that Dr. Kidd would take his own way, but his hearers were hardly prepared for the adroit move by which he carried his point while submitting to the authority of those whom he was expected to obey. According to the purely legal view in the Church of Scotland, preaching must be done in the pulpit; a minister who officiates outside the pulpit cannot be held, in the strictest sense of the term, to conduct a service. Taking advantage of this, Dr. Kidd, instead of ascending the pulpit, stepped quietly to the precentor's desk, and proceeded with the service in the usual manner. This continued for several Sun-

Rev. Dr. Kidd.

day evenings, until the ministers of Oldmachar, recognising that they had been checkmated, invited the doctor to revert to the former order of service. Another source of difference of opinion with his superiors was in connection with the order issued not to mention in public prayers the name of Queen Caroline. For his refusal to comply, Dr. Kidd was cited to appear, and it was on this occasion that he silenced his would-be accusers with the now famous retort—"Pray for the Queen, sir! I have prayed for the Queen, sir, and I will pray for the Queen, and for you, and for every sinner out of hell!" In the last year of the doctor's life and ministry the authority of Oldmachar over

(8) Bust of James Kidd, D.D., [Professor of Oriental Languages in Marischal College, and Minister of Gilcomston Established Church, Aberdeen, for 34 years.] At the back it bears—

D. Morison, Sculpt.
Pubd. by J——
Aber[deen]
Jany. 182—

E E
10/2/1914

This bust was the gift of the late Sir William Henderson of Devanha House, whose wife was a grand-daughter of Dr Kidd. In 1893, during Sir William's provostship, he presented a beautiful bust of Dr Kidd to the Aberdeen Public Library, and it is now in the Reference Department there.

GILCOMSTON CHURCH NEW MINISTER.

INDUCTION OF REV. JOHN WATT.

The Presbytery of Aberdeen met in Gilcomston Parish Church last night for the induction of the Rev. John Watt, B.A., to the pastorate, vacant by the retirement of the Rev. William Brebner. There was a large congregation.

The Rev. J. N. Cuthbert, Craigiebuckler, moderator, preached and presided at the induction.

The members of the Presbytery present were —The Rev Dr C. C. Macdonald, the Rev. Dr Wright, Ferryhill; Colonel the Rev. James Smith, St George's-in-the-West; the Rev. Maxwell J. Wright, St Ninian's; the Rev. J. T. Cox, Dyce (clerk to the Presbytery); the Rev. J. A. W. Mulligan, Ruthrieston; the Rev. J. K. Wilkin, Rosemount; the Rev. G. D. Nisbet, John Knox; and the Rev. James Rae, North. Associated with the Presbytery were the Rev. William Brebner, emeritus minister of Gilcomston; the Rev. Robert Nelson, Abbotsford, Glasgow; and the Rev. William Edgar, Glasgow.

At the close of the service the congregation had an opportunity of shaking hands with Mr Watt, the new minister, who received a hearty welcome.

E/E 10/4/1916

GILCOMSTON CHURCH.

Memorial Unveiled by Marquis of Aberdeen.

Gilcomston Parish Church was filled in all parts at the forenoon service yesterday, when the Marquis of Aberdeen and Temair unveiled the memorial which has been placed in the church to the memory of those connected with the congregation who fell in the war. The Marquis was accompanied by Lady Aberdeen. Occupying seats in front was a contingent of 62 men belonging to the congregation who had taken part in the war.

The memorial takes the form of a beautifully carved reading desk, inscribed with the names of the fallen, 64 in number. The desk was designed by Mr George Bennett Mitchell, architect, and the work was executed by Messrs Martyns, Cheltenham. A Bible for the desk was gifted by Mr William Meldrum, one of the elders.

The Rev. J. Lawson MacCurrach, minister of the church, preached an appropriate sermon.

The Marquis of Aberdeen, in unveiling the memorial, said—We are engaged in a solemn act of commemoration and dedication, in which each and all of us can fully share. As with the earliest congregation of Christians, of whom it is recorded in the Acts of the Apostles that they were all of one heart and one soul, so in this sacred observance at least we are as one. And, speaking as a visitor—might I say as a friend and guest—who deeply appreciates the privilege accorded to him of taking part in these proceedings, I venture to offer the opinion that the placing of the memorial within the walls of this building, where prayer is wont to be made, has a special and, indeed, obvious appropriateness; but for this reason in particular—that it furnishes a recognition, and will always be a reminder, of the true character of the cause in which those friends whose names are here inscribed gave up their lives.

Piper J. Greig, 6th Gordons, afterwards played "The Flowers of the Forest," and a bugler sounded the "Last Post." During the service Miss Elisabeth Christie, L.R.A.M., sang "God shall wipe away all tears," while Mr J. Coutts was the soloist in the anthem "I bring thee peace," and sung by the choir, with Mr John Hutcheson, L.R.A.M., at the organ.

The Marquis of Aberdeen also took part in the evening service.

E/E 18/4/1921

Gilcomston came to an end. By an Act of the General Assembly in 1834, Gilcomston was constituted a "quoad sacra" parish, with power to elect its own kirk-session to take control of its own congregational affairs. Naturally, there was great rejoicing on the part of ministers of Chapels of Ease at this emancipation. Rev. Andrew Gray, of Woodside, had been in the same position as the minister of Gilcomston, and Mr. Gray remarked, on meeting Dr. Kidd after the tidings were made known, that he could not help repeating the lines in the 126th Psalm—

> When Zion's bondage God turn'd back,
> As men that dream'd were we;
> Then fill'd with laughter was our mouth,
> Our tongue with melody.

"Ah!" replied Dr. Kidd, "that's not it, man; here is the right thing"—and he repeated part of the 129th Psalm—

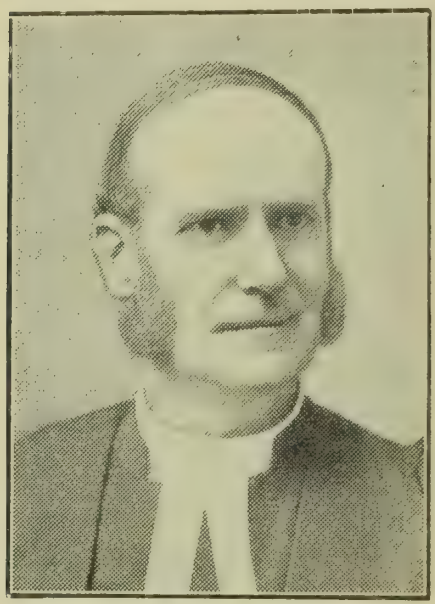
> The plowers plow'd upon my back;
> They long their furrows drew,
> The righteous Lord did cut the cords
> Of the ungodly crew.

While ever ready thus to assert his own independence and maintain the rights of Gilcomston, Dr. Kidd gave himself with unremitting zeal to the duties of his pastorate. He went out and in among his people, and likewise prepared assiduously for the pulpit; and he had the satisfaction, not only of seeing crowded audiences before him Sunday after Sunday, but also of witnessing the steady growth of the congregation until the membership exceeded 2000. When it is considered that he performed all the work single-handed, and likewise continued to discharge the duties of his professorship, it can be seen that he worked at high pressure. Yet he bore the strain for 34 years, and continued in active service to the very end of his life. He died on 24th December, 1834, and was buried in St. Nicholas Churchyard. On the day of his funeral, work was generally suspended in Aberdeen, and the whole city mourned. As Dr. Stark has well said—"Of all the men associated with this region during at least a hundred years noted for sterling moral worth and power for good over the people, made all the more striking by a strong dash of eccentricity, Dr. Kidd, it will be generally admitted, stands without a peer. Several generations have passed away since his head was put under the sod, but yet amongst native Aberdonians his name is as much a household word as ever."

It was no easy task to secure a minister able to succeed Dr. Kidd at Gilcomston—to find one equal to filling his place in every respect would have been an impossibility. A fortunate selection, however, was made by the election of Rev. James Bryce, of Wooler, and formerly of Stamfordham. Mr. Bryce was inducted at Gilcomston on 2nd July, 1835, and he carried on the manifold work of the congregation with marked success until the Disruption of 1843, when he resolved to cast in his lot with the Free Church. He took the bulk of his members along with him and founded Gilcomston Free Church, his subsequent career being associated with the history of that congregation. Dr. Bryce (he received the degree of LL.D. from Glasgow University in 1858) was a man of considerable talent, and it is no mean tribute to his power that he was able to gain so great a hold over a congregation which had been largely drawn together by the remarkable personality and gifts of his predecessor.

Notwithstanding that only the remnant of a congregation was left, the Parish Church of Gilcomston had another minister settled over it before the close of the Disruption year. He was a young man who was destined in after years to be closely associated with the ecclesiastical life of Aberdeen, and especially with the Parish Church of Oldmachar, which had formerly held sway over the affairs of Gilcomston. This was Rev. George Jamieson, who was ordained to the charge in 1843, but he soon accepted the parish of Grange, and left Gilcomston before his work had time to take much effect. He subsequently returned to the city, and there was no more familiar figure in ecclesiastical circles in Aberdeen in the latter part of the nineteenth century than Dr. Jamieson, of Oldmachar. In 1846, Rev. David Milne, A.M., was ordained as minister of Gilcomston, and with his settlement the congregation entered on a long and prosperous pastorate. Mr. Milne had held assistantships at Cluny and Kincardine O'Neil, and he soon proved himself a competent and successful minister. He preached entirely without manuscript, even when he reached an advanced age, and this was a great recommendation in those days. In pastoral and parochial work also he was diligent and efficient, and under his guiding hand the congregation soon regained something of its former glory. To Mr. Milne undoubtedly there must be given the credit

of restoring Gilcomston to the high point in numbers which it has never since lost. Towards the close of his ministry, the church was subjected to a large and important scheme of enlargement and improvement, which resulted in providing the congregation with what was



Rev. William Brebner, M.A.

practically a new building. After 30 years of active work, Mr. Milne applied for the appointment of a colleague and successor, and in 1876 the present minister was appointed to that position. Mr. Milne continued to manifest a keen interest in the work of the church until his death; and his memory is perpetuated by the Milne Fund, which provides an annual sum of nearly £200 for the relief of deserving poor in Gilcomston Parish.

Rev. William Brebner, M.A., who has held the sole pastorate since Mr. Milne's death, is a native of Tarland, and a graduate of Aberdeen University. On completing his college course, he was appointed assistant to Rev. J. W. King, Kilpatrick, Glasgow, where he laboured until he was elected to Gilcomston. Mr. Brebner, unlike some of his predecessors, is in no sense a prominent public personage. He is rarely, if ever, seen on public platforms; his voice is seldom heard in the Church courts; and the affairs of the general community evidently do not appeal to him. He might say, like one of old, "I dwell among mine own people." To the work of Gilcomston Church he has applied himself with undivided interest, carrying it on all these years without an assistant, and maintaining the congregation both in size and efficiency. Various developments have also taken place during his ministry. In 1878, soon after his settlement, a complete restoration of the church was made at a cost of £4000, which gave the congregation a place of worship with modern appointments. In 1888-9 the fine suite of halls was built and opened, and in 1897 a handsome pipe organ was installed in the church. There are the usual organisations and agencies in connection with the congregation, such as the Sunday School, with 400 to 500 scholars and a staff of 40 teachers; Young Men's Fellowship Association, Working Party, etc.

Gilcomston Church has a congregation almost entirely composed of the working classes. It includes, however, a number of well-known citizens, such as Mr. W Stewart Thomson, Mr. John T. Sorley, advocate; Mr. James A. Ross, harbour treasurer; Mr Robert Burnett, of the Civil Service Institute; and others. The congregation pursues its work quietly, making no particular stir either in the city or the denomination. Yet, notwithstanding the changes in the locality and the rise of new and densely-populated districts on every side, the church may still be spoken of as "a city set on an hill."

The new Communion Table and Baptismal Font, dedicated in Gilcomston Parish Church on Sunday, will be in their way an abiding memorial of the energetic ministry of the Rev. John Watt, as it was at his initiative the movement was started and through him the offers were made. Soon after his induction at Gilcomston, Mr Watt pointed out from the pulpit that the church had neither Table nor Font, and he asked some member or members to immortalise themselves by becoming donors of the necessary articles. Within a week he had the offer of both.

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The Communion Table is the gift of an office-bearer, Mr Alexander Rattray, builder, Rose Street, and the Baptismal Font has been presented by Mr and Mrs Erskine M. Aird. Before their recent removal to Glasgow, Mr and Mrs Aird were members of Gilcomston, and both had a hereditary connection with the congregation. Mr Aird's aunt, the late Miss Macdonald, in whose memory the Font has been gifted, was at one time a very active worker in the church, and Mrs Aird's mother, Mrs Gray, the widow of a well-known Aberdeen journalist, was treasurer of the Ladies' Work Party for many years, until she went recently to reside at Bridge of Allan.

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VI.—GREYFRIARS PARISH CHURCH.

Old Greyfriars Parish Church.

The origin of this church is a matter of ancient history. As its name implies, it belonged originally to the Grey Friars, a religious community after the order of St. Francis, which was settled in the Gallowgate district, while the Carmelite and Trinity Friars were to be found in the Green, and the Black Friars in Woolmanhill. Their convent at Aberdeen was founded in 1471, but the Greyfriars Church was not built until half a century later, Bishop Gavin Dunbar being mainly instrumental in securing its erection. At the Reformation it changed hands. On 29th December, 1559, the Friars, in view of impending trouble, handed over the property to the magistrates and Town Council, and for the next few years it was put to various uses. By a charter obtained from James VI. in 1567, the entire possessions of the Friars were acquired by the town for the support of a public hospital and asylum for orphans and destitute children. The proposed institution, however, was never erected, and in 1576 the property, with the exception of the church, was sold to three citizens for the consideration of the annual feu-duty. In 1593 it was again purchased by the magistrates, and presented by them to George, Earl Marischal, for the site of the college he proposed to establish.

In all these bargainings the church itself had been of little importance, and it was allowed to lie for several years in a state of utter neglect. In 1600 it was "ordert to be repairt" by the authority of the council, and pews were fitted up at the expense of the inhabitants. Afterwards a gallery was erected for the magistrates, on whom the right of patronage was conferred by Charles I. in 1638. A notable event in the history of the church occurred in 1640. Within its walls there met the famous General Assembly of that year when those ministers and professors who had refused to sign the Covenant were summoned to the bar. The next important stage was reached in 1644, when Sir Thomas Crombie of Kemnay left an endowment for a minister for Greyfriars. The money thus secured was added to the stipend of the Professor of Divinity in Marischal College, who became nominally the minister of Greyfriars, while he was at the same time one of the colleague ministers of the Church of St. Nicholas. In 1738, Greyfriars Church was again repaired, and when the increasing population of the town necessitated the provision of more accommodation than could be found in the East and West Churches, the Magistrates and Town Council appointed a preacher or catechist to conduct regular services in Greyfriars. A large scheme of alterations was carried out in 1768. The church was reduced in length nearly 20 feet at the north end for the purpose of enlarging the entrance to Marischal College, the small spire which appears in Parson Gordon's view of Aberdeen was removed, new seats were fitted up, and an aisle and gallery constructed on the east side for the accommodation of the professors and students of the college. In 1759, Greyfriars was formally recognised as a Chapel of Ease. A curious arrangement in force

at one time in connection with the appointment of preachers or catechists was that the persons presented to the position by the magistrates received no fixed salary from the town, but as a consideration for their services they were allowed to let the sittings of the church and to draw the rents arising therefrom. This might be regarded as rather a precarious means of subsistence, although in the case of popular preachers the arrangement was found to work well. In one case the church was leased from the Town Council for the sum of £20 a year, but the young preacher was a man of popular gifts, and he soon filled the church, and made a good living for himself after paying the stipulated rent. When the division of St. Nicholas parish took place in 1828, Greyfriars became one of the city parishes, and the minister thereafter received a fixed stipend, the seat rents being drawn by the Town Council.

At this point in the narrative reference may be made to the various clergymen who were associated with the church up to the date of its erection to the status of a parish. The first on the list is Rev. Robert Baron, A.M., whose name appears in 1624, and who afterwards took an active share in opposing the signing of the Covenant by the citizens. He was followed by Rev. John Forbes, D.D., in 1638, Rev. James Wood in 1644, and Rev. John Menzies in 1649. Mr. Menzies was one of the leading protestors in 1651, and in 1654 he was summoned to London by Cromwell. Rev. Patrick Sibbald, D.D., succeeded Mr. Menzies in 1685, but he was deposed at the Revolution. Next in order came Rev. James Osborne in 1697, Rev. Thomas Blackwell (father of Principal Blackwell of Marischal College) in 1711, Rev. James Chalmers (father of the founder of the "Aberdeen Journal") in 1728, Rev. Robert Pollock in 1745 (also at the same time Principal of Marischal College), Rev. Alexander Gerrard, A.M., in 1769 (Professor of Moral Philosophy in Marischal College, and Moderator of the General Assembly in 1764), Rev. George Campbell, D.D., in 1771 (at the same time Principal of Marischal College), and Rev. William Laurence Brown, D.D., in 1795. Dr. Laurence Brown, who, like several of his predecessors, held the Principalship of Marischal College in conjunction with his position as minister of Greyfriars, was a man widely esteemed and highly honoured. He was appointed one of His Majesty's Chaplains-in-Ordinary in 1800, and Dean of the Order of the Thistle in 1803. Dr. Brown demitted office in 1828, and died in 1830 at a good old age. Of him it has been said that "besides great talents and acquirements, he possessed many excellent personal qualities. With some warmth of temper, he was open, sincere, and generous, with an unbounded liberality towards his fellow-creatures." As an author he was also widely known in his day.

Turning now to those who held the office of preacher or catechist, and who came more directly in contact with the life and work of the church, we find some well-known names. The first was Rev. Alexander Gall, who held the appointment from 1759 to 1771, when he was succeeded by Rev. Alexander Mearns, afterwards minister of Towie. Rev. James Hogg, A.M., succeeded Mr. Mearns in 1778, but he was promoted to the parish of Skene in 1787. From 1791 to 1805 Rev. James Shand, A.M., officiated, and on his departure for Marykirk, Rev. James Paull, A.M., became his successor. Mr Paull was very popular at Greyfriars, and there was general regret when he left in 1813 on being presented to the parish of Tullynessle and Forbes. For about one year Rev. George Glennie, A.M., held the appointment along with that of the Professorship of Moral Philosophy in Marischal College, but he resigned on being promoted to the West Church. Rev. Daniel Dewar succeeded to the vacancy at Greyfriars in 1814, and to the professorship in 1817. He proved a man of great force, and became highly popular and influential. His reputation spread far beyond the city of Aberdeen, and in 1819 he was invited to the Tron Church, Glasgow, to succeed Dr. Chalmers. Seven years later he returned to Aberdeen to become Principal of Marischal College, and the name of Principal Daniel Dewar became very familiar in the city. As a preacher, Dr. Dewar was for a time the most popular man in Aberdeen, and no more eloquent speaker was heard in his day. From the outset he was prominently identified with the evangelical party, and, alike in Presbytery, Synod, and Assembly, he posed as one of its leaders. In all the conflict which led up to the Disruption, Dr. Dewar took a leading position in his party, and if anyone was expected to adhere to his principles it was this fearless champion. Yet, when the critical hour came, he failed to act along with those whom he had encouraged and led forward in the movement. The result was that he lost to a large extent his influence with both sections. His followers, who went out

and joined the Free Church, naturally regarded him with feelings akin to contempt, while his brethren in the Established Church looked upon him as a retrograde and unworthy of their respect. After the Disruption, he never preached in any of the city churches. On one occasion Dr. Simon Mackintosh, of the East Church, had arranged for him to preach on the evening of a Communion Sunday. This, however, had come to the knowledge of the elders, who at once intimated to Dr. Mackintosh that if Dr. Dewar entered the pulpit they would resign office in a body. Dr. Dewar was the last Principal of Marischal College, which in 1860 was united with King's College in forming the University of Aberdeen.

In 1819 Rev. Andrew Tawse, A.M., was elected preacher at Greyfriars, and on his removal to Logie-Coldstone, the position was filled by the appointment of Rev. Abercromby L. Gordon, who was destined to play an important part in the religious life of the city for many years. When the division of parishes was arranged in 1828, Mr. Abercromby Gordon became the first minister of the parish of Greyfriars. He was a man of rare powers, of lofty character, full of evangelical fervour, and zealous for the interests of the church. His own congregation were deeply attached to him, and he became well-known in the city through his interest in various evangelical movements, in which he cordially co-operated with his brethren both of his own and other denominations. In church extension work he took a special pleasure, and it was largely through his instrumentality that John Knox Parish Church was founded.

At the memorable Disruption of 1843, Greyfriars shared the fate of the other parish churches in the city. Its minister "went out," carrying almost the entire congregation along with him, and Mr. Abercromby Gordon's subsequent career was associated with Greyfriars Free Church, of which he became the founder. Only one elder Mr. George Thomson—was left in the parish church, but the Presbytery appointed several elders from other churches to complete a kirk-session, and arrangements were made for continuing the services. For a considerable time the attendances were very meagre, and it was nearly a year after the Disruption before steps were taken to secure a settled minister. On 25th April, 1844, Rev. Archibald F. Stewart, from Craignish Parish, Inveraray, was inducted to the charge of Greyfriars, but his pastorate proved a short one. The whole aspect of affairs was discouraging, and Mr. Stewart gave up the struggle in about a year. In May, 1845, he demitted his charge, and was afterwards settled at Aberfoyle.

Another and a longer vacancy ensued. Occasional supply was obtained, and the work of the church was carried on, but it was not until 17th September, 1846, that a new minister was inducted. On that date Rev. William Robinson Pirie, D.D., one of the Professors of Divinity, was formally settled in the pastorate, which he held conjointly with his University chair. Under Dr. Pirie the congregation began to increase, and regain at least some semblance of its former prosperity. Just as things were beginning to mend, however, Professor Pirie tendered his resignation, owing, it is said, to the feeling in the church against the principle of plural positions. Although his official connection with the congregation ended on 27th October, 1847, he continued to give it the benefit of his services both in the pulpit and otherwise until the election of a sucessor eleven months later. Dr. Pirie in his later career as Principal of Aberdeen University, Moderator of the General Assembly, and one of the most powerful ecclesiastics of his day, was much before the public, and his name became a household word.

On 13th September, 1848, Rev. David M'Taggart, D.D., from Carlow, Ireland, was inducted as minister of Greyfriars. Dr. M'Taggart had officiated in the church on various occasions during the vacancy, and he seems to have made an impression from the first. There were always good congregations when he was announced to preach, and after his formal settlement the empty pews were soon filled. The membership of the church rapidly increased, and now, for the first time since the Disruption, Greyfriars became a great and strong congregation. Dr. M'Taggart was undoubtedly the most popular preacher in the city in his day. He attracted hearers from all denominations, and so dense were the congregations that policemen were required sometimes to regulate the crowds inside the church, especially at the seat-letting. In addition to possessing attractive pulpit gifts, he was noted as a constant visitor amongst his people. Re-

ferring to Dr. M'Taggart, Mr. Carnie writes in his "Reminiscences"—"I am not sure that we had amongst us a more distinct speaker, every word seemed to be followed by a hyphen. Small in stature, he went quietly along the streets, looking sideways through his spectacles, mostly to the ground." Not only were crowds drawn to Greyfriars, but many citizens of influence were led to associate themselves with the congregation, and when Dr. M'Taggart was translated to St. James's Parish, Glasgow, he left behind him very visible fruits of his eight years' work in Aberdeen.

The vacancy at Greyfriars was filled by the apointment of Rev. James Smith, M.A., of Ladhope Parish, Selkirk, whose induction to the charge took place on 17th December, 1857. Mr. Smith was a man of fervent evangelical zeal, and from the outset of his ministry in Aberdeen he took an active part in every religious movement in the city. Greyfriars became the scene of great meetings, which were addressed by many of the most famous evangelists of the day, such as Brownlow North, Reginald Radcliffe, Hay Macdowell Grant, Baptist Noel, and many others. Mr. Smith's action in connection with these gatherings, however, did not commend itself to some of his own congregation, nor to several of his brethren in the ministry. Objection was taken in his kirk-session to laymen being allowed to preach from the pulpit, and a keen agitation followed. The matter went before the Presbytery, and ultimately it reached the General Assembly, but notwithstanding decisions virtually condemning Mr. Smith's attitude, he continued to take pretty much his own way. Some time after, he received a hearty call to Ellon Parish Church, where he subsequently laboured with much acceptance. During his ministry of five years at Greyfriars, Mr. Smith left a deep mark alike on the congregation and the community. These years were full of contention, but they were also full of earnest work directed to lofty aims, and lasting in its effects. Mr. Smith was an able and eloquent preacher. He spoke out of the depths of his own experience, and his words had all the power of earnest sincerity. He has been described as a couthie, plain man, paying little heed to conventionalities in regard to dress, determined in his way, and able to fight his own battle in the Presbytery, even against its leaders. His outstanding characteristic, however, was his evangelical zeal, and it is by his services on behalf of evangelical religion in Aberdeen that he is best remembered to-day.

Mr. Smith was succeeded in the parish of Greyfriars by Rev. Joseph Henderson, M.A., of the Abbey Church, Arbroath, who was inducted to the charge on 16th April, 1863. Mr. Henderson was of a different type from either of his two immediate predecessors. Perhaps he may have been less outstanding in personality and gifts, but he proved a capable minister, and for many years succeeded in keeping together the large congregation gathered by them. Quiet and methodical in his work, he devoted himself almost exclusively to the interests of the parish. For the long period of eighteen years he continued in active duty, but a serious illness led to his application in 1881 for the appointment of an assistant and successor. The choice of the congregation fell on Rev. William Oliver, Aberdeen, who had frequently officiated during Mr. Henderson's illness, and had also assisted otherwise. Mr. Oliver was ordained on 1st September, 1881, and on the death of Mr. Henderson on 1st April, 1882, he became sole minister of the parish. His career, which opened auspiciously, was destined to be a short one. Four years and a half after his ordination his pastorate was cut short by his death, which occurred on 5th April, 1886.

The vacancy thus occasioned was filled by the appointment of the present minister of Greyfriars, Rev. Gordon J. Murray, B.D., whose settlement took place on 1st September, 1886. A native of Morayshire, Mr. Murray graduated both in Arts and Divinity at Aberdeen University, taking the B.D. degree with honours, and carrying off the Brown Scholarship as the first man of his year in the Divinity Hall. In 1882, three months after being licensed, he was appointed assistant and second minister in the Parish Church of Arbroath. There he laboured with acceptance until his removal to Aberdeen in 1886.

Within a few years of Mr. Murray's settlement the congregation of Greyfriars, in view of the unsatisfactory condition of the church fabric and the lack of comfortable accommodation, found it necessary to approach the Town Council with a request that something should be done. This began what proved to be a very involved and often acrid controversy between the congregation,

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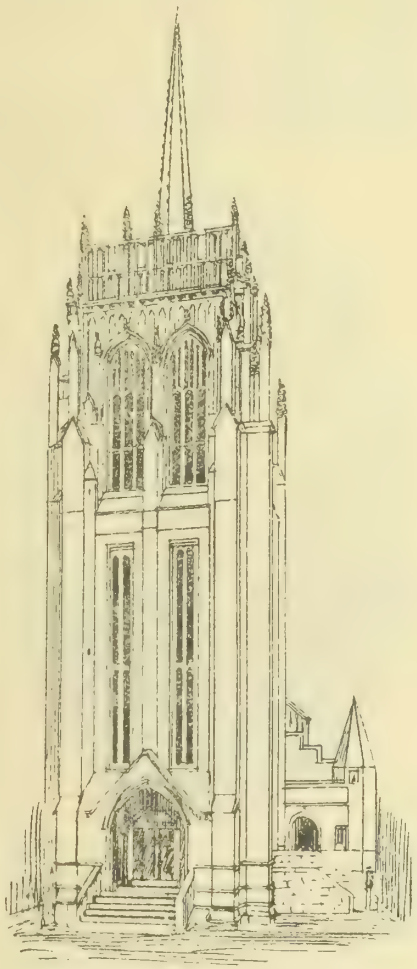
the Town Council, and the University, which agitated the general public of Aberdeen for nearly thirteen years. The congregation first appealed to the Town Council in 1890, and after the negotiations had passed through various phases, an Act of Parliament was obtained in 1893 for the erection of a new church in connection with the extension of the University buildings.

A troublesome disputation then took place as to the terms of carrying out the Act. According to the agreement, the Town Council were to cede to the University the site of the old church on condition that, in return, another site at the top of Longacre, facing Broad Street, should be provided for the new church. A period of five years was allowed by the Act for the erection of the church on the new site, but at the end of that time nothing had been done. A movement, strongly supported by antiquarians, had by this time arisen in favour of the retention and restoration of the old church: and the Town Council, encouraged by the generous offer of a "munificent donor" (£10,000), resolved, with the consent of all parties, to adopt this scheme instead. Some time after, however, this resolution was rescinded, and matters were then at a deadlock, the Town Council declining to restore the old church, and the University declining to give up the site purchased under the Act for the new church. Thus the weary controversy dragged on, until at last redress was sought by the Church authorities in the Court of Session. The outcome of the situation was that after prolonged negotiations the Town Council passed over to the University for the purpose of allowing the proposed extensions to proceed, not only the site of the old church, but also the suggested site for the new one at the corner of Longacre, and acquired another site at the junction of Broad Street and Queen Street. There the present handsome church—designed by Mr. A. Marshall Mackenzie, A.R.S.A., architect, Aberdeen — was erected at a cost, inclusive of the gifts of the congregation, but exclusive of site, of £13,000. The site cost about £10,000, but was really a gift to the University as already explained. The architecture of the edifice and the beautiful spire are in keeping with the extended University buildings, of which the church forms the south-west corner.

The closing services in the old church were conducted on Friday, 13th March, 1903, by Rev. Dr. John Hunter, then minister of the King's Weigh-House Church, London (a son of the congregation), and on the following



Greyfriars Parish Church.

Sunday by the Very Rev. Principal Lang and Rev. Professor W. P. Paterson, of the University, and Rev. Gordon J. Murray, minister of the congregation. The congregation worshipped for six months after leaving the old church in the Mitchell Hall of the University, where the Communion was celebrated on the last Sunday of March. The demolition of old Greyfriars was deeply regretted by

many, and those with antiquarian tastes made no effort to conceal their chagrin and indignation that Aberdeen permitted the destruction of a building so unique and of so great historic value. With its removal there passed away the only pre-Reformation Church existing in the city. Round it there clung the traditions of centuries, and its walls were fragrant with memories of the past.

The new church was opened for public worship on 2nd September, 1903, the preacher on the occasion being the Right Rev. Dr. Gillespie, of Mouswald, then

Rev. Gordon J. Murray, B.D.

Moderator of the General Assembly. The work of the congregation has prospered in the new building, practically every sitting being let. The membership, which was between 800 and 900 at the beginning of the present ministry in 1886, now stands at 1300—a great increase in spite of the vicissitudes and years of unsettlement through which the congregation passed.

Mr. Gordon Murray, in addition to having fought with tenacity the battle of the Greyfriars Church, has taken a very large share in outside public work. In the School Board election of 1894 he was returned at the top of the poll, and from that time onwards he has been one of the most prominent members of the board. In his first triennium he was appointed convener of the Evening Schools Committee; from 1897 to 1900 he was convener of the High Schools Committee, and in 1900 he became convener of the Administration Committee. In 1906 he was elected chairman of the School Board, and in that honourable and important position he distinguished himself by his dignity and efficiency and his thorough ability as an educationist and administrator. Mr. Murray's work as an educationist has not been confined to the School Board alone. He is one of the representatives of the board on the Milne Bequest, a member of the Burgh Committee on Secondary Education, and was elected a member of the Committee on the Training of Teachers. For several trienniums he represented the ministers of the city churches as a Governor of Robert Gordon's College. As a member of the General Council of the University, he has served on the Ordinances and Business Committees. In the work of the Church Courts he has likewise taken his share, acting in the Presbytery for a number of years as convener of the Sunday Schools Committee, and for over fourteen years as Convener of the Examining Committee. Such a record of public work, in addition to the duties of a heavy parish, has meant a severe burden, but Mr. Murray has not failed under it. A man of energy and vigour, gifted with excellent business capabilities, he has taken a thorough grasp of all affairs coming under his control, and has always been able to form his own independent judgment, and to defend it tenaciously. In public work he has become a force to be reckoned with.

In the course of its history Greyfriars Church has had many noted citizens associated with it from time to time. Professor William M'Gillivray, Dr. William Pirrie, Professor of Surgery; Mr. Robert Johnston, Mr. William Duguid, Mr. James Collie, Rev. Daniel Baxter, M.A.; Mr. Alex. Flockart, advocate; Mr. George Reid, ironmonger (father of Sir George Reid); Mr. John Macaldowie, Mr. W. Leslie Thomson, shipowner; Mr. James Cocker, nurseryman; Mr. Alexander Donald, wood merchant; and Mr. John Johnston, chemist, all served at various times as elders in the congregation, and their names may be taken as representative.

Dr Gordon Murray has lost a brother by the death of the Rev. Robert Murray, of Williamstown, Victoria. The late Mr Murray was at first engaged in teaching and tutorial work after going to Austalia, but for many years he had been an earnest and faithful minister in an important sphere. In all public movements he took an active part, and a remarkable feature of his funeral was the fraternising of the ministers of the different churches—Roman Catholic and Episcopalians attending the memorial service and following his remains to the grave.

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In the general body of the membership there have also been respected and distinguished members of the community, while not a few sons of the congregation have risen to eminence in various walks of life, the most outstanding perhaps being Sir George Reid and Rev. Dr. John Hunter. The kirk-session of to-day includes a body of capable elders, one of the most prominent being Mr. A. G. Wallace, M.A., headmaster of the Central Higher Grade School. The present membership is a thoroughly mixed one, representative of all classes in the community, and drawn from nearly every quarter of the city.

Greyfriars has not now that close association with the University which characterised its early history, when the students and professors each Sunday crossed the quadrangle to the college gallery for the service in the College Kirk. Yet, the new building, like the old, stands under the shadow of the University, and practically within its precincts, and the poet's vision of another similar conjunction may here be realised

"Kirk and College keeping time,
Faith and Learning chime for chime."

May the new Greyfriars, which has inherited the traditions of centuries that are past, stand for centuries yet to come, and gather around it associations that shall cause the glory of its latter days to eclipse the glory of the former!

Interior, Old Greyfriars Parish Church.

VII.—HOLBURN PARISH CHURCH.

Holburn Parish Church.

The origin of this congregation may be said to have been primarily due to a division of opinion in Gilcomston Church over the election of a successor to Dr. Kidd. A large number of the members of that church "hived off," and as the Church Extension Movement was then stirring the country, the seceding party had no difficulty in securing ample aid from the Extension Fund, which enabled them to proceed at once with the erection of a church.

Holburn Church was built in 1836. The promoters of the enterprise may have had little fondness for architectural beauty, but they had evidently been determined that, although the building might be plain, it should be thoroughly substantial. It is a massive structure, and practical men who have had to do with the various improvements and alterations carried out from time to time have not hesitated to declare that Holburn may be standing intact when some more pretentious ecclesiastical edifices have ceased to be. The situation of the church was well chosen. For many years Holburn Kirk and "Baubie Law" were landmarks in the city: now the kirk alone remains.

The first minister of the church was a young licentiate of high character and amiable disposition, but he did not altogether succeed in keeping the members together, and resigned after a year or two.

Rev. William Mitchell, who was inducted to the charge in 1838, was a native of Alyth, and he had been employed as a missionary and preacher in Chapelshade Church, Dundee. He was an able and vigorous preacher, and soon gathered a large and attached congregation. At the Disruption of 1843 he took sides with the seceding section, and carried almost his entire congregation into the Free Church. The state of affairs may be indicated by the fact that on the first Sunday on which worship was held in the Parish Church after the Disruption, the collection amounted to the munificent sum of 1½d. By and bye, however, a congregation was got together again, and in 1844 the pastorate was filled by Rev. Alexander Ross, who later on was translated to Dunnichen. He was succeeded in 1850 by another Mr. Mitchell, who afterwards became well known as the Rev. John Mitchell, of St. Fergus. The next minister was the gifted Rev. George Henry, a young man of exceptional promise, who died soon after his induction. He was followed in 1857 by the Rev. Alexander Gray, but after eight months he left for Strichen, thereafter removing to Auchterless, where he spent a long ministry, and became known all over Scotland as an ideal country minister, whose "Talks with Farm Servants" reveal even in their published form something of his genius in dealing with the class from which he sprang. Dr. Gray spent the closing years of his life in Aberdeen, where he was regarded with mingled love and veneration by all who knew him. A ministry of sixteen years, from 1858 to 1874, by Rev. John Milne brought the church down to the year 1874, when the present respected incumbent, Rev. Dr. M'Clymont, was ordained and inducted to the charge.

Many men of note were connected with Holburn in bygone days. The precentor for some time before the Disruption was the father of the late Dr. Reith, founder of the Porthill School, and of the Rev. Dr. Reith, of the College U.F. Church, Glasgow. Dr. Walter C. Smith, the poet-preacher of the Free Church, was also connected with the church in pre-Disruption days. When the great cleavage took place in 1843, one of the leading men who refused to go out was Mr. James Edmond, advocate, a brother of Dr. Francis

MILNE. Rev John Milne [illegible]

Holburn Church Vacancy.

CALL TO REV. W. H. LEATHEM SUSTAINED.

EE
Jl. 17-4-1913

The Presbytery of St Andrews met yesterday in the Session House of the Town Church, St Andrews, when the appointment of the Rev. William Harvey Leathem, minister of the second charge, St Andrews, to be minister of the church and parish of Holburn, Aberdeen, was considered and dealt with. The Rev. John Middleton, Kembach, was moderator. The Aberdeen Commissioners present were—the Rev. Maxwell J. Wright, M.A., St Ninian's Parish Church, representing the Presbytery; and Baillie Taggart, Mr Alexander Sands, advocate, and Chief Constable Anderson, representing Holburn congregation. The St. Andrews congregation was represented by Professor Lawson, Mr D. Bayne Meldrum, Mr George Louden, Mr D. C. Mackie, and Mr J. Morris. The various communications were laid on the table. The Aberdeen Presbytery had been satisfied that there was no cause to decline or delay the appointment of Mr Leathem, and had sustained it.

An Unanimous Opinion.

The Rev. Mr Wright said that as a Commissioner from Aberdeen Presbytery he appeared to prosecute the call to and translation of Mr Leathem to the parish of Holburn. He had along with him Baillie Taggart, convener of the Congregational Committee, Chief Constable Anderson, the vice-convener, and Mr Sands, the session clerk. Their reasons for asking St Andrews Presbytery to relieve Mr Leathem from his present important charge were very strong. They in St Andrews were aware that he was discharging his duties in St Andrews to their satisfaction, with distinction to himself, and with benefit to the congregation. It had always been the practice in the Church to translate a minister who had been unanimously called to a charge, and who had accepted the call. As moderator during the vacancy at Holburn, and as president at the election at which Mr Leathem was chosen, he could assure them, and he could also assure Mr Leathem, that from the time his name was first brought forward, the Congregational Committee had never wavered in their opinion that in Mr Leathem they had found a gentleman well suited to succeed the distinguished member of the Church of Scotland who had been for so long minister of Holburn.

After Mr Leathem had preached in Holburn Church it was quite evident that the congregation was prepared to endorse with great enthusiasm the selection made by the committee. The poll showed that the committee had carried out the congregation's intentions—444 had voted for, and only 14 against. He really believed that these 14 had voted on the conscientious principle that a call should have been presented to them. Mr Wright dwelt at some length on the wide sphere of usefulness open to Mr Leathem in Aberdeen, where he would have sole charge of a congregation of 1900. In concluding, Mr Wright expressed gratification at again appearing before the Presbytery at whose hands he had received his licence nearly 32 years ago. It seemed strange that the occasion should be one on which he should try to take away from them a minister who occupied the same charge as the gentleman who was his minister during his boyhood.

A Larger Sphere.

Professor Lawson said he appeared as a member of St Andrews Kirk-Session. It was with mingled feelings that he learned that a most excellent member of their body was being called to a larger sphere of usefulness with such heartiness and enthusiasm. The members of the St Andrews congregation present were not there to oppose the translation. When a minister had done all parts of his work with the highest ability and great conscientiousness, they could not oppose his leaving for a larger sphere of usefulness. They therefore wished Mr Leathem God-speed in the work he was about to enter upon.

Mr Bayne Meldrum, Mr D. C. Mackie, and Mr G. Louden also spoke in laudatory terms of Mr Leathem.

Baillie Taggart, Aberdeen, referred to the unanimity of the call. There were 60 members of a committee, and there was not a dissentient voice amongst them. All were enthusiastically in favour of the call. He assured Mr Leathem of a very hearty welcome to Holburn.

Mr Leathem said he had been greatly touched by the kind words that had been spoken, both by the representatives from Aberdeen and of St Andrews. With the approval of the Presbytery he intended to accept the call. The fact that the call came unsought made a strong appeal to him. It brought a greater responsibility and certain fears with it. He referred to the happy relations that had existed between him and Dr Playfair, minister of the first charge, from whom he had learned a great deal in the organisation of parish work. He parted with great regret from a congregation from whom he had received every kindness.

Mr Turnbull, clerk to the Presbytery, moved that the request of the Aberdeen Presbytery be acceded to, and the Rev. Walter M'Leod seconded.

Dr Playfair spoke of the pleasant relations that had always existed between Mr Leathem and himself during the six and a half years he had been in St Andrews.

The Rev. Mr Wright presented the call to Mr Leathem, which had been signed by 636 members.

Honour to Rev. Dr M'Clymont.

PORTRAIT UNVEILED AT ART GALLERY.

Presentation to Mrs M'Clymont.

10/2/1914 — EE

The movement to recognise the eminent services which the Rev. Dr J. A. M'Clymont has rendered to the Church and community culminated this afternoon, when, in presence of a representative company of citizens at the Art Gallery, he was presented with his portrait painted by Mr G. Eddes Watt, A.R.S.A.

The chair was taken by Lord Provost Maitland, who eulogised Dr M'Clymont's work in the Church and city.

The presentation was made by Baillie Taggart. In a reminiscent speech he reviewed what Dr M'Clymont had accomplished in his 38 years' ministry at Holburn Parish Church. The progress of the congregation was wholly due to his energy and pastoral care. The steady increase of the communion roll, the structural improvements on the church, and the efficient stat of the organisation were all testimonials to his work at Holburn. The bailie also alluded to the prominent part which Dr M'Clymont took in the public life of the city, particularly as a member of the School Board and in the management of the Royal Infirmary and other charitable and philanthropic societies and institutions. He also emphasised the place he had taken in the Church courts—Presbytery, Synod, and Assembly—and to the esteem with which he was regarded not only by the members of Holburn, but throughout the city and the Church. This was shown by the list of subscribers to the portrait, many besides those immediately connected with Holburn having come forward and expressed a desire to be associated with the movement to honour Dr M'Clymont.

The Very Rev. Dr M'Adam Muir, Glasgow Cathedral, then unveiled the portrait, paying a tribute to Dr M'Clymont as a churchman.

Miss Grassick, for many years secretary of the Woman's Guild of Holburn, presented Mrs M'Clymont with a chesterfield and two easy chairs, as indicating appreciation of her devoted labours with her husband for the church.

Dr M'Clymont's Thanks.

The Rev. Dr M'Clyment, in acknowledging the honour, expressed his appreciation of the kind and generous sentiment voiced by the speakers, and his gratification that with the congregation were associated other kind friends, besides ministers of the Church of Scotland and of other denominations. Such wide and generous recognition greatly enhanced the value of the gift. Their kindness would be a source of a life-long satisfaction to Mrs M'Clymont and himself.

Professors Cowan and Nicol, the Rev. Dr Spence, Udny; Mr A. Sands, advocate; and Captain Harry Brooke of Fairley also took part in the proceedings.

The portrait, a pleasing, life-like study, was greatly admired. It is to be on view in the gallery to-night from 7 to 9 o'clock.

Edmond, who became so prominent on the other side. Another eminent member in the past was Colonel James Cadenhead, chairman of the Parochial Board, and a business man of high standing. Valuable service was also rendered by Mr. William Lunan, C.A., but perhaps the most active and most prominent member for nearly half a century was Baillie Archibald Duff of Annfield. He was a most loyal and enthusiastic supporter of everything connected with Holburn Parish.

During the last thirty-four years the history of Holburn Church is largely the history of Dr. M'Clymont's ministry. Improvement after improvement has been

Rev. Dr. M'Clymont.

effected, both externally and internally; the communion roll has been more than trebled, the church has been enlarged, a tower and spacious hall have been provided, a handsome organ has been erected, and so on, and every movement has practically owed its inception and its completion to Dr. M'Clymont's power of initiative, energy, and zeal. Dr. M'Clymont is a native of Girvan, Ayrshire, and a graduate of Edinburgh, and, after finishing his theological course and studying for a session at Tubingen, he was for a short time assistant to the Rev. Dr. Watson, Dundee. Notwithstanding the claims of his heavy pastorate in Aberdeen, he has found time to take a large share in public work outside his own congregation. In the Church courts he has always taken a keen interest, and year by year he has been gaining in influence, until he is now an acknowledged local leader, and is also recognised as a force in the Assembly. He takes a foremost part in Presbytery work, and, as convener of the Business Committee of the Synod, he largely controls the work of the court. He is a member of the General Committee of the Church of Scotland; and in the Life and Work, and latterly in the Foreign Mission Committee, he has been an energetic and useful member. More than once he has been a member of the General Presbyterian Council. He has toured in India, Palestine, and Greece, and for a winter acted as minister at Cairo, and was there successful in securing the site for a church and liberal subscriptions towards a Building Fund. Dr. M'Clymont is even better known as a theological writer. As joint editor along with the late Professor Charteris, of the Guild Text Books and Guild Library, he has had a most important work to perform, without any pecuniary return, and he has discharged it in such a way as to make the whole Church his debtor. He is the author of many articles in the "Dictionary of the Bible," in addition to several works of acknowledged value, specially prominent being his volume on "The New Testament and its Writers," which has been translated into a number of foreign languages, and has reached a great circulation. Dr. M'Clymont has now been longer in Aberdeen than any other minister of the Established Church, yet he is no patriarch. He may be regarded as enjoying the full maturity of his powers, and as rejoicing in the fulness of his strength. It is worthy of mention that Dr. M'Clymont has never once used notes in the pulpit for over 20 years. He prepares carefully, but finds no difficulty in dispensing with the MS. This fact accounts in large measure for his success as a debater. He quickly grasps the facts of a case, and is ready, fluent, and convincing in his utterance. He is no High Churchman—far from it—although he likes an orderly form of service. With ritualism he has no sympathy whatever, but every practical scheme of the Church finds in him an ardent supporter. As a public-spirited citizen Dr. M'Clymont is well known, and in the best sense of the term he can be reckoned a scholar and a gentleman.

In the work of Holburn Church there have been many willing helpers. The late

Principal Pirie was a valuable member for a number of years prior to his removal to Old Aberdeen, and the late Professor Cruickshank was a good friend. Mrs. Murray of Inverdon was also a zealous worker before leaving the district. In the present day, Baillie Taggart is one of the best friends of the church, and among his fellow-elders are Mr. Alfred Macleod, Chief Constable Anderson, Mr. J. R. Jack, headmaster of Skene Street Public School; Mr. J. Stewart, M.A., of the North of Scotland Bank, and others. Mr. James Smith (of Messrs. Pratt and Keith) has been for many years the hon. secretary of the Church Trustees, and in Mr. Alexander Sands, solicitor, the church has a most valuable and efficient session-clerk. One of the most prominent figures in Holburn Church during a long period of years was Peter Johnston, the beadle. He held office from 1843 to 1893, and was absent only on three Sundays all the half-century. Peter, to use the name by which he was familiarly known, was more than once honoured by the congregation, and his portrait, almost life-size, and handsomely framed, hangs in the church hall as his permanent memorial in the parish where his venerable form was so well known. Holburn Church seems to have the secret of retaining its officials for lengthened periods. Mr. Ewing, who retired from the post of precentor in 1886, had held that office for 33 years, and during all the 1700 Sundays of his term he had only been about half-a-dozen times absent. Now there is the minister himself in the thirty-fifth year of his service, although it should be mentioned that Dr. M'Clymont has not been without opportunities to leave. Overtures at various times were made to him from other spheres, but he has preferred to remain in the Granite City.

Dr. M'Clymont has had a rather remarkable succession of able assistants, who have turned out well. This has, in fact, been the subject of common remark, and the assistantship at Holburn has almost come to be looked upon as a sure stepping-stone to a good parish. Amongst the number may be named Rev. Alexander Anderson, of Daviot, who is regarded as a model pastor in his quiet rural parish in the Garioch; Rev. Alexander Wilson, Ythan Wells, author of a work on the Prophets, which has received high commendation from several eminent critics; Rev. John R. Duncan, of St. Andrews-Llanbryd, who was a candidate for Professor Paterson's chair in Aberdeen University, and is understood to have made a highly creditable appearance in the examination; Rev. G. H. Grassick, Leochel-Cushnie; Rev. M. T. Sorley, Belhelvie; Rev. John G. Duncan, Kirkmichael; Rev. J. R. Macgregor, Leslie, Fife; Rev. Kenneth D. M'Laren, Cadzow, and formerly of Ruthrieston; Rev. William Cruickshank, Kinneff; Rev. Charles Stephen, Military Chaplain in England; Rev. J. N. M'Lennan, successor to "Nether Lochaber" (Dr. Stewart); Rev. Neil Macleod Ross, Kirkcaldy; and Rev. M. C. Wilson, Hillside, Montrose. There might also be mentioned the names of Rev. G. J. Chree, B.D., Presidency Chaplain of Bengal; Rev. Thomas Scott, Rev. W. S. Sutherland, of Kalimpong, a missionary of whom the Church of Scotland is justly proud; Rev. William Thomson, Amsterdam, and the late Rev. J. W. Slater, whose early death cut short a promising missionary career, and in whose memory a tablet is erected in King's College.

One of the most distinctive features of the life and work of Holburn Parish is its very complete, and even elaborate organisation. In this respect it has often led the way not only in the north, but even throughout the Church at large. The number of communicants on the roll is close on 2000. There are about 3000 people - including children—belonging to the congregation, and the number of families represented is about 1000. The congregational agencies include the Sunday School, Boys' Brigade, Young Men's Guild, Woman's Guild, Savings Bank, etc., all of which are worked with vigour and success. One of the strongest claims of Holburn to favourable mention is its work on behalf of Church extension. In the history of Ruthrieston Church, it will be found that to Dr. M'Clymont and his congregation the success of the movement in its earlier stages was largely due.

The personnel of Holburn congregation would be difficult to estimate. A very large proportion belong to the working classes, but there is a considerable number of business and professional men, and a good sprinkling of retired persons of independent means. At one time Holburn was the farthest west of any Established Church in the city. Now there are five all tapping the district — Ruthrieston, Rubislaw, Mannofield, Craigiebuckler, and St. Ninian's. Yet Holburn to-day is as prosperous as ever.

During the last generation a very large sum of money has been spent in improving

Testimonial to the Rev. Dr M'Clymont.

EE 24/4/1913

For the information of the numerous subscribers to the testimonial to the Rev. J. A. M'Clymont, D.D., who recently resigned the charge of Holburn Parish Church, the committee have pleasure in reporting that the testimonial will take the form of a portrait of Dr M'Clymont, and that the commission has been accepted by the distinguished Aberdeen portrait painter Mr Fiddes Watt, A.R.S.A. The artist hopes to proceed with the execution of the commission in August of this year. The subscription list is still open, so that any friends of Dr M'Clymont, who may have overlooked the original appeal, may yet send their contributions to Mr Alexander Sands, solicitor, 8 Golden Square, hon. secretary to the Testimonial Committee.

Holburn's New Minister.

INDUCTION OF THE REV. W. H. LEATHAM.

Jn.

EE 16/5/1913

To-day the Rev. W. H. Leatham, M.A., late of St Andrews, was inducted to the church and parish of Holburn, Aberdeen, in succession to the Rev. Dr M'Clymont, who has retired.

The service in the church was well attended. The Rev. H. M. Smith, Nigg, moderator of the Presbytery of Aberdeen, preached and presided, and the members of the Presbytery present were:—Professors Nicol and Cowan, the Rev. Dr M'Clymont, the Rev. Dr Gordon J. Murray, Greyfriars; the Rev. G. H. Donald, West Church; the Rev. W. L. Gordon, South Church; the Rev. M. J. Wright, St Ninian's; the Rev. James Smith, St George's-in-the-West; the Rev. James Rae, North Church; the Rev. Neil Ross, Rosemount; the Rev. W. W. Reid, Mannofield; the Rev. John Gordon, St Fittick's; the Rev. J. T. Cox, Dyce (clerk of presbytery); the Rev. J. R. Allan, Stoneywood; the Rev. W. Lawrence, Banchory-Devenick; the Rev. R. Spark, Durris; the Rev. A. R. Grant, Portlethen; the Rev. M. T. Sorley, Belhelvie; the Rev. John Fairlie, Woodside; and Messrs G. Gall, J. Mackenzie Fraser, and James Burness (elders). The Rev. J. R. Prenter, St Paul's, Leith, was associated with the Presbytery.

the church fabric. The erection of the tower, the installation of the organ, and the recent inauguration of the Gordon Highlanders' memorial windows—to name only a few out of the many items—all bear witness to what has been done. In all these movements Dr. M'Clymont has not only been the prime mover, but one of the leading givers. While congregational wants have been carefully supplied, the claims of Foreign Missions and other schemes of the church have not been overlooked, the congregation in this respect having few superiors in the Presbytery.

VIII.—JOHN KNOX PARISH CHURCH.

John Knox Parish Church.

This was originally an extension church within the parish of Greyfriars, and its erection was mainly due to the enterprise and zeal manifested in those days by the Greyfriars congregation under Rev. Abercromby L. Gordon. Mr. Gordon became minister of Greyfriars in 1828, and from the outset he seems to have been imbued with the desire to introduce in his own immediate district the Church extension movement, which was then being prosecuted with vigour in several parts of Scotland. The John Knox Church was the outcome of his earnest thoughts and active efforts. The building was begun in 1833, and finished early in 1835, when steps were taken to obtain the formal approval of the Presbytery. The first mention of the church in the minutes of Aberdeen Presbytery is on 5th May, 1835, when Mr. Gordon intimated to the court that "a place had been raised within the bounds of the parish for the purpose of celebrating public worship therein connected with the Established Church," and requested that the Presbytery should sanction the purpose he had in view in the erection of the building. The Presbytery expressed appreciation of the zeal displayed by Mr. Gordon in connection with the matter, and granted the formal sanction for which application had been made.

No time was lost in the settlement of the first minister. Rev. Alexander Philip, M.A. (son of Mr. John Philip, bookbinder, Broad Street), who had been officiating for some time by request, was appointed to the charge, and his ordination took place on 4th August, 1836. The next step in the equipment of the new church was the formation of a kirk-session, and the elders were naturally supplied by the mother church of Greyfriars. Messrs. Skene, Hay, Laing, Bisset, and Machray, elders of Greyfriars resident within the district assigned to John Knox Church, were on 1st September, 1836, formally loosed from Greyfriars kirk-session and declared members of the kirk-session of John Knox Church. Everything seemed now in order for the prosecution by the congregation of the work lying to its hands; but in little more than 18 months it was left without a minister by the translation of Mr. Philip to the parish of Cruden. The vacancy was not a prolonged one, although, as might have been expected in the case of so young a congregation, there were some difficulties to be overcome before a settlement could be effected. From the first there was a strong preponderance of feeling in favour of Rev. John Stephen, M.A., who was eventually elected with what was practically a unanimous vote. Mr. Stephen, who, like his predecessor, was also an Aberdonian—hailing, it is believed, from the Footdee district—was ordained and inducted on 27th September, 1838. The connection then formed promised well for the future of the parish: but when the Disruption of 1843 occurred Mr. Stephen joined the Free Church, and carried along with him the great bulk of his congregation. He became the first minister of Free John Knox, and his subsequent career, so full of fruitful service, is connected with the history of that congregation.

A rather peculiar state of affairs was witnessed in connection with this church at the time of the Disruption. Instead of Mr. Stephen and his supporters vacating the church they continued in possession, claiming that, as a quoad sacra church, it stood on a different footing from the city parishes. The matter was appealed to the Presbytery, a largely signed petition being lodged with a claim for the buildings on behalf of the Free Church. The decision, however, went against the petitioners, and on Sunday, 23rd July, 1843, Mr. Stephen and his followers took farewell of the

The Call to the Rev. A. M. Snadden,

4/7/1913

A PERTH APPRECIATION.

In connection with his election to a Johannesburg church the "Perthshire Constitutional" makes the following appreciative reference to the Rev. A. M. Snadden, John Knox Parish Church, Aberdeen:—

The many friends of the Rev. A. M. Snadden, of the John Knox Parish Church, Aberdeen, at Foss, Redgorton, and throughout the county and city of Perth generally will congratulate him upon having been elected to the very important and lucrative position of St George's Presbyterian Church, Johannesburg. The pleasure which this preferment will give Mr Snadden's friends will be tinged with a feeling of regret that he is about to leave the Old Country and take up a post in so far-distant a part of the Empire. Since he went to Aberdeen the Rev. Mr Snadden has, as the result of hard and persistent labour, overcome difficulties which would have baffled less tenacious workers. Perseverance and a spirit that does not seem to know the meaning of defeat has enabled him to undertake and carry through to a successful issue tasks that border on the miraculous.

Nowhere has Mr Snadden more friends and admirers than in the city and county of Perth, where he attained to a prominent position, not only in the administrative work of the Church as discharged by the Presbytery of Perth, but largely on account of the popularity of his pulpit ministrations. While at Redgorton he made special lectures on topical subjects and the works of notable authors a feature of his ministry. Not less interesting were his lectures on social problems, which gave evidence of careful study and a close acquaintance with the lives and experiences of all classes of people. The announcement that Mr Snadden was to lecture was sufficient to ensure a crowded congregation. Since going to Aberdeen we have not seen so much of Mr Snadden in the Fair City as many would have liked, but his fresh, vigorous, inspiring lectures are still remembered with feelings of pleasure. We congratulate the Johannesburg Presbyterian Church on their selection of a minister, and we wish Mr Snadden health and success in his new sphere of labour in South Africa.

New Minister for John Knox Church.

24/4/1914

CONGREGATION'S WELCOME.

There are 3016 members on the electoral role of John Knox's Parish Church, and as the seating accommodation of the Aberdeen Music Hall is only some 2500, it was realised by those in charge of the arrangements for the induction social meeting there on Friday in connection with the settlement of the Rev. G. Dundas Nisbet, M.A., as minister of the church, that there would be little room to spare. The hall presented an imposing appearance in both area and galleries, as did also the platform on which members of the large choir were accommodated with ministerial and other friends.

JOHN KNOX PARISH CHURCH.

INTRODUCTION OF INDIVIDUAL CUP COMMUNION SERVICE.

May 2 Free Press 11/10/1913

In the window of Mr James M'Burney, 51 Union Street, there is on view the new individual cup service which is to be used for the first time at the forthcoming Communion in John Knox Parish Church. The service consists of over 1200 cups, served on 80 trays, supported on 16 carriers. The cups are of glass and of the design commonly used for such services. The trays are of fumed and polished Austrian oak, moulded on the edge and sunk on the top, with moulded cup-holders, capable of carrying 16 cups on each tray. The bases of the carriers are also made of oak, neatly moulded on the tops and edges, and with silver-plated pillars in the centre on which are placed five trays of cups. Bread plates of appropriate size and design have also been provided. The work has been capably executed by Mr Stoddart Cameron, cabinetmaker, 83 Skene Square, and Mr John Scott, wood turner, 27 Hardgate. The cups were supplied by Mr James M'Burney, 51 Union Street. It is understood that the introduction of the individual cup has been pressed upon the attention of the members of the Kirk Session for some time, and with the view of ascertaining how far this desire was shared by the congregation generally a plebiscite was recently taken, which showed an overwhelming majority in favour of the proposed change. In accord with this mandate from the congregation the new service has been provided, the Kirk Session acting through a sub-committee of its number.

TOPICS OF THE DAY.

THE public and religious life of the north of Scotland is all the poorer by the death of the Rev. G. A. Johnston, parish minister of Grange. In certain directions it is well for the community that the clergy should be our masters, but in other and more secular spheres of activity the position of the minister is more appropriately that of the servant. Mr Johnston, with a fine discrimination that many clergymen sadly lack, always knew when to be master and when to be servant. Another commendable gift was his amazing memory, which enabled him to deliver sermons running into "fifthlies," ay and even "sixthlies," without as much as Mr Balfour's "half sheet of notepaper." His command of the Doric was also in these days remarkable, though townspeople seem to have enjoyed it more than country audiences. Frequently he packed a church to overflowing at a time when the cry of "teem kirks" was oftener heard than now, and by many ardent admirers his demise will be deeply regretted.

A Popular Preacher.

* * * * EE 5/1/15

JOHNSTON.—Suddenly, at Manse of Grange, Keith, on Wednesday, 6th inst., the Rev. George Andrew Johnston, M.A., B.D. Funeral on Monday, 11th inst., to Springbank Cemetery, Aberdeen. Service in Grange Church at 10 a.m. prompt. Aberdeen friends please meet at Springbank Cemetery at 1.45 p.m. This the only intimation and invitation. No flowers.

6-1-1915

THE LATE REV. C. A. JOHNSTON.

Memorial Service in John Knox Church.

11/11/15 EE

A memorial service for the late Rev C. A. Johnston, Grange, was held in John Knox Parish Church, Aberdeen of which Mr Johnston was formerly minister, yesterday forenoon. There was a large attendance. It was not expected that the minister of the church, the Rev. G. Dundas Nisbet, would be able to take part, owing to illness, and his place was taken at the commencement of the service by the assistant minister. Mr Nisbet appeared, however, while the service was in progress, and preached the sermon. He stated that while suffering from illness, and while some might say it would have been wiser of him to have stayed at home, he felt he ought to be present on such an occasion.

Mr Nisbet said the announcement of Mr Johnston's death came to him as somewhat of a shock, and he dared say it was so to the members of the congregation. Looking back, as he did immediately on his election to that parish, over the Church of Scotland Year-Book for the past ten years, he noticed the strange fact that not so many years ago that was rather a small congregation. He found that from the time of Mr Johnston's election the congregation went forth by leaps and bounds. Mr Johnston's work and his power and eloquence as a preacher were shown not so much by the crowds he drew, as by the large congregation he built up as members of the Church of Christ. Without depreciating the marvellous work Mr Snadden did in building that great church, he could safely say that had Mr Johnston not been minister there, there would have been no new church. They must have the congregation before the need arose. It was an outstanding testimony to the strength, the broad humanity, and the eloquence of Mr Johnston that, a native of Pitcaple, he was called to Old Deer, which was comparatively near at hand, and afterwards to that congregation of John Knox, and from there to the parish of Grange. They were heartily sorry that Mr Johnston should have been so untimely cut off, and their sympathy went out not only to the parish which had been bereft of its minister, but especially to the wife and young children bereft of husband and father.

The Dead March in "Saul" was played by the organist.

The tidings of the death of the Rev. C. A. Johnston, of Grange, came as a sudden shock, and in many a humble home in Aberdeen there is very real mourning. It had been known that Mr Johnston's health had not been satisfactory, but no one ever thought the end was so near. With the death of Mr Johnston there has passed away one of the most remarkable men the Church life of Aberdeen has seen in recent years. There can be no question as to his wonderful gifts. He had great natural endowments, and if the proof of oratory is the power of the speaker to move and sway a crowd, then Mr Johnston was in every sense an orator. Of course it is always easy for some people to be hyper-critical as to style, but those who have seen Mr Johnston at his best among his own people are not likely to forget the impression—how the care-lined faces of toil-worn men and women brightened and softened under the spell of the preacher as he spoke to them in their own tongue and lifted their thoughts above the harshness of their lot and the burden of their daily life.

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One of the secrets of Mr Johnston's power was that he was always perfectly natural. In the pulpit he could rise to fine heights of moving eloquence, but he never strained after effect. It was all done in the most simple and natural and most homely way. This was characteristic of the man himself. There was absolutely no affectation about him. The oftener I met him the more I was impressed by this, for he was always the same genial, unassuming, kindly soul, under all circumstances. In some respects he was as simple as a child and as tender in his feelings. He was a big man with a big heart, very human, and remarkably wide and generous in his sympathies. His pawky humour was well known, and as he had an unrivalled command of the Doric he could tell a story in a way that was quite inimitable.

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Mr Johnston has passed away at a comparatively early age. After a career unparalleled in the recent annals of the Church, with its days of cloud as well as of sunshine, of storm and stress as well as of great achievements, he has now entered on his rest. Mr Johnston is dead, but his name and fame will live on for many days to come as cherished traditions among the toiling masses, for whom there will never be another quite like "Johnston of John Knox's." When all is said about Mr Johnston, he can, after all, have no higher tribute than the fact that "the common people heard him gladly."

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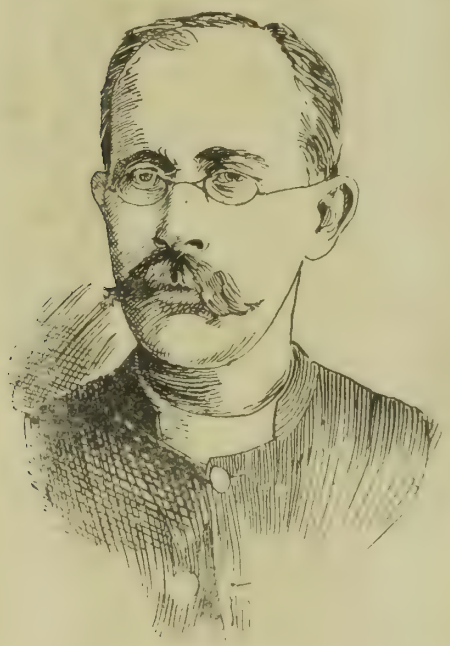
church. On 3rd August, 1843, the Presbytery clerk submitted to the Presbytery a letter he had received from the managers of John Knox stating that since Mr. Stephen had abandoned the church worship had not been regularly conducted. The Presbytery accordingly instructed the clerk to have the matter attended to as soon as possible, "so that those adhering might not be inconvenienced." No doubt a supply of ordinances was provided, as the remnant of the congregation had resolved within a short time to call a minister. On 23rd November, 1843, the Presbytery was asked to deal with a call from the members of John Knox Church to Rev. Charles Skene, who was then parish schoolmaster of Skene. The election had been unanimous, and the call was sustained by the Presbytery, Mr. Skene's ordination to the charge taking place on 21st December in the same year. Then followed a long and comparatively uneventful ministry. Mr. Skene was an earnest, kindly, faithful man, and he laboured in the charge with conscientious diligence, although, perhaps, with no outstanding success. He gained widespread esteem, but latterly, with his advancing age and feeble health, the charge proved too heavy for him, and after 33 years of service in the parish he intimated his resignation to the Presbytery in 1877.

On account of some changes that had been made in the Assembly's regulations for the election of ministers to Chapels of Ease, the kirk-session of Greyfriars Church was appointed to take steps for filling the vacancy in John Knox. What particular steps were taken are not exactly known, but the matter seems to have been very largely left in the hands of the congregation of John Knox. The result was the election of Rev. Herbert Bell, minister of Persie, who was inducted on 1st October, 1877, when Rev. James Park, of Trinity Parish, preached, and Rev. G. F. I. Philip, of St. Clement's, conducted the induction service. John Knox now entered on a period of prosperity. Mr. Bell was a ready and fluent speaker, with a good pulpit style, and he soon began to draw together a very large congregation; it was, indeed, during his ministry that John Knox made its first great increase in point of membership. Soon after Mr. Bell's settlement a movement was set on foot to secure the endowment of the church, and the labours of the congregation were crowned with success, the decree of disjunction and erection being pronounced by the Court of Teinds at Edinburgh on 15th March, 1880. While the membership of the congregation increased considerably, there was quite a remarkable growth in the Sunday School. So great, indeed, was the increase in the number of children attending the school that the want of proper accommodation came to be acutely felt, and it was soon realised that the question of erecting a church hall would next have to be faced. To this new task the members applied themselves, and so successful were their efforts that in October, 1885, the hall was ready for occupation, the cost of its erection being entirely defrayed. The congregation continued to enjoy prosperity, and all things went smoothly until every prospect was upset by the sudden death of Mr. Bell, under tragic circumstances, at Kittybrewster Station on 21st November, 1887. The tidings of his untimely end came as a shock to the whole community; but to his own people at John Knox the sad event had something like the force of a personal bereavement. Mr. Bell had done much for John Knox. He had raised it to be one of the large congregations of the city, and he had inspired it with new life and vigour in all departments of service, and led it forth to cope successfully with great undertakings. He was also personally popular, and the members felt they had lost a friend as well as a pastor and teacher.

After a vacancy of six months, Rev. Henry Ranken, B.D., Edinburgh, was appointed to the vacancy by a large majority, and his induction took place on 16th March, 1888. In Mr. Ranken the congregation found a minister admirably equipped for maintaining and extending the work begun by Mr. Bell. A vigorous and powerful preacher, Mr. Ranken attracted ever-increasing audiences, and he soon raised the congregation to a higher point than it had reached at any former period in its history. The communion-roll increased very rapidly, and all the agencies were efficiently and earnestly worked. The connection, however, was a brief one, for on 1st October, 1891—three and a half years after his induction—Mr. Ranken left for Irvine, and in that important parish he still labours with acceptance and success. The vacancy which followed ended in a keenly-contested election, which resulted in Rev. A. E. Claxton, M.A., assistant in Rickarton Parish, Kilmarnock, being appointed by a majority of 49 votes over Rev. Robert Robertson, then assistant in the North Parish, Aberdeen, and now minister of Skene. Mr. Claxton was ordained on 22nd

March, 1892, and he fully realised the high expectations formed concerning him. A brilliant student, he proved also an eloquent preacher. He had marked evangelical tendencies, and he cultivated a warm and fervent spiritual life, and in various ways sought to infuse this spirit in the congregation. His pulpit work lay nearest his heart, and to it he devoted his main strength, while he also realised and met other claims, devoting special attention to the young men in their guild and other societies. After four and a half years in so heavy a charge, he began to feel the



Rev. Duncan H. Brodie, B.D.

strain too much for him, and in September, 1896, he accepted a call to the desirable parish of Cathcart, Glasgow.

The vacancy caused by the departure of Mr. Claxton was not unduly prolonged. A large number of applications for the charge were lodged, and in due course the usual short leet was selected. The candidates in the leet having preached before the congrgation, the matter went to a vote, with the result that Rev. Duncan H. Brodie, B.D., assistant in Bluevale Parish, Glasgow, was elected. Mr. Brodie, who was settled in 1897, came with an excellent academic record and considerable experience of the practical work of the ministry. As a student, both in Arts and Divinity, at the University of Glasgow, he had taken a distinguished position, and he bore the reputation of being the best all-round student of his year. In Bluevale Parish Mr. Brodie gained experience of all kinds of congregational and mission work, and he proved a most thorough, devoted, and competent worker, ready to meet all the heavy demands made upon him. He, therefore, came to John Knox with special qualifications, and he proved himself in every way equal to the situation. He maintained a high standard of pulpit efficiency. His sermons were vigorous and forceful, combining the evangelical and the practical in teaching, while eloquent and impressive in delivery.

Mr. Brodie's ministry was a vigorous and successful one. He entered heartily into all the work of the congregation, and helped especially to develop its efforts among the young. In May, 1905, he was elected to Parkhead Parish, Glasgow, and preached his farewell sermon in John Knox's on Sunday, 4th June.

The vacancy which followed was a prolonged one, and in some respects it seemed likely to make a severe strain on the loyalty of the members of the congregation. On 27th September, 1905, Rev. George A. Johnston, B.D., was, by a very large vote, elected minister of the Parish of John Knox, but certain ecclesiastical formalities stood in the way of his early settlement. The circumstances formed the subject of lengthy discussion at the Presbytery, and afterwards went before the General Assembly. An arrangement was made, however, whereby Mr. Johnston officiated at John Knox Church in the interval until the decision of the Assembly made the way clear for his formal settlement as minister of the parish, which took place on 20th June, 1906. Since then the record of the church has been one of phenomenal progress. Mr. Johnston's fame as a preacher made an immediate impression. His homely style, his practical evangelical teaching, and his remarkable gift of oratory attracted immense audiences, and soon the church was crowded to overflowing. The membership of the congregation increased until the communion roll reached a total of considerably over 2000 names, and the continued overcrowding of the church raised the question of erecting a new and larger place of worship. A scheme was adopted for the purpose of attaining this object, and the members set themselves to raise the funds necessary for the purpose.

Well-Known Minister Dead.

THE REV. G. A. JOHNSTON, GRANGE.

A Popular Preacher.

We regret to announce the death, which took place at the Manse, Grange, last night, of the Rev. G. A. Johnston, parish minister, at the age of 53.

When in Aberdeen from 1906 to 1909 as minister of John Knox Church, Mr Johnston was one of the best-known ministers in the city. His ministry in John Knox was attended with great success. His preaching power and pastoral work aroused marked enthusiasm, and under his able guidance the congregation grew rapidly until it was one of the largest in the city. He was succeeded in John Knox by the Rev. A. M. Snadden, now in South Africa, who also did much good work.

Mr Johnston's career was well known. He began what might be called his public life in 1873, when he became a pupil teacher in Fetternear Public School, Chapel of Garioch where he remained for five years. From October, 1878 to 1879 he acted as one of the English masters in the Young Gentlemen's Institution, Silver Street, Aberdeen. From 1883 to 1885 he attended the divinity classes at Aberdeen. His divinity course was a most distinguished one. He entered the University as first bursar, and at the close of his first session he stood first in systematic theology, first in Biblical criticism, first in Church history, and second in Hebrew. At the close of his second session Mr Johnston's position in the various classes was similar to what it was at the close of his first. In addition, Mr Johnston won the first prize offered annually by the Synod of Aberdeen for proficiency in theology. At the close of his third session he occupied the first place in all his classes, and again won the Synod of Aberdeen's first prize. He also gained the first Stuart-Hebrew prize awarded to the best student in Hebrew and Oriental languages. At the same time he graduated B.D. and obtained the Brown Scholarship, bestowed upon the most distinguished divinity graduate of the year. Between his first and second divinity session he was student missionary at Lochinver, Sutherlandshire, where he preached and visited regularly. At the special request of the people of Lochinver he was again stationed there between his second and third sessions.

His First Charge.

Mr Johnston was licensed to preach by the Presbytery of Aberdeen in May, 1886, and on the same day he was appointed assistant to the late Rev. Robert Ross, Cruden. Mr Johnston's first settled charge was at Old Deer, and he afterwards became minister of the Independent Church there, which grew to have a membership of between 400 and 500. Mr Johnston became minister of John Knox, Aberdeen, in 1906, and in May, 1909, he was elected by a large majority to Grange Parish Church. At the time the election was regarded as one of the most interesting events in the annals of the parish. When the result was announced a large crowd was waiting at the church, and loud cheers were raised. The church bell was rung to announce to the parishoners at a distance that a minister had been elected.

When Mr Johnston left John Knox for Grange regret in the city was general. He was one of the most popular preachers in the town, and on one occasion he preached in the open to over 10,000 people. This was on a Sunday afternoon at Scotstown Moor. The German gipsies were encamped on the moor at the time, and in the course of the afternoon over 30,000 persons from the city visited the moor. Mr Johnston never read his sermons, yet his matter was solid, the subject well-reasoned out, the diction fluent, and the style most earnest and animated. The impression he made on his hearers was deep and abiding, and no matter where he spoke Mr Johnston always had a large audience. When in Aberdeen Mr Johnston did not confine his activity and influence entirely to the congregation of John Knox. Every good cause had his earnest and enthusiastic support, and never a week passed without him appearing on the platform of some meeting or at a social function. His services as a speaker in connection with church meetings were much sought after, and while health permitted he was never appealed to in vain.

Ministry at Grange.

Our Grange correspondent, writing, says:—Many over a wide area will learn with deep regret and poignant sorrow of the death of the Rev. G. A. Johnston, minister of Grange. Although he has for some time been in feeble health, the end came last night at 8.30 quite unexpectedly. For the past three Sundays he was unable to preach, and the duty was ably discharged by Mr Watson, Rothes. On Wednesday afternoon Mr Johnston was feeling better in his health, and Dr Taylor, Keith, who was attending him, was rather better pleased with his condition, but a sudden seizure came on, and he passed peacefully away at the hour stated.

After acting some three years as minister of John Knox Parish Church, Aberdeen, Mr Johnston came to Grange in May, 1909, and was inducted in the first week of July, which gave the parish almost six years of his ministry. He was known through the North of Scotland to be a born preacher, endowed with a fine memory and fluency of speech which marked him out as one of the most distinguished and earnest preachers in the Church of Scotland at the present day. During the six years of his ministry he never used a manuscript, but delivered his sermons with great force and dramatic power.

The deceased was a comparatively young man, 53 years of age, and is survived by a wife and young family of two sons and two daughters, for whom the sincerest sympathy is felt in the bereavement into which they have been so suddenly plunged.

TOPICS OF THE DAY.

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THE members of John Knox Parish Church congregation will soon be engaged in the choice of a minister in succession to the Rev. G. Dundas Nisbet. It is a very large congregation, consisting almost entirely of working people, and there is ample scope for a clergyman possessed of energy and initiative. The Rev. A. M. Snadden, the immediate predecessor of Mr Nisbet, possessed these qualities in a remarkable degree, and to his devoted efforts was mainly due the completion of the new church buildings. Before Mr Snadden came the Rev. George A. Johnston, whose eloquence drew admiring auditors from all parts of the city. The Rev. D. Brodie, the Rev. A. E. Claxton, the Rev. Henry Ranken, and the Rev. Herbert Bell rendered successful service, and when Mr Ranken's son received the Victoria Cross, the members of John Knox showed that they had not forgotten the minister of Irvine Parish, who had left them twenty-five years before. The memory of the Rev. Charles Skeno is more dim, but he had a high reputation as a scholar in his day. He was one of the parish "dominies" to whom the Disruption gave an unexpected opportunity, and he "wagged his pow" in the pulpit of John Knox for fully thirty years. It was Mr Skene who declared of the Assyrian Army—"When they awoke in the morning they were all dead men."

John Knox Church Vacancy.

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John Knox Church, in addition to its various organisations for the young people and others within its own borders, is likewise actively engaged in mission work on behalf of the people in the surrounding districts. Its Parish Mission is under the

Rev. George A. Johnston, B.D.

superintendence of the assistant minister, and in this connection reference may be made to the ministers now in charges of their own who were associated with John Knox Church in such a capacity. The number includes—Rev. David Silver, M.A., Westruther; Rev. William M'Conachie, B.D., Guthrie; Rev. William Adams, B.D., New Deer; Rev. James Rae, M.A., North Parish, Aberdeen; Rev. William G. Guthrie, B.D., Logie-Buchan; and Rev. Arnold L. Kemp, M.A., Walls, Orkney.

The congregation of John Knox is composed almost entirely of the working classes, and the church is situated in what is practically an east-end district. Yet it has not been lacking in the enterprise and ability to undertake and complete important schemes solely by its own efforts. The erection of a church hall, the introduction of a pipe organ, and the erection of a handsome new oak pulpit are instances of what it has accomplished in this respect. Another fact which may be considered worthy of mention is that John Knox's, unlike many other parish churches more fortunately situated, is able to find a session-clerk among its own members. In Mr. David Edwards, who has held that post since 1893, the church has a most intelligent, efficient, and painstaking official, whose work has not been allowed to pass unrecognised.

The burden of work entailed by so great a congregation having begun to tell on Mr. Johnston's physical strength, he became a candidate for the parish of Grange, and was in due course elected, his induction there taking place on 6th July, 1909. Before he left John Knox Parish he received striking and tangible tokens of the great impression produced by his short ministry, not only in the congregation itself (as evidenced by the phenomenal increase in membership), but also in the religious life of the community in which he had come to occupy so distinctive a place.

To the vacancy caused by Mr. Johnston's removal Rev. A. M. Snadden, B.D., minister of the parish of Redgorton, Perthshire, was elected by a vote of the congregation on 20th October, 1909.

IX.—MANNOFIELD PARISH CHURCH.

Mannofield Parish Church.

The movement which led to the origin of this church was mainly promoted by residents in the locality. The iron church which had been erected at Craigiebuckler in 1873 had drawn a certain proportion of its membership from the Mannofield district, and in the course of a few years a desire was expressed in favour of securing a church specially for that district. Mr. William Gordon, advocate, took the leading part in promoting the new scheme, and in course of time a petition on the subject was submitted to the Presbytery. The petitioners asked permission to erect a temporary church (to be followed as soon as practicable by a permanent building) at Mannofield, and they submitted an arrangement whereby the Rev. William Forbes, M.A., then minister at Craigiebuckler, should become minister of this new charge. There were difficulties to be overcome, and these occupied the attention of the Presbytery for some time. The preservation of the rights of the Craigiebuckler Church had to be kept in view, but ultimately an amicable arrangement was arrived at. The Craigiebuckler congregation were then proposing to proceed to the erection of a stone and lime church, and, by the selection of a site for their new edifice at a greater distance from Mannofield, the difficulties in the way largely disappeared. In January, 1881, the Presbytery, on a report being submitted by the special committee appointed to deal with the matter, expressed its satisfaction at the harmonious outcome of the negotiations, and formally sanctioned the starting of a new congregation at Mannofield, and loosed Mr. Forbes from the charge of Craigiebuckler.

A neat wooden church was erected in the triangular plot of ground in front of the site of the present building, and the opening services in this temporary place of worship were held on Sunday, 27th February, 1881, the preachers on the occasion being Rev. C. C. Macdonald, of St. Clement's, and Rev. Henry Cowan, of Rubislaw. A fortnight later — on 10th March, 1881—Rev. William Forbes, M.A., was formally inducted as first minister of Mannofield, Rev. George Duncan, of Maryculter, conducting the induction service in presence of the Presbytery. On the following Sunday Rev. H. W. Wright, of Ferryhill, introduced Mr. Forbes to the congregation.

While the services were continued in the temporary edifice, two schemes were promoted concurrently—the erection of a permanent church, and its endowment, so as to secure for it the status of a parish church. Both schemes were attended with success. This was due, in some measure, to the support of the increasing membership, but also—and, perhaps, mainly—to the marked generosity of certain of the original promoters of the cause. A handsome church was erected in a most desirable position on the North Deeside public road, at its junction with the Countesswells road. The building itself is a comely edifice, and its appearance is enhanced by the graceful spire, which is now a land-

Wedding of the Rev. W. Phin Gillieson.

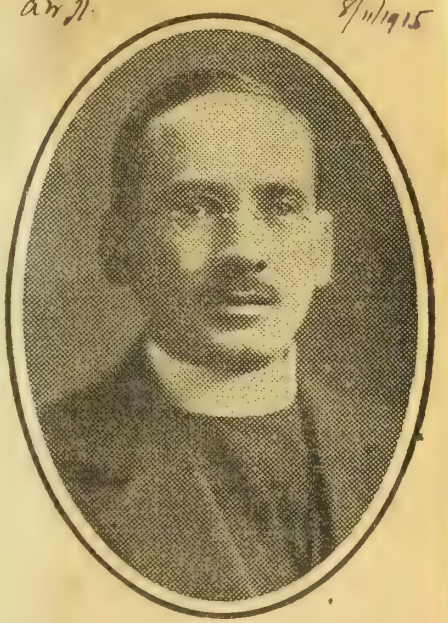
The wedding of the Rev. William Phin Gillieson, minister of the second charge of Ayr Parish, and formerly of Mannofield, Aberdeen, and Miss Margaret Marion Mitchell, only child of Mr and Mrs Andrew Mitchell of Fisherton and Broomfield, Ayr, took place yesterday afternoon in the New Parish Church, Ayr. The service was choral, and the officiating ministers were the Very Rev. Dr Mitford Mitchell, Edinburgh; the Rev. A. H. Gillieson, Caithness, father of the bridegroom; and the Rev. William Cairns Duncan, minister of the first charge, Ayr. The best man was the Rev. Alexander Russell, minister of Callander. There were four bridesmaids —Misses Una Carson and Catherine Guthrie Smith, cousins of the bride: Miss Susan Gillieson, sister of the bridegroom; and Miss Eva MacDonald. The bride wore a gown of white satin Charmant, trimmed with Honiton lace, the waist being finished with a fine old paste buckle, the gift of the bridegroom. The Court train was of ivory poplin brocade, slung from the left shoulder and lined throughout with satin. She also wore her grandmother's veil of Honiton applique. After the wedding a reception was held at the Hotel, Dalblair.

REV. W. W. REID, MANNOFIELD, CALLED TO DUMBARTON.

Voting took place last week for the election of a minister to Dumbarton Parish Church. The vote of the congregation, which was for or against, resulted in the election of Rev. William Walter Reid, Mannofield Parish Church, Aberdeen, to the charge.

Rev. W. W. Reid is a native of Inverness-shire and had a brilliant University career. He graduated in Arts at Aberdeen University in 1894 with first-class classical honours, and obtained the Town Council gold medal as the most distinguished graduate of the year. He took his Divinity course in Edinburgh and carried off many of the leading prizes and awards including the Etties Scholarship of £115, the Blackie Travelling Scholarship of £150, and the Bruce of Grangehill Scholarship to the most distinguished student in the Divinity classes of £100. He spent some time in Germany, and was afterwards assistant in St Cuthbert's, Edinburgh, and prior to being settled in Mannofield he was locum tenens in the North Church, Dunfermline. The stipend at Dumbarton is £368 per annum with manse and augmentation. Mr Reid's departure from Aberdeen will create a vacancy in the membership of the School Board.

The Rev. J. Aulay Steele.



Above is a photo of the Rev. J. Aulay Steele, the minister-elect of Mannofield Parish Church, Aberdeen. Receiving his early education at Bombay, he took his arts and divinity courses at the University of Glasgow, with the following distinctions:—Morgan bursary (£100), John Adam bursary (£54), Burnside prize for knowledge of the English Bible (£10) for two successive years, Downhill prize for public speaking (£10), and prizeman in Church history, Biblical criticism and Hebrew. He graduated M.A. in 1906. Licensed in 1909 he was assistant minister of Keith Parish Church (1909-10, and from 1910 to 1914 was in the Argentine, being assistant minister to St Andrew's Scots Church, Buenos Ayres, with charge of the whole work in the interior of Argentine. Since last pear he has been minister-in-charge of St George's Parish Church Glasgow. Mr Steele is 30 years of age.

4/6/1915

THE ABERDEEN

ABERDEEN PRESBYTERY

TRANSLATION OF MR REID TO DUMBARTON

Agreement to the translation of the Rev. W. W. Reid, Mannofield, to Dumbarton, and the granting of leave of absence to the Rev. John Gordon, St Fittick's, for three months for service at the front, were the items that occupied the attention of the Presbytery of Aberdeen yesterday. The Rev. John M'Murtrie was moderator. The Presbytery of Dumbarton was represented by the Rev. T. S. Macpherson, moderator, and the congregation by Mr Thomas Pollock. Mr John Galloway appeared for the Mannofield congregation, and Mr John Milne and Mr Wm. M'Hattie, solicitor, for the kirk session.

The commissioners from Dumbarton were first heard.

Mr Macpherson said the reasons usually urged in favour of the translation of a minister from one parish to another applied in this case with more than ordinary force. There was no disappointed minority in Dumbarton, and if the Presbytery agreed to the translation, he could promise quite frankly that Mr Reid, so far from having any resistance to overcome, would begin a new ministry with the most cordial and unanimous good wishes of one of the largest congregations in the Church of Scotland. He believed that Mr Reid would fill the place of Dr Alpine as well as it could be filled by any young man, for he need hardly tell them that the praises of Mr Reid were many as a man of scholarship, culture, and high character, who possessed exceptional gifts as a preacher, his crowning qualification being a good minister of Jesus Christ. A man of spiritual attainments and gifts was needed everywhere—surely never more needed than in these days of high national endeavour and deep national anxiety; surely nowhere more needed than at the very heart of their Empire's life. They were business men labouring day and night in shipyard and factory, so that the work of the Empire might go on, and they might emerge triumphantly from the conflict in which they were engaged. A man who could exercise spiritual gifts such as Mr Reid possessed was the man they needed, and he asked the Presbytery to grant the request of the Dumbarton congregation.

Mr T. Pollock associated himself with the moderator in support of the call. The call had been signed by 311 members, and while that represented about 25 per cent. of the membership, it was not to be taken in any way as a criterion of those who had not signed. Many of the members were out of town, and a greater number still were working in the production of war munitions. The communion roll stood at 1236, and the church was seated for about 1150. There was not an unlet seat. The church was in a flourishing condition, and it was mainly a working-class congregation.

APPRECIATION OF MR REID'S WORK.

Mr M'Hattie, on behalf of the Mannofield Session, was sure that Mr Reid would receive a cordial welcome at Dumbarton. Since he came to Aberdeen, Mr Reid had maintained the church in a very flourishing state. The church hall was just about completed when Mr Reid came and the whole of the debt upon it had been wiped out. A large account due in connection with the streets adjoining the church had also been wiped off, and they had inaugurated a fund for the improvement of the church. They had also during Mr Reid's ministry ordained eight new elders, and admitted about 130 communicants and generally the church was in quite a flourishing state, and he had no doubt Mr Reid would accomplish the same good results at Dumbarton.

Mr Galloway, on behalf of Mannofield congregation, expressed the deep regret with which they parted with Mr Reid. He had been with them for five years, and first to last as man, pastor, and teacher he had approved himself to them. He had gone out and in a straightforward, honest, kindly, capable man. One knew exactly where Mr Reid stood; they were never in any doubt about that, and they always knew the honesty of purpose that lay behind him. There was no self in the case, there was no side either academic or clerical. He paid no more respect to the man with the gold ring than to the man with the horny hand. As a teacher, he had carried into the pulpit the same qualities that he had as a man—one throughout with culture and as rich spirituality. Mr Reid was an intensely reverent man, and gave them sound Gospel truth. They did not stand in the way of Mr Reid's translation, and wished him every success. (Applause.)

Mr John Milne, also on behalf of the congregation, wished Mr Reid all success in his new sphere, and congratulated Dumbarton on getting such an excellent pastor.

Mr Reid then intimated that he intended to accept the call.

The Rev. James Rae, North Parish, moved that the translation be granted, and the Rev. Mr Leathem seconded, the Rev. T. D. Watt and the Rev. Dr Calder speaking in appreciative terms of the work in Aberdeen of the minister of Mannofield.

The Rev. Mr Reid, in reply, expressed his thanks for the compliments that had been paid him. He would always retain very happy recollections of his intercourse with his co-presbyters. He had never missed a meeting at which he could possibly be present, and he expressed his gratitude to the congregation for the unfailing kindness which had always been extended to him. He thanked the congregation of Mannofield, and particularly his very kind friend, Mr Galloway, for their great kindness. He would always recall the courtesy and goodwill that had prompted Mr Galloway to speak in the way he had done. (Applause).

The translation was then formally agreed to.

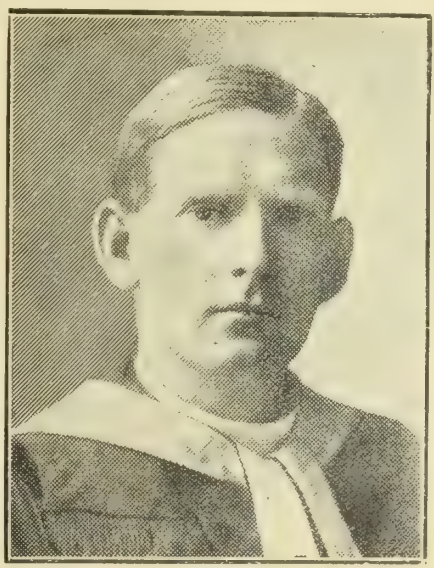
Rev. William Forbes, M.A.

mark of the district. The church was opened on Sunday, 30th July, 1882, by the Rev. Dr. R. H. Story, of Roseneath (afterwards Principal Story, of Glasgow University), who preached forenoon and evening to large congregations. The endowment of the church was completed in the same year, the boundaries of the new parish were fixed, and by decree of the Court of Teinds, Mannofield became a "quoad sacra" Parish Church.

The original kirk-session consisted of Messrs. William Bowie, George M'Bain, John Ogg, James Simpson, John Edwards, and William Gordon. It was to Mr. Gordon that the church owed its existence, and it received his warmest support to the end of his life. He took a keen interest in all its affairs, served it as session clerk, and gave munificently of his means for its support in every way.

During the first quarter of a century of its existence, Mannofield Church may be said to have had a comparatively uneventful history. Mr. Forbes was a graduate of Aberdeen University, where he specially distinguished himself in Logic and Philosophy. Ordained, as a young man, to the Chapel of Ease at Craigiebuckler in 1874, and translated to Mannofield, as already stated, in 1881, he spent his whole ministerial life in the same district, confining himself almost exclusively to the duties of his own church and pastorate. He intimated his resignation to the Presbytery in 1906 on his retirement from active service, and before leaving Aberdeen he was the recipient of a farewell presentation by the congregation.

The present minister of the church, Rev. W. Phin Gillieson, M.A., was ordained and inducted to the charge on 18th January, 1907. Mr. Gillieson is a son of Rev. A. H. Gillieson, of Olrig, Caithness. He is a graduate of Edinburgh University, where he had a highly distinguished course both in Arts and Divinity. In addition to gaining a high place in his classes, he also took a large share in the work of the various societies in connection with the University. He was associated in various capacities with St. Giles' Cathedral, acting first as lay reader, afterwards as missionary assistant, and latterly as licensed assistant. He became specially successful in work amongst the young, both in the Sunday School and various classes, and also in the Young Men's Guild, in connection with which he ultimately occupied the position of president of the Edinburgh Council. Home Mission and social work likewise claimed his vigorous support. Mr. Gillieson's work in connection with the congregation generally gained the highest appreciation, and on leaving for Aberdeen, there was



Rev. W. Phin Gillieson, M.A.

conferred upon him the distinction of an Honorary Minister of St. Giles' Cathedral.

On his settlement at Mannofield, Mr. Gillieson at once threw himself into the work of the parish with enthusiasm and energy. His pulpit gifts soon began to attract attention, steadily growing congregations being attracted by his fresh, telling, and eloquent preaching. Within a year and a half the membership increased by nearly 200, and the sittings in the church were almost fully let. Various new organisations and agencies were started for the development of the work of the congregation, both within its own membership and for the good of the district. In addition to the Sunday School, which is now a large and flourishing one, and the Bible Class, which is also very successful, there are the Women's Guild, Girls' Guild, Boys' Brigade, etc. The congregation is realising its responsibility, and seeking to become a power in the district. When the church was founded, Mannofield was a different place from what it is to-day. Then, it was outside the city boundary, and had more of the aspect of a country village. To-day, it is part of Aberdeen, and connected with the city by an unbroken line of suburban villas. On all sides the population is rapidly increasing, and every year the district is growing in importance. The church is situated in a position which commands a wide area, and offers a field of service which is capable of yielding an immediate return, the first fruits of which have already begun to appear.

MINISTER OF MANNOFIELD PARISH.

New Appointment Sustained.

A special meeting of the Presbytery of Aberdeen was held in the Mannofield Parish Church this afternoon to determine the procedure with reference to the appointment of the Rev. J. Aulay Steele, St George's, Glasgow, to the vacant charge of Mannofield, in succession to the Rev. W. W. Reid, now of Dumbarton. In the absence of the moderator, the chair was taken by the Rev. J. K. Wilkin.

The Rev. J. T. Cox, Dyce, Presbytery clerk, submitted the relative documents, and intimated the acceptance by Mr Steele of the appointment made in his favour. The call had been signed by 203 communicants and adherents of Mannofield, out of a communion roll of over 700. He moved that Mr Steele's appointment be sustained. A considerable number had voted for another gentleman, but from what he knew of Mannofield, he was sure that all sections o fthe congregation would unite in giving Mr Steele a most hearty welcome.

The Rev. Dr Thomson, Rubislaw, seconded. The congregation of Mannofield were to be congratulated on securing as their minister one whose record was eminently good, and who, in his last sphere of duty, acquitted himself with the utmost credit.

The call was accordingly sustained.

Mr Cox said it would meet the convenience, both of Mr Steele and also of the congregation, that the admission should take place on Friday, December 3, at half past seven o'clock in the evening. He moved accordingly.

Agreed.

It was also arranged that the Rev. J. A. W. Mulligan should preach and preside and address minister and congregation. Mr Cox remarked that Mr Mulligan was Moderator of the Kirk Session during the vacancy, so it was quite appropriated that he should discharge the duties mentioned.

EE 6/12/95

MANNOFIELD CHURCH NEW MINISTER.

Induction of Rev. J. A. Steele.

The Presbytery of Aberdeen met in Mannofield Parish Church last night for the admission of the Rev J. Aulay Steele, M.A., formerly of St George's, Glasgow, to the pastorate of the church in succession to the Rev. W W. Reid, now of Dumbarton. The Rev. James A. W. Mulligan, B.A. Ruthrieston, the moderator, presided, and there were present the Rev. Dr C C. Macdonald, the Rev Maxwell J. Wright, St Ninian's; the Rev. J. Fairlie, Woodside; the Rev. G. D. Nisbet, John Knox; the Rev. J T. Cox, Dyce, clerk of Presbytery; Mr Geo. Gall, elder St George's-in-the-West; Mr Hugh W Graham, elder, Mannofield; and Mr James Gordon, elder, St Clement's.

The devotional services were conducted by Mr Mulligan, who preached on the sovereignty of God, from the text "The Lord God omnipotent reigneth, and we know that all things work together for good to them that love God."

The Presbytery then proceeded to admit the new minister, Mr Mulligan putting to Mr Steele the usual questions appointed by the law of the Church.

Mr Steele was formally admitted to the charge, and received the right-hand of fellowship.

Mr Mulligan afterwards addressed the minister, directing his attention to some of the duties that lay before him. The supreme idea of the ministry, he pointed out, was to lead men to Christ, and promote the spiritual growth of those who had already consecrated their lives to His service. Among the numerous duties which the work entailed, preaching was the most important. It was the supreme function of the Christian minister. All the other duties should be made subservient to the preparation necessary for doing this one efficiently, and the fire which had to be burned in the pulpit must be kindled in the study. There must also be personal religion and the minister must have a message. It was a matter of superlative importance that the sick should receive special attention. In the name of the Presbytery, he extended to Mr Steele a cordial welcome, and wished him all spiritual and temporal prosperity.

Addressing the congregation, Mr Mulligan trusted that Mr Steele would receive the respect and confidence to which he was entitled. If the duties of the minister were numerous and binding, there were also duties which the people owed to their minister, and which were equally obligatory. They should encourage their minister by attending regularly the services of the church, and be charitable in their judgments on him.

The service, which was attended by a large congregation, was of a very hearty nature, and as they left the church the members had an opportunity of welcoming the new minister.

EE 4-12-1895

X.—NORTH PARISH CHURCH.

North Parish Church.

The North Parish was erected on 5th March, 1828, when, by a decree of the Court of Teinds, the one city parish of St. Nicholas was divided into six full "quoad civilia" parishes — viz., East, West, North, South, Greyfriars, and St Clement's. There was no building suitable for being apportioned to the North Parish, and the erection of a church had to be undertaken at once. An excellent site was obtained at the corner of King Street and Queen Street, in the very heart of the new parish, and situated in what was regarded at the time as a commanding position in the city. The building which was then erected is that which is still used to-day, and which for more than a generation has been looked on as one of the landmarks of Aberdeen. It is a massive and imposing structure, designed by the late Mr. John Smith, architect, Aberdeen, after the model of St. Pancras Church, London. It cost £10,500, and has accommodation for 1700 to 1800 persons. It was opened on 19th June, 1831, the service being attended by the Lord Provost and Magistrates in their official capacity.

The first minister of the North Parish was Rev. John Murray. At the date of the division of the parishes he was one of the collegiate ministers of St. Nicholas, being associated with Rev. James Foote in officating in the eastern portion. Previous to that he had been for a period of ten years minister of Trinity, and he was well known in the city even then as a most successful minister and a fervent preacher. He had been one of the first to organise an association for raising funds for missionary purposes, and he was the first to bring to Aberdeen the well-known missionary hymn "From Greenland's Icy Mountains." Mr. Murray had made quite a name for himself in Aberdeen, and when the division of the city parishes took place, the Magistrates gave him the option of remaining sole minister of the East Church. He insisted, however, on his colleague, Mr. Foote, who had been the people's choice, remaining in the charge, while he went out to form a new cause. His appointment to the North Parish was, therefore, a popular one, and the huge building soon began to fill up. Mr. Murray was an earnest minister, and every worthy movement found in him a warm supporter. He also developed the practical side of the Church's life, and was instrumental in causing the erection, at a cost of £1000, of a large school in Albion Street, where educational as well as religious work was carried on. The last of the debt on this venture was raised by means of a sale of work, which is supposed to have been the first held in Aberdeen. The prosperity and influence of the North Church were then steadily growing. In 1843, however,

there came the Disruption, and Mr. Murray, with the bulk of his congregation, left the Establishment and founded the Free North Church. He received the degree of D.D. in 1856, and it is as Dr. John Murray, the first minister of the Free North, that he is best remembered to-day.

Although there was only the merest remnant of a congregation left in the Parish Church, steps were at once taken to secure a new minister, and before the memorable year of 1843 had come to its close Rev. John Wilson, of Methil, Fifeshire, had been formally settled in the charge. Mr. Wilson's ministry was a long one, extending over 27 years, but it does not appear to have been eventful. He carried on the work of the parish in a quiet way, taking no prominent place either in the community or the Church courts. In 1866, when he is described by Mr. Carnie in his "Reminiscences" as "an ageing, easy-going gentleman in matters ecclesiastical," he was proposed against another candidate for the Moderatorship of the Aberdeen Synod, but declined to allow his name to go forward. "Whatever ambition I may have had in my younger days towards the office of Moderator, I have none now. I have lived and laboured here for 23 years, and all the city ministers—younger men than myself—have been elected, yet the Synod never condescended to choose me, and now it is perfectly vain to do so"—these were the pathetic words with which he waived aside the proposal of his name.

Mr. Wilson's strength having been declining with his advancing years, he retired from active work, and in 1870 Rev. William Jamieson, from Maxwell Parish, Glasgow, was settled as his assistant and successor. Mr. Jamieson was a man of stalwart form, an earnest and diligent worker, and possessed of no mean ability. He gained a great hold over the people, and under his ministry the congregation rose in numbers to something approaching the present size. While Mr. Jamieson's personality and work contributed largely to the building up of the congregation, there was an interesting incident in his career which may be said to have proved the turning-point in the history of the North Church. Mr. Jamieson cultivated a taste for poetry, and when the famous wreck of the "London" took place in the Bay of Biscay, he penned a long original rhyme bearing on the subject, and this piece he recited in public with dramatic power. The effect was instantaneous. The North Church became crowded to its utmost capacity, and the numerical strength it reached at this time has never been altogether lost. Mr. Jamieson thus made something of a sensation in his day, although he was not a sensational preacher. A man of unique gifts, and a minister of energy and zeal, his death at a comparatively early age and after a short pastorate was deeply mourned by an attached congregation.

The next minister was Rev. George S. Anderson, but after eighteen months he left for Kilrenny, Fifeshire, where he still labours; and in April, 1879, Rev. William M. Wilson was inducted to the charge. Mr. Wilson is a native of the town

Rev. William M. Wilson.

of Ayr, and an alumnus of Glasgow University. On receiving licence as a preacher, he proceeded to Canada, where he was ordained to an important charge in New Brunswick. His ministry there was very successful, but on Mrs. Wilson's health breaking down he had to return to this country. On his arrival in Scotland he was asked to take temporary charge of the church at Burntisland, and when engaged in the work there he preached in Aberdeen as a candidate for the North Parish, with the result that he was elected to the vacancy. It was a heavy task to which he had then to apply his energies. The communion roll of the congregation contained 2372 names—a vast number to

The death of the Rev. W. M. Wilson, the senior minister of the North Parish Church, removes a kindly and well-known personality from our local Church life. Mr Wilson had been living in retirement for some years, and had consequently been less in the public eye. In his day, however, he was one of the best-known among city ministers. He gathered and kept together an immense congregation—it was then the largest in the city—and he was at the call of the people, and particularly of those in the east end, for innumerable services. Few ministers had so many engagements to fulfil in connection with baptisms, marriages, and funerals. Mr Wilson was a kindly, earnest, man, who had a personal hold over his great congregation.

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EE 10/1/1914

Presbytery Tribute.

At a meeting of the Presbytery of Aberdeen in St Mary's Chapel, Aberdeen, to-day, sympathetic reference was made to the death of the Rev. W. M. Wilson, senior minister of the North Parish Church.

Professor Cowan voiced what he knew, he said, would be the universal feeling of the deepest regret at the death of Mr Wilson, who for many years had been a most devoted minister in active duty in Aberdeen. Mr Wilson had been not merely an esteemed, but a beloved member of that Presbytery. He moved that they transmit their deepest sympathy to Mrs Wilson.

The Rev. Dr Wright, in seconding, said that Mr Wilson had been a most lovable man, and a most hard-working minister. There could be no more conclusive evidence of that than the fact that, during his ministry, the North Parish congregation became the largest in the city, with a membership amounting to 3000.

The motion was passed unanimously, and the moderator and clerk were appointed a small committee to make arrangements for the funeral services.

EE 6/1/1914

DEATH OF REV. W. M. WILSON.

Aberdeen North Church Senior Minister.

The death took place at an early hour this morning of the Rev W. M. Wilson, senior minister of the North Parish Church, Aberdeen.

Mr Wilson, who was a native of Ayr and an alumnus of Glasgow University, on receiving licence as a preacher, proceeded to Canada, where he was ordained to an important charge in New Brunswick. His ministry there was very successful, but on Mrs Wilson's health breaking down he had to return to this country. On his arrival in Scotland he was asked to take temporary charge of the church at Burntisland, and when engaged in the work there he preached in Aberdeen as a candidate for the North Parish, with the result that he was elected to the vacancy. It was a heavy task to which he had then to apply his energies. The communion roll of the congregation contained 2372 names—a vast number to be overtaken and kept together. Trade at the time was not in a prosperous condition, and the general outlook was far from encouraging. In course of time new suburban congregations were formed, and this increased the strain on churches situated in the east end. Yet Mr Wilson continued to work on in his own quiet, steady way, and the membership of the North Church rose close on 3000—the numbers being thus not only maintained, but substantially increased.

Finding the congregation almost without organisation, Mr Wilson immediately set himself to supply the deficiency. A special feature during his ministry was the large Bible classes and young communicants' classes, and it was largely from them that the membership of the church was recruited in such a way as to maintain its high figures. By his hold on the young folks through these agencies, and by his kindly manner with the people generally, Mr Wilson very largely contributed to the success of his ministry. After a quarter of a century of such work he found it necessary for the sake of his health to retire from active duty. He preached his first sermon as minister of the church on 8th April, 1879, and on 8th May, 1904, he gave his farewell message to the congregation.

On the tenth anniversary of his induction, Mr Wilson was presented with a handsome silver salver by the kirk-session when testimony was borne to the happy results of his successful labours as a minister of the Gospel; and again, when he retired his labours in the North Parish were thankfully acknowledged by his people.

On Mr Wilson's retirement, the Rev James Rae, M.A., assistant in St Mary's, Dumfries, was elected his assistant and successor, Mr Rae's ordination and induction taking place on 18th May, 1904.

Mr Wilson was held in high esteem not only by his own congregation, but by the citizens generally.

be overtaken and kept together. Trade at the time was not in a prosperous condition, and the general outlook was far from encouraging. In course of time new suburban congregations were formed, and this increased the strain on churches situated in the east end. Yet Mr. Wilson continued to work in his own quiet, steady way, and the membership of the North Church increased to nearly 3000—the numbers being thus not only maintained, but substantially increased. This was accomplished by no extraordinary means. Mr. Wilson found the congregation almost without organisation, and he immediately set himself to supply the deficiency. A special feature has been the large Bible classes and young communicants' classes, and it is largely from them that the membership of the church has been recruited in such a way as to maintain its high figures. By his hold on the young people through these agencies, and by his kindly manner with the people generally, Mr. Wilson very largely contributed to the success of his ministry. After a quarter of a century of such work he found it necessary for the sake of his health to retire from active duty. He preached his first sermon as minister of the church on 8th April, 1879, and on 8th May, 1904, he gave his farewell message to the congregation.

Rev. James Rae, M.A., assistant in St. Mary's, Dumfries, was elected assistant and successor, and his ordination and induction to the North Parish took place on 18th May, 1904. Mr. Rae had gained considerable experience of work as an assistant in various spheres. For a period he had held such a position in John Knox Parish, Aberdeen, and therefore he did not come to the ministry of the North Church as an entire stranger to the city. The main feature of Mr. Rae's ministry has been the successful completion of a scheme for the acquirement of church halls. A large dwelling-house in King Street, immediately adjacent to the church—for many years the residence of ex-Provost John Webster, afterwards M.P., and then used as the offices of the Aberdeen School Board—was purchased and remodelled as parish rooms, the opening ceremony taking place in October, 1908.

There is little of a distinctive nature in the life and work of the North Parish Church. It is a prominent example of a congregation burdened with a heavy membership, for its vast numbers must prove in a way a source of weakness rather than of strength. The same holds good of every congregation where the numbers on the roll are so greatly out of proportion to the seating accommodation, for it must be apparent that a large residuum of the membership can have but a nominal connection with the church. Yet to the minister these form a constituency lying immediately to his hand and ready for the operation of his influence and work. It is to the masses within rather than the masses without that he must direct his efforts, and of this state of matters the North Kirk of Aberdeen may be said to furnish a case in point.

XI.—POWIS PARISH CHURCH.

Powis Parish Church.

This church was opened on 3rd November, 1895, as a Chapel of Ease in the parish of Oldmachar. The necessity for its erection had been recognised, and the first steps in the scheme had been taken some years before there was any practical outcome. The Kittybrewster district of Oldmachar had been steadily growing, until it was estimated that it contained a population by itself of close upon 5000. To meet the needs of this large and rapidly increasing corner of the city there was only one place of worship of any denomination—Causewayend Free Church—and it was felt that the Established Church, in justice to its traditions, had a duty to perform for its members in the district.

As early as 1888, a site was gifted to the Church of Scotland by the Misses Leslie of Powis, with the stipulation in the deed of gift that the church to be erected should be known as Powis Church. No better position for the proposed church could have been imagined than the site thus so generously presented. The spot had for long been known to Aberdonians everywhere as "Split the Wind," and it had come to be recognised as one of the landmarks of the city. Not only had it this distinctive position, but it was excellently situated for a church in the very centre of the district the proposed church was meant to serve, and also at the junction of two main avenues of traffic to and from the city. The scheme was taken up by the Aberdeen Church Extension Association and the Presbytery Church Extension Committee, one of the leaders in the movement being the Rev. (now Dr.) John Calder, of Oldmachar. As convener of the committee of Presbytery, Mr. Calder had a general interest in the matter, and he had also a particular interest in it as one of the ministers of the parish within which it was proposed to raise the new church. From the outset he worked hard to realise the end in view. It was largely through his instrumentality that the site was secured; his personal influence was also exerted in securing subscriptions, and in the various negotiations and proceedings the cause had no more effective advocate. By the close of 1891 the sum of nearly £1200 had been subscribed by friends of the Church in Aberdeen and the neighbourhood. In 1894 this had been considerably increased, and it was felt that there was then sufficient, with the promised grants, to justify the promoters proceeding with the erection of the long projected edifice. The original scheme, designed by Mr. A. Marshall Mackenzie, A.R.S.A., provided for a handsome church, with nave and transepts, and a lofty and graceful spire—the whole to form a stately edifice which would be an ornament to the district. The response to the financial appeal did not, however, justify the promoters in proceeding with the complete scheme. It was decided to abandon for the time the erection of a spire, and also to leave the transepts out of the plan. Accordingly, the building took the form in which it still appears, and in that form it cost between £2500 and £2600.

The opening services on Sunday, 3rd November, 1895, were conducted by the Rev. Dr. Jamieson, of Oldmachar, and the Rev. Professor Cowan, of the University. The pulpit was occupied during the succeeding months by many of the ministers of the city, but action was meantime being taken to secure a minister to lead the new movement. This ended in the appointment of the Rev. Thomas D. Watt, M.A., who was settled at Powis in April, 1895.

Mr. Watt is an old "Gym" boy, having been educated at the Chanonry House School under Dr. Barker. Thereafter he was a year at the "Old Barn" (Old Aberdeen Grammar School) under Dr. Dey, previous to entering King's College. He

graduated M.A. at Aberdeen University, where also he took his Divinity course, at the close of which in May, 1885, he was licensed by the Presbytery of Aberdeen. He then began work as assistant in Hamilton Parish Church and town missionary. From Hamilton Mr. Watt was transferred in 1889 to Edinburgh. He was ordained as minister of the Chapel of Ease in the Grassmarket, known as the Robertson Mission Church, which was under the kirk-session of New Greyfriars Church. There his work lay among the slums of Edinburgh and the lodging-houses, and he was brought face to face with the problem of the "out of works" and the "submerged tenth," and in addition to the duties of his pastorate, he took an active share in work on behalf of these classes in the community. For nearly five years he was convener of the committee for admitting men to work under the auspices of the Association for Improving the Condition of the Poor. For some years he was a member, and latterly secretary, of the Social and Sanitary Society of Edinburgh, and in this way was brought into contact with many social reformers and workers in regard to housing and other problems. On his own initiative and responsibility, he rented an empty shop and started a club for lads and girls, which was open for certain hours every night, and also organised an employment agency and working men's brigade. When he was called to Aberdeen, he was on the eve of opening a labour home. In this Mr. Watt had anticipated the special work on which the Church of Scotland has recently embarked.

On coming to Powis in May, 1896, Mr. Watt found another kind of effort claiming his activity. There was a new church with only 84 members, but with a debt of £850. There was no Sunday School, and no agencies of any kind. Everything had to be organised from the beginning, but from the date of Mr. Watt's settlement steady progress was made in all directions. The debt on the church buildings was paid off by the end of December, 1898, and a balance of £3 19s. 6d. was carried forward as the nucleus of an endowment fund. In 1901 a hall was provided underneath the church at a cost of about £200, which was entirely defrayed, and in the same year a pipe organ was installed in the church. The efforts of the congregation were then directed towards the completion of the endowment. A bazaar, supported by several of the older churches in the city, was held in October, 1902, and loyal friends of the Church of Scotland assisted the congregation to realise the object of its ambition. The endowment was completed, and by a decree of the Court of Teinds, Powis was erected into a parish on 8th January, 1904. Following on this Mr. Watt, who had up till then merely been minister of the Chapel of Ease, was formally elected, and his induction by the Presbytery as first minister of the parish took place on 10th February, 1904.

Rev. Thomas D. Watt, M.A.

The first kirk-session was also chosen, and Powis was fully equipped as a parish of the Church of Scotland.

Mr Watt has all along set a high ideal of the Church's life and mission, and by the attitude he has adopted he has given Powis something of a distinctive position. Perhaps this has not been conducive to rapid increase of members, but Mr Watt has declined to lower his standard. He has held that the Church should stand for aggressive evangelism, a spiritual platform, and missionary effort. Along these lines he has worked during the years of his pastorate, and he still holds firmly by the same position. There are some

special features of work in connection with the congregation. Open-air services have been regularly held during the summer months at the foot of Ashgrove Road, and many encouraging results are said to have been reaped from this special work. The members have also been trained to take an interest in foreign missions, and their contributions for the cause have reached a point highly creditable to the congregation. In home mission work something practical has been attempted by means of an effort to reach the people in the Charles Street district. This, it is hoped, may yet become the centre of a larger movement among the dense population in that corner of the parish.

A pipe organ was installed in the church, and a bazaar was held in 1906 to defray the cost of it, along with the expense of some necessary alterations in the buildings. The church has frequently been the recipient of gifts. The Communion vessels, the Communion chairs, the baptismal font, and other furnishings have been presented at various times—some of them as memorials of good friends who have passed away.

ROSEMOUNT CHURCH'S NEW MINISTER.

Welcome by Congregation.

In connection with the induction of the Rev. James K. Wilkin, M.A., Ladhope, Galashiels, to Rosemount Parish Church, Aberdeen, in succession to the Rev. Neil Ross, Buccleugh Parish, Edinburgh, a largely-attended congregational meeting was held in the church last night, and the proceedings were of an extremely hearty nature, auguring well for a harmonious and successful ministry under Mr Wilkin. Mr James Farquharson presided.

Mr G. M. Fraser, in presenting a pulpit robe to Mr Wilkin, extended a hearty welcome to him, in name of the congregation, to Rosemount Parish. (Applause.) Not even the oldest inhabitant could remember a more peaceful settlement, and it was partly due to the good fellowship of the moderator of the session, Mr Watt Powis, who had proved himself a true neighbour and friend of Rosemount. (Applause.) They hoped that Mr and Mrs Wilkin would not only have great joy and success in the service of that church, but enter into a long and happy personal life with the city of Aberdeen. (Applause.)

Mrs Tawse and Mrs Anderson then robed Mr Wilkin, amid cordial applause.

Mr Wilkin, who was heartily received, said he hardly knew how to reply to the exceedingly hearty welcome they had given him as their minister in Rosemount, by the presence of so many members of the congregation and the heartiness and unanimity that prevailed. He believed one and all of them had their part in giving him that beautiful gown, and he hoped the robes in which they had clothed him would inspire him to give them of his very best in their worship in that sanctuary. He thanked them heartily for the robe and for the kindly spirit in which it had been given, and he would try to be worthy of it. (Applause.)

The Rev. W. G. Donaldson, Forfar, gave a racy speech, and wished Mr Wilkin a successful ministry in Rosemount.

GIFT TO MODERATOR.

Mr A. F. Black presented the Rev. T. D. Watt, Powis, who had acted as moderator of the session during the vacancy, with a purse old sovereigns. EE 24/2/1914

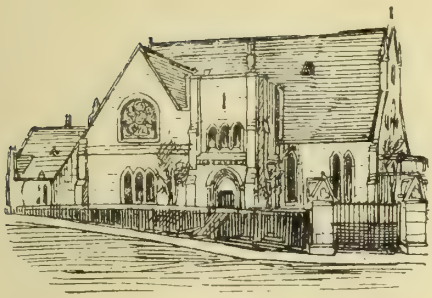
REV. DR J. LEASK.

Former Rosemount Minister to Retire. EE 3/4/15

The Rev. Dr James Leask, minister of St. Stephen's Parish Church, Broughty Ferry, has intimated his intention of resigning his charge shortly owing to failing health.

Dr Leask is a native of Banffshire, and received his early education at Gamrie Parish Schools, and at Aberdeen Grammar School. He was a distinguished student of Aberdeen University, graduating in 1869 with honours in mathematics, and winning the Boxill Prize. He had also a most successful career at the Edinburgh Theological Hall, where he was awarded the Hepburn Prize. His first charge was at Lonmay, where he laboured for three years, then becoming the first minister of Rosemount Parish Church, Aberdeen, where he had a short but remarkably successful pastorate. In 1881 he was called to St Stephen's, Broughty Ferry. In this charge he has had a successful ministry, and the news of his pending retirement has been received with much regret in the community.

XII.—ROSEMOUNT PARISH CHURCH.



Rosemount Parish Church.

The claims of the Rosemount district were apparent to the Aberdeen Church Extension Association from the outset of its operations. Rosemount in the early 'seventies was very different from what it is to-day, but even then it was recognised to be a growing locality, while its immediate prospects were regarded as exceptionally bright. How fully the expectations have been realised is now a matter of common knowledge. Rosemount has grown to be one of the most populous of the newer districts in the city, and the fact that a church was planted in its midst when the development was just beginning is a tribute to the foresight of the leaders in the movement.

On 21st February, 1875, the triangular piece of ground enclosed by Mary Place—now known as Westburn Road—Caroline Place, and Rosemount Terrace was purchased as a site for the proposed church. The situation seemed all that could be desired. Between 30 and 40 years previously, this site had commended itself to Dr. Chalmers for the purpose of Church extension, and a committee had then been formed to promote the erection of a place of worship. The troubles of the Disruption prevented the carrying out of this enterprise, but, fortunately, the plot of ground remained unoccupied until the Church Extension Association acquired it, as already stated, in 1875.

Plans for a church to accommodate 800 persons were prepared by Mr. William Smith, city architect, the total cost being about £5000. It was nearly two years before the building was ready for occupation, the opening and dedication services being held on Sunday, 9th December, 1877. The officiating ministers on the occasion were — Rev. Norman Macleod, of St. Stephen's, Edinburgh; Rev. Henry Cowan, of Rubislaw; and Rev. J. A. M'Clymont, of Holburn. For some months pulpit supply was provided by various preachers, but as early as January, 1878, steps were taken towards the appointment of a minister for the new congregation. The name of Rev. James Leask, M.A., of Lonmay, was favourably regarded both by the Rosemount sub-committee and the committee of the Church Extension Association, and ultimately Mr. Leask was induced to undertake the charge, his settlement taking place on 13th June, 1878. Thereafter, rapid progress was made in gathering a congregation. In October, 1878, ten months after the opening of the church, and four months after the induction of Mr. Leask, there was a membership of 320, with a Sunday School of 200, and a Bible Class of 75. The next important step was the election of managers, to whom, along with the trustees, the Church Extension Association handed over the control of the secular affairs of the congregation. The election took place on 17th February, 1879, when the association's supervision ceased. The original trustees were—Mr. James Chalmers of Westburn, Mr. Lauchlan M'Kinnon, jun., advocate, and Mr. Thomas Ruxton, advocate; and the first committee of management elected by vote of the congregation consisted of Messrs. James Rutherford, Samuel Tawse, John Roy, Thomas Fotheringham, Peter Clark, and James Ross. On 11th December, in the same year, another stage was reached, when the endowment of the church was completed. The Presbytery appointed Rev. George Jamieson and Rev. John Calder (the ministers of Oldmachar) as assessors to act along with Mr. Leask in the formation of a kirk-session, and on 1st February, 1880, the following were ordained and inducted as the first elders of the congregation, viz.: — Messrs. Peter Clark, Thomas C. Hynd, James Jeffrey, John M'Lauchlan, John Roy, James Rutherford, James Ross, and Samuel Tawse. Mr. Thomas Fotheringham was appointed session clerk, a post which he held with great acceptance until 1887,

when he was succeeded by Mr. James D. Morrison, who is still in office.

The congregation enjoyed great prosperity in these early years of its history. Mr. Leask gained a high reputation as a preacher, his eloquent and thoughtful sermons attracting very large audiences, especially on the Sunday evenings, when the church was frequently crowded in every part. A notable feature was the very large proportion of university students who were drawn to the church, and who, in various ways, took part in its life and work. Unfortunately, Mr. Leask's ministry was a short one. In November, 1881, he accepted a call to St. Stephen's, Broughty-Ferry—a decision which was a source of profound regret to the members of Rosemount Church. In his pastorate of three years and five months he had practically made the congregation, "raising it from nothing to be a very important charge," and leaving it without a penny of debt. In Broughty-Ferry, where he still ministers, he has added to his reputation, and his abilities and worth have been recognised by the conferment upon him some years ago of the honorary degree of D.D.

In the vacancy which ensued, Rev. Henry Cowan acted as moderator, and Rev Duncan M'Gregor (now minister of Torphins) was appointed to undertake the temporary pastoral oversight of the congregation. With great heartiness, a call was addressed to Rev. Duncan Campbell, B.D., minister of the Scotch Church in Paris, and formerly of Keig and Grahamstown. Mr. Campbell's induction took place on 11th May, 1882, and he was formally introduced by Rev. John M'Murtrie, of St Bernard's, Edinburgh. Under its new minister, Rosemount Church witnessed development in various directions. Mr. Campbell possessed great organising power, and his influence was felt in the institution of many new agencies, in the fostering of systematic Christian liberality, and in the cultivation of a warm, philanthropic, and missionary spirit in the congregation. He also saw a large scheme of church improvement initiated and carried to a successful completion. In January, 1885, the introduction of an organ was unanimously sanctioned by the congregation, and the scheme then undertaken included the erection of a new gallery in the east end of the church, a rearrangement of the seating in the area, the erection of a new pulpit, and the painting and decorating of the whole building, the entire cost, inclusive of the organ, being over £900. During the alterations the congregation met for public worship on Sunday afternoons in Rutherford Free Church. The next scheme was for the erection of a church hall. This was undertaken in June, 1889, and the hall was opened on 28th March, 1890, the cost being over £1100. In November, 1889, Mr. Campbell, acting under medical advice, had to obtain leave of absence for three months, during which time Rev. Robert Robertson, B.D. (now minister of Skene), was in charge of the congregation.

As the population of the parish increased, the congregation grew in proportion, and the duties of the minister became every year more exacting. At first Mr. Campbell was assisted informally and voluntarily from time to time by students who were preparing for the ministry—in 1888-89 by Mr. Charles Grant, who died in the midst of a distinguished course as a student of divinity; and in 1890-92 by Mr. Harry Smith, now minister of Tibbermore, and Mr. A. Hood Smith, now minister of Newmachar. In October, 1892, it was resolved to appoint an assistant to Mr. Campbell, the choice falling on Mr. Hood Smith, who continued to serve the congregation in that capacity until his election to the parish of Kemnay in May, 1893. In July, 1894, Mr. Campbell received a call to St. Matthew's, Edinburgh, which, after consideration, he resolved to accept, although it was with the utmost regret that the congregation of Rosemount viewed the prospect of his departure. Of the influence exerted during the 12 years of his pastorate it would be impossible to speak too highly. He left the congregation with a membership of over 1000, fully equipped with buildings, and highly organised in every form of Christian service. Yet there were deeper results of his work. His diligence in visiting and zealous pastoral oversight, his earnest temperament and devotional spirit, had made an impression which could not easily pass away. Mr. Campbell's ministry in Edinburgh was an eminently fruitful one, and he became a very prominent figure in connection with the Young Men's Guild, a department of work which had enlisted his sympathy before he left Aberdeen. He also became favourably known as an author, his publications including "Hymns and Hymn-Makers," and a volume entitled "The Roll Call of Faith, and Other Sermons." The death of Mr. Campbell, which occurred in 1903, deprived the Church of Scotland of a minister of singular devotion and zeal,

and of great and ever-increasing capacity and influence.

Rev. Dr. Mitford Mitchell, of the West Parish, was appointed moderator during the vacancy at Rosemount on Mr. Campbell's removal to Edinburgh, and Rev. William Stephen, B.D. (now minister of Inverkeithing) took temporary charge of the parish. The choice of the congregation on this occasion fell on a probationer, Rev. William Borland, B.D., then assistant in Glasgow Cathedral. Mr. Borland was ordained and inducted on 31st January, 1895, and was introduced by Rev. Dr Pearson M'Adam Muir, then of Morningside, Edinburgh. Mr. Borland found the congregation vigorous and flourishing in all departments, and was able fully to maintain its prosperity. He even found occasion to develop some new features of work. In 1897 a parish mission was instituted, Sunday evening services being regularly held in Maberly Street Hall; while district visiting and various mission agencies were also carried on. For a time Mr. Borland undertook all the work of the parish unaided, but in June, 1897, he received an assistant in the person of Rev. Gavin Lang Pagan, B.D., now minister of St. George's, Edinburgh. A feature of the work undertaken by Rosemount Church about this time in which Mr. Borland had a very active part was the movement for the erection of a new church to serve the district west of Argyll Place, and in March, 1896, the kirk-session of Rosemount resolved to take the initial steps in the proceedings which have since led to the erection of St. Ninian's Church. After a ministry of six years at Rosemount, Mr. Borland left in 1901 to become minister of the parish of Dunbar, where he still labours. During his stay in Aberdeen he was recognised as one of the ablest of the younger ministers in the city. His keen intellectual gifts and his incisive style as a preacher were generally acknowledged, and he worthily upheld the dignity of the ministerial vocation.

Again Rosemount had a comparatively brief vacancy and a very harmonious settlement. Rev. Henry W. Wright, of Ferryhill, acted as moderator, and on 25th September, 1901, Rev. G. Wauchope Stewart, B.D., was inducted to the charge. Mr. Stewart had followed up a very brilliant career at Edinburgh University, where he carried off the leading prizes during his course, by his settlement as minister of the West Church, Fraserburgh, in 1891. There he established a reputation as a man of wide and varied culture, and this reputation he maintained and enhanced on entering on his larger sphere in Aberdeen. Mr. Stewart was a candidate for the Chair of Systematic Theology in the University of Aberdeen when it was vacated by Professor W. P. Paterson in 1903, and although unsuccessful, it is understood that he made a highly creditable appearance in the examination. In November, 1906, Mr. Stewart was elected minister of Fyvie in succession to Dr. A. J Milne (who died before the expiry of his year of office as Moderator of the General Assembly), and Rosemount was again left without a minister.

Rev. Thomas Wilson, B.D.

The vacancy was not a prolonged one. It was filled on 2nd April, 1907, by the settlement of Rev. Thomas Wilson, B.D., formerly of Greenlaw, Paisley. Mr. Wilson is an earnest preacher and full of energy and zeal as a worker, and under his care the vitality of Rosemount Church is being well maintained. Notwithstanding the many claims made from time to time, the church is now entirely free of debt, and large sums have also been raised for various schemes outside the congregation. It is worthy of note that, even after making allowance for the founding of St. Ninian's and other causes which might have been expected to exercise a prejudicial effect, the membership of Rosemount Church has continued steadily to

increase. It has still a multiplicity of agencies adapted for work amongst both old and young, and designed both for the strengthening of the congregation itself and for reaching by philanthropic work certain sections of the population lying near its own doors.

Rosemount Church has carried through many schemes of extension and improvement, and there is not much left to be desired either in accommodation or comfort. It still lacks, however, the spire which appeared in the original plan. The hope that this would be provided by some generous donor has not been realised, and if the project is ever to be completed the responsibility will now have to be undertaken by the congregation itself. When it has met every other claim on its resources, perhaps it may turn its attention to this important architectural feature as a worthy object of its ambition.

ROSEMOUNT PARISH CHURCH.

New Minister Introduced.

A large congregation assembled in the Rosemount Parish Church yesterday forenoon, when the Rev. Neil M. Ross, the newly-inducted minister, was introduced to his congregation. The Rev. John Campbell, Kirkcaldy, officiated, and preached from the words, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Mr Ross read the Scripture lessons.

Mr Campbell, at the close, introduced the new pastor as follows:—

This, my brethren, in the gospel you have called my friend to minister to you in its grace and truth—the gospel that to know God is life eternal—the gospel that God wishes to be so known—nay, sent His Son to make Himself known, that we might not perish, but have eternal life. All else that he may minister to you is less than the great glad tidings it is his privilege, and mine, to make known. He will give you his best in many ways—in scholarship, in cultured thought, and wise guidance in the problems that face the man in the street in the religious life; but I think you will always look to him for, and expect above all else, that knowledge which Christ came to give—the knowledge of God as the Saviour of men.

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XIII.—RUBISLAW PARISH CHURCH.

Rubislaw Parish Church.

The founding of the church and parish of Rubislaw was part of the large extension scheme promoted in the early seventies of last century in the interests of the Church of Scotland in Aberdeen. As the movement which was then undertaken with so much enterprise and zeal has affected in no inconsiderable degree the subsequent ecclesiastical history of the city, it may be well that some reference should be made to it in this connection.

It is a matter of common knowledge that in no part of the country did the Established Church suffer more severely at the Disruption of 1843 than in the city of Aberdeen. All the ministers seceded, and the great majority of their congregations went along with them, the Established Churches being left in each case with a mere handful of members and in a general state of disorganisation. To repair the havoc then wrought was a task which required long and patient effort, but in course of time it was fully accomplished. New congregations were gathered to fill the existing churches; yet, in 1873 it was found that there was much still to be desired. The Established Church had succeeded in regaining what it had lost, but it had not been able to do more. It had been so absorbed in the work of consolidation as to exclude all thought of extension and development. Thus it was that, 30 years after the Disruption, there were still only 11 Established Churches in the city, notwithstanding that in the intervening years there had been an enormous increase in the population. Then it was also found that the 11 churches had accommodation to the extent of only 12,000 sittings, while they had on their communion-rolls the names of 13,000 members. The utter inadequacy of such a provision for their own communicants and the very large body of adherents began to press heavily on the minds of enlightened churchmen in the city; while it was also recognised that under such conditions the Church was totally unable to satisfy the demands of new suburban districts which were speedily growing up. The outcome was the formation of the Aberdeen Church Extension and Territorial Home Mission Association, which was destined to play so important a part in the development and progress of the Established Church in the city. The association, encouraged by munificent help from Mr. James Baird of Auchmedden, soon planned the erection and endowment of five new churches—three to serve the new suburban districts of Ferryhill, Queen's Cross, and Rosemount, one to take the place of the defunct Trinity Church within the old parish bounds, and another to serve the dense population within the west parish in the neighbourhood of John Street and George Street. It was decided to proceed with the whole scheme at once, but the church designed for the Queen's Cross district was the first to be erected, and it is with the subsequent history of it that we are here concerned.

The origin of this church, while part of the general scheme, was in a certain sense somewhat different from that of the others. In some cases the Church Extension Association took the initiative in erecting churches where they were deemed necessary, but in this instance there was also a local movement. A number of gentlemen resident in the west-end had seen the desirability of having an Established Church in the neighbourhood of Queen's Cross, and the fact that there was this feeling in the district itself made the work of the association easier at the outset, and, as will be seen later on, relieved it of a large part of the responsibility. One of the leaders in the movement was Lord Provost Nicol, who was then connected with the West Parish, and who guaranteed that the new church would be built on condition that Rev. Henry Cowan resigned the West Parish and undertook the responsibility of the new charge at Queen's Cross. Mr. Cowan (now Profesor Cowan, of Aberdeen University) had been the moving spirit in the whole Church extension move-

ment, which, indeed, owed more to him than to anyone else, and he gave a practical proof of his supreme desire for its success by agreeing to these conditions. A site was then secured for the church, and building operations were at once begun. A fine Gothic edifice was erected, the only fault that can be found with it lying in the fact that, seeing it occupies one of the most important positions in the west-end of the Granite City, it was built of sandstone instead of granite. Mr. Cowan, on resigning the pastorate of the West Parish, went to take charge of the services at Ferryhill, where an iron church had been erected for temporary use, and where he rendered good service until his own building was ready. The opening services in Rubislaw Church—the name chosen in preference to Queen's Cross—were held on 6th June, 1875, the preacher on the occasion being Rev. Professor Charteris, D.D., of Edinburgh University. Mr. Cowan then entered on the work of building up a new congregation.

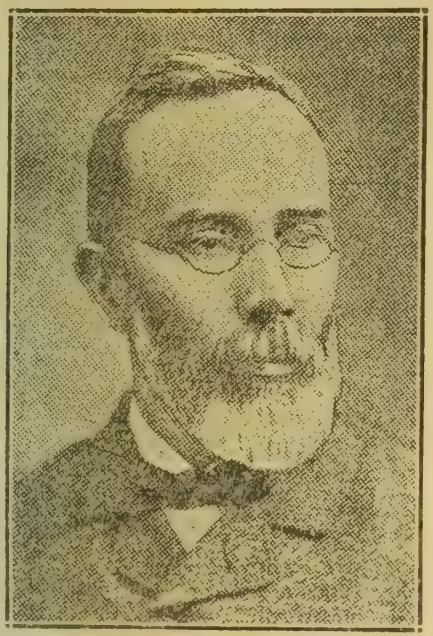
At that time there were only a few houses in the district beyond Queen's Cross, along with some old cottages, which have long since disappeared, and such country mansions as Kepplestone. Building, however, soon commenced, and a new district rapidly sprang up. Under Mr. Cowan's eloquent and inspiring ministry and diligent work the new church reaped the benefit of the growing population, and a good congregation was soon gathered together—the membership in two years' time reaching 278, while 500 sittings were appropriated. The committee of management, soon after the opening of the church, relieved the Church Extension Association, and transferred all liability to themselves. They saw the debt practically cleared off in a short time, and having received a grant of £1500, they became responsible for the additional sum required for the completion of the endowment and the redemption of the feu-duty (about £2000 in all). With the approval of the Presbytery and by decree of the Court of Teinds of 19th March, 1877, Rubislaw Church was then erected into a regular parochial charge. It thus became necessary to constitute a kirk-session, and for this purpose Rev. George Jamieson, of Oldmachar, and Rev. A. Irvine Robertson, of the West Parish, were appointed by the Presbytery to act as assessors to the minister. The election resulted in the following being chosen as the first elders of the congregation, viz.—Dr. Cowan, Mr. John Drummond, Dr. Farquhar, Mr. W. B. Ferguson, Mr. William Gordon, Mr. Harvey Hall, Mr. R. Whyte Mackay, Mr. Malcolmson Morrison, and Mr. Wm. Paul. The steady increase of the membership soon made it clear that the accommodation would require to be largely extended, and, encouraged by the promise of a further grant of £1500 from the Baird trustees, the congregation resolved to proceed with the erection of transept galleries, the enlargement of the choir gallery, the completion of the tower and spire, and the erection of a commodious church hall. This scheme was completed in course of the year 1879, and, notwithstanding the large outlay it involved in addition to the original cost of the building, the church was entirely free of debt before the end of 1881. The work in which the congregation took part at this time included not only the usual agencies and organisations for those within its own ranks, but also a certain measure of home mission effort. A wooden hall was erected at Backhill, near Rubislaw Quarries, where services were regularly conducted and philanthropic work carried on until Craigiebuckler was disjoined and erected into a parish and naturally assumed jurisdiction of this effort within its bounds. The affairs of Rubislaw Church continued to prosper in every way under Mr. Cowan; but in September, 1882, his successful and influential ministry came to an end by his acceptance of a call to the parish of New Greyfriars, Edinburgh. His departure was viewed with extreme regret not only in the congregation which he had raised by his own personal efforts, but also throughout the community generally, for there had been no more public-spirited minister in the city nor one more highly respected for his genial courtesy and wide Christian sympathies. The public testimonial with which he was presented on leaving was a remarkable tribute to the place he had gained in the esteem of the citizens, and there was widespread satisfaction when he returned, seven years later, to fill the Chair of Church History in the University of Aberdeen.

The vacancy in Rubislaw Parish was not a prolonged one. The choice fell on Rev. Robert Thomson, M.A., then minister at Rothesay, who accepted the call, and was inducted to the charge on 22nd May, 1883. Mr. Thomson had been a distinguished student at Glasgow University. In the divinity hall he proved the best student in Hebrew during the whole of the two years' course, taking all the special prizes, and he also carried off honours in Church his-

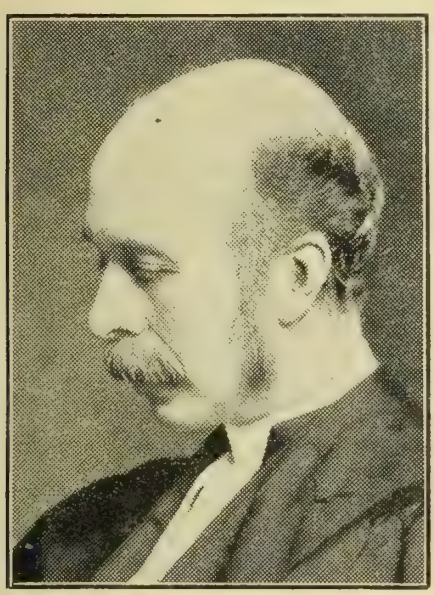
A.W. Journal

APRIL 14, 1916.

MR ALEXANDER MACHRAY, C.A., ABERDEEN.



The death occurred at his residence, Struan, 2 King's Gate, Aberdeen, on Tuesday of Mr Alexander Machray, chartered accountant. Mr Machray, who had been ill for some time, was 78 years of age, and was a partner of the firm of Messrs Cochran and Macpherson, advocates, Union Street, Aberdeen. He was for over 60 years connected with the firms of Smith and Cochran, Cochran and Anderson, and latterly Cochran and Macpherson. In the latter two firms Mr Machray was a partner. He was one of the best known chartered accountants in the city, and since 1874 he was a member of the Society of Accountants. He took a great interest in musical matters. For over 50 years he attended the Handel Festivals at the Crystal Palace, having been a member of the chorus for that long period. He wrote a book of music, and did everything possible to stimulate interest in the art. An elder of Rubislaw Parish Church, he did much to promote the wellbeing of its various organisations. He was predeceased by his wife, and of the family, a son is serving abroad with the Canadian Artillery, while his daughter is the wife of Mr John Hall Barron, barrister-at-law, London.



Rev. Robert Thomson, M.A.

tory and divinity; while he was awarded the Coulter Prize for the best sermon on a prescribed text, this competition being open to all students in the hall. On completion of his course, Mr. Thomson was for some time assistant to Rev. Dr. M'Culloch, Greenock, and afterwards acted in a similar capacity under Rev. Dr. Norman Macleod, in the Barony Church, Glasgow. His first charge was that of the North Parish, Stirling, where he was ordained in 1866. After three years in that sphere, he was translated to Rothesay, where he had given 14 years' service when the call came to him from Rubislaw. Since his settlement in Aberdeen, Mr. Thomson has devoted himself to the duties of his pulpit and pastorate rather than to prominent public work, but he has maintained his reputation as a cultured and thoughtful preacher, and in 1908 he received the honorary degree of D.D. from the University of Glasgow in recognition of his attainments and service. Rubislaw Church, when he came to it, had a vigorous and thoroughly organised congregation, but the 25 years of his pastorate have witnessed expansion and development in various directions. A splendid organ was installed in 1890 at considerable cost. The instrument was inaugurated by Dr. Peace and dedicated by Rev. Dr. A. K. H. Boyd, of St. Andrews (then Moderator of the General Assembly), and Rubislaw Church since then has been noted for the excellence of its musical service. Various alterations and improvements have been made on the church fabric from time to time, and in 1903 a scheme of renovation was carried out on a large scale, involving considerable outlay, all of which, however, has already been defrayed. Good work has been accomplished by the various church agencies, and in this connection special mention must be made of the helpful activity displayed by the ladies of the congregation. Sales of work were instituted in 1879, when these were less common than they are now, and they have met with increasing success year after year, and have been the means of raising considerable sums of money for church purposes.

In the history of Rubislaw Church there can be traced the names of many well-known members who helped in various ways to make it what it is to-day. Provost Nicol has already been referred to as being in a sense the founder of the church, and amongst those who were associated with him from the first perhaps the most prominent were the late Mr. R. Whyte Mackay and Mr. Harvey Hall. Mr. Mackay's great business capacity and statesman-like grasp of affairs were of the utmost value to the church, particularly in the early years of its history, and Mr. Hall as the first session clerk served the congregation with zealous ability for many years, and although he has now retired from that official position, his helpful interest is maintained to the present day. In the practical work of the congregation in later years, mention should also be made of the late Dr. T. A. Stewart, H.M. Senior Inspector of Schools, and Mr. William Whyte, Inspector of Schools, both of whom did excellent work, not always in the public view.

The congregation, while to some extent representative of all classes, includes a large proportion of those holding influential positions in the professional, academic, and business life of the city, and its affairs are administered by a strong kirk-session and a capable board of management. Its future need give no cause for anxiety. Situated as it is, in what may be called a central west-end position, it is free on the one hand from the difficulties which press more heavily every year on all mid-town churches; while, on the other hand, it does not suffer, like many suburban churches, from a circumscribed area of operation. Its position will be an enviable one for many years to come, and for this, as for many other advantageous circumstances, it is indebted to the foresight of its founders.

XIV.—RUTHRIESTON PARISH CHURCH.

Ruthrieston Parish Church.

In 1876 the kirk-session of Holburn Parish, under the minister, Rev. (now Dr.) J. A. M'Clymont, resolved to take steps to provide religious services for the outlying part of the parish in the Ruthrieston and Bridge of Dee district. In looking about for a suitable meeting-place it was found that the old school of Ruthrieston could be had for the purpose from Miss Duthie, the donor of the Duthie Park. In that building services were held every Sunday afternoon at three o'clock, and were conducted either by Dr. M'Clymont or his assistant for two years, when it was found necessary, in order to develop the work, to secure larger accommodation. About this time the new church at Ferryhill was almost ready for occupation, and, after some negotiation, the iron church which had been in use there, was secured for Ruthrieston, the minister and kirk-session of Holburn being assisted in the matter by the Home Mission Committee of the Church of Scotland. Through the friendly interest evinced in the movement by Miss Duthie, a suitable site was secured at a nominal rent, and the "Iron Kirkie," which was opened in 1881, became one of the landmarks of the district. Cottages have now been built upon the site, which was near the old Bridge of Ruthrieston.

For three years after the opening of the iron church, Dr. M'Clymont, along with his assistant, kept the work going; but at the end of that time it was found that, with the growing population, it would be necessary to appoint a missionary for the district. In May, 1881, Rev. Thomas Scott, M.A., was appointed to take charge of the Ruthrieston Mission Station for twelve months, but in July of the same year he accepted a Government chaplaincy at Bombay, and had to tender his resignation. Mr. Scott has since risen to the post of principal chaplain in Bengal. The next in charge was Rev. John Crawford, B.D., whose stay was also a brief one, and who likewise relinquished the work on being appointed to a colonial chaplaincy. Mr. Crawford, who is recently deceased, was for many years stationed at Meerut, India, where he was greatly esteemed both by officers and men. In April, 1882, Rev. W. T. W. Lowe, who had just been licensed by the Presbytery of Aberdeen, was elected to Ruthrieston, and he continued the work until January, 1884, when he was succeeded by Rev. David Lillie, B.D. Mr. Lillie gave two years' service in building up the cause, and was afterwards appointed to the parish of Watten, Caithness-shire, where he still labours with great acceptance. In quick succession there came Rev. Alexander Jack, who was appointed early in 1886, and left for Towie in September, 1888; Rev. John Heron, B.D., who entered on the work in November, 1888, and was subsequently appointed to a chaplaincy in the Madras Presidency, where he is still rendering very efficient service for our soldiers and civilians; and Rev. (now Dr.) William Kean. Dr. Kean figured prominently in Alexandria during the famous siege, and he is now the chief agent in Russia of the British and Foreign Bible Society. When at Ruthrieston he gave evidence of possessing rare scholarly gifts, and his early promise has been amply fulfilled. Dr. Kean was succeeded in 1892 by Rev. Kenneth D. M'Laren, then assistant to Dr. M'Clymont in Holburn Parish, who held the charge until his election to the parish of Saline in 1900, from which he was afterwards translated to his present charge of Cadzow, in the Presbytery of Hamilton. Mr. M'Laren has become a prominent worker in connection with the Church of Scotland Young Men's Guild, and is now vice-

chairman of the Central Committee of Management.

Amid all these changes in the ministry, the work had been steadily and vigorously prosecuted with a definite end in view, viz.—the raising of Ruthrieston to the status of a regular church and parish of the Church of Scotland. The progress of the scheme was marked by various stages of development. Before the close of the year 1884, the erection of a suitable stone and lime building to take the place of the iron church was formally considered; those in charge had, indeed, found themselves obliged to face the necessity of such a scheme on account of the uncomfortable conditions under which the services were then being held. The roof of the church was by no means watertight, and the gas had often to be lighted hours before worship in order to warm the church sufficiently. Yet, notwithstanding these hindrances to the gathering of a congregation, it was some considerable time before any actual progress was made towards the building of a new church. Difficulties of various kinds intervened to prevent the carrying out of the scheme, and nearly six years elapsed from the time it was first spoken of before the edifice was founded. The corner-stone of the church was laid on 3rd September, 1890, by the Very Rev. Dr. A. K. H. Boyd, of St. Andrews, who was then Moderator of the General Assembly. The ceremony was performed in presence of a very large company of interested spectators, and the occasion was rendered memorable by one of "A. K. H. B.'s" most striking addresses. In April, 1891, the building, which cost £2250, was ready for occupation, and the preacher at the opening service was Rev. Professor (afterwards Principal) Story, of Glasgow University.

Through the efforts of Dr. M'Clymont and the ministers who were successively in charge of the Mission, the debt on the building at the date of its opening had been reduced to £500. By 1898 this balance had also been raised, and the congregation, under the guidance of Rev. K. D. M'Laren, who was minister at the time, immediately initiated a movement for raising the necessary sum to complete the endowment. Shortly thereafter, Mr. M'Laren was called to Saline, and when Rev. J. Morrison M'Luckie took up the charge there was still £300 of the necessary amount to raise. Throwing himself into the effort with enthusiasm and energy, Mr. M'Luckie led the congregation forward with excellent results, the movement being crowned with success by a bazaar held in December, 1901. The whole sum necessary to complete the endowment being then on hand, steps were taken for the erection of Ruthrieston into a Parish Church, and, the formalities having been duly gone through, the sanction of the Court of Teinds was granted on 28th November, 1902. This decree was followed by the induction of a minister. As might be expected, the congregation unanimously and heartily chose Rev. J. Morrison M'Luckie, and he was

Rev. J. Morrison M'Luckie.

duly inducted as first minister of the parish of Ruthrieston on 15th January, 1903, Rev. Dr. M'Clymont presiding on the occasion, and giving the charge to minister and people.

Mr. M'Luckie studied at Glasgow University, and before being licensed by the Presbytery of Hamilton, he was appointed, in March, 1891, to the mission station of Newton, in the parish of Cambuslang. He left, in 1897, to take up work in the West Indies. The charge to which he was then appointed by the Colonial Committee (of which Dr. Mitford Mitchell was convener) was that of the Scots Church in St. Vincent. At that time the church had

been closed for over fifteen years, and the Church of Scotland had ceased its ministrations, but Mr. M'Luckie was successful in reviving what had seemed a lost cause. On completing three years' service in the West Indies, he returned to this country, and shortly thereafter he was, as already mentioned, appointed in January, 1901, to the charge at Ruthrieston.

The work of endowment having been completed, and Ruthrieston raised to the full status of a parish, Mr. M'Luckie immediately set on foot a movement to secure a pipe organ for the church, and the instrument was formally inaugurated on 19th April, 1903, the preachers on the occasion being Rev. Principal Marshall Lang and Rev. Professor Paterson. The next important scheme was that for the erection of church halls. These were erected, according to an excellent and handsome design, at a cost of about £850, and opened in December, 1904. The congregation increased rapidly under Mr. M'Luckie's ministry, the membership being about doubled in four years. As a pastor, Mr. M'Luckie proved an assiduous visitor, not only among the members of the congregation, but throughout the district generally, and he gained the reputation of being a vigorous and forceful preacher. He came prominently before the public at the School Board election of 1903, when after a keen contest he was returned second on the poll with 11,073 votes. This was in some respects the surprise of the election, and Mr. M'Luckie suddenly awoke to find himself famous in the city. His ministry at Ruthrieston came to a close in 1906 on his acceptance of a call to Wallacetown Church, Dundee, where he was inducted on 11th April, 1906.

The vacancy at Ruthrieston was filled on 15th August in the same year by the ordination and induction of the present minister, Rev. J. Marshall Pryde, B.D. In his earlier years, Mr. Pryde made a special study of building construction and architecture, and before he reached the age of 21 he had gained practical working experience in Scotland, England, and America. Returning to this country in 1894, he resolved to devote his life to the ministry, and after a period of tuition, he entered Glasgow University. There he was successful in taking a good place in his classes, winning various distinctions both in Arts and Divinity. He also took a prominent part in the work of the undergraduates' societies, and in University life in general. During his college course he gained much experience of mission and social work in the Students' Settlement, founded by the late Professor Henry Drummond. On leaving the University he became assistant to Rev. Dr. Paton, of St. Michael's, Dumfries, where he laboured for a year and a half until his appointment as assistant in St. George's Church, Glasgow. His particular charge was that of St. Michael's Mission Church in Braid Street, and his work in that connection attracted such attention that

Rev. J. Marshall Pryde, B.D.

he was summoned to give an account of it before the General Assembly of 1905. Before coming to Aberdeen, Mr. Pryde was "locum tenens" for three months in the New Rothesay Parish.

Ruthrieston Church is now entirely free of debt, the remaining portion on the halls having been cleared during Mr. Pryde's ministry by means of a bazaar held in March, 1909. In 1907 the church was repainted and decorated, and many new furnishings and communion plate supplied, some of these by generous donors. The work of the congregation is vigorously prosecuted along various lines. The Sunday School and Bible Classes are on the increase, the Junior and Senior Work Parties and choir are large and active

and useful. The roll of membership is less than it was some years ago, as the result of a severe purging. Mr. Pryde is an earnest preacher, with a high conception of his work. He regards the spiritual aspect of congregational life as of supreme importance, and he is sympathetic towards every worthy movement, whether inside or outside his own church.

Ruthrieston has the active support of capable laymen. On 30th October, 1881, Messrs. W. H. Benson, John Gordon, and John Mitchell were ordained in Holburn Church as elders to act in connection with Ruthrieston Mission. Mr. Archibald Duff of Annfield acted as honorary treasurer in the early days of the movement, and Mr. George Leslie, seedsman, was the first superintendent of the Sunday School.

When Ruthrieston became a parish the members of the first kirk-session were as follows: — Messrs. John Mitchell, William Coutts, James Mearns, William Abel, George Walker, Alexander Morrison, John M. Dunn, and Andrew Johnston. Mr. William Abel was appointed session clerk, Mr. A. J. W. Storie, S.S.C., clerk to the managers, and Mr. Alexander Simpson, church treasurer. The making of Ruthrieston Church what it is to-day has called forth much earnestness and energy on the part of the members, and the congregation is immeasurably richer in many ways because of what it has had to attempt and accomplish. It still has capable office-bearers and a united membership, and great numbers of young people who are the hope of its future.

XV.—ST. CLEMENT'S PARISH CHURCH.

St. Clement's Parish Church.

The history of St. Clement's dates from about the year 1498, when a chapel was built for the devotional use of the white fishers of the village of Futtie. Each fisher then undertook to pay one shilling yearly for each line, and in return the priest was required to celebrate two masses weekly—one on Sunday and another on Friday. After the Reformation the chapel, which had no endowments, was allowed to fall into a state of decay, and it remained neglected for many years, until, in 1631, a number of prominent citizens subscribed a sum sufficient to renew the building and make a permanent provision for a minister. From that time onwards there was a regular succession of ministers, who performed all the duties of the ministerial office, but had no right—although it was sometimes claimed—to sit in the Church Courts. In 1700 the attention of the Town Council was called to the fact that the St. Clement's Chapel was again in a ruinous condition, and the result was the erection of a new edifice. In 1828, when the church was raised to the dignity of a Parish Church by the division of the one city parish of St. Nicholas, another new building was erected—the building which is still in use to-day. It was considered at the time a very handsome edifice, with its fine belfry; and the amenities were further improved by the enclosing within a boundary wall of the cemetery and area in front.

The ministers of St. Clement's from Rev. Alexander Ross, who was the first Protestant appointed to the charge, in 1631, have included in their ranks not a few men of considerable attainments and influence. The list is as follows:—1631, Rev. Alexander Ross, A.M.; 1636, Rev. Wm. Robertson; 1650, Rev. Robert Downie; 1667, Rev. Wm. Mitchell; 1683, Rev. Alexander Gray; 1720, Rev. James Ogilvie; 1727, Rev. James Mitchell, A.M.; 1731, Rev. Alex. Strachan; 1741, Rev. George Bartlett; 1745, Rev. Geo. Abercrombie; 1760, Rev. Wm. Bisset, A.M.; 1765, Rev. Alex. Burnett, A.M.; 1774, Rev. Alex. Fullerton, A.M.; 1787, Rev. John Thomson, A.M. Among all the names, that of Rev. Dr. John Thomson stands out conspicuously. He held the position for the longest period, and as it was during his tenure that St. Clement's was created a separate parish, he had the distinction of being the first parish minister. Dr. Thomson was an M.D. and not a D.D., and it was said that when he first came among the people it was customary for him, on being sent for by the sick, to ask whether his aid was required for the body or the soul. When he was appointed, in 1787, the congregation was a very small one, but under his stirring ministry the numbers greatly and rapidly increased. Dr. Thomson has been described as a little, thin man, with a distinct personality. He was most economical in his habits, but sometimes carried the principle to excess in his parochial work. He did not read his sermons, but delivered them; and his manners of the old school, so formal and precise, were carried with him to the pulpit, his delivery and action having much quaintness about them. One of his favourite gestures during the delivery of emphatic passages was to throw back his head, fixing his eyes on a point in the roof of the church directly above him, while he uttered the first part of the sentence, and then to lower his head until his eye rested on the floor of the pulpit, when the remaining portion of the sentence was enunciated, all this time his arms down to the elbow being held close to his sides, his hands directed upwards, with the palms outwards. This favourite attitude was said by the doctor's brethren in the city to resemble nothing so much as a hen holding up her head after

drinking. Many stories are told regarding Dr. Thomson's dealings with his parishioners—some of them humorous, and others illustrative both of the religious condition of the people of Futtie at the time, and of the doctor's method of reproof and exhortation. Dr. Thomson's death took place in 1838, when he was in the 80th year of his age and the 60th of his ministry. A year previously he had retired from active work, and Rev. Alexander Spence had been ordained and inducted as his colleague and successor. Mr. (afterwards Dr.) Spence remained as minister of the parish until the Disruption in 1843, when he threw in his lot with the Free Church, and went out with the great majority of his congregation to found St. Clement's Free Church. The subsequent record of Dr. Spence's work for Futtie, and of his growing influence throughout the city at large, is bound up with the history of that church.

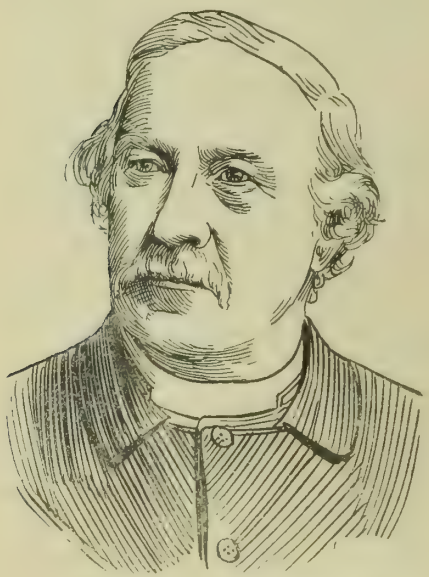
The first minister of the parish after the Disruption was Rev. James Newlands, who had been schoolmaster at Foveran. He was settled in the charge before the close of the eventful year of 1843, when the affairs of the church were still in a chaotic state. Mr. Newlands had to contend at first with many difficulties connected with the upheaval in the parish and the keen feeling in the district, but for a time it looked as if his influence would be felt. His ministry, however, was not a success, and ultimately it ended under a shadow with his deposition in 1849. Mr. Newlands was succeeded by a young man of brilliant promise—Rev. Walter Carrick, a native of St. Andrews. Mr. Carrick's preaching at once attracted attention. "In his preaching," writes Mr. Carnie, "he drew very effective illustrations from the heavenly bodies in their courses, and to see him, pale, spare of form, wrapt in his work, his outstretched arm, with finger pointing heavenward during a fervent burst of adoration, was a pulpit picture not to be soon forgotten." Mr. Carrick was developing oratorical gifts of rare distinction, and a great future seemed to be opening out before him, when he was suddenly cut down in the flower of his youth. He was ordained minister of St. Clement's on 27th December, 1849, and he died on 16th June, 1850. His ministry, extending, as it did, to less than six months, is the shortest in the history of the church—but, perhaps, not the least in its impression on the parish. The memory of it has not altogether faded even yet.

The next minister was Rev. James Fraser, a local man, who took an important and influential part in public life during his connection with St. Clement's. In the Aberdeen Presbytery and Synod he figured along with Rev. John Marshall Lang, of the East Parish (afterwards Principal Lang), as one of the ablest debaters, and these two young men by their intellectual resources and powers of speech rather surprised the older members of the courts. The burning controversy over the proposed fusion of King's and Marischal Colleges took place in Mr. Fraser's time, and he was in the heart of the fray, fighting for what he believed to be the right with magnificent courage and vigour. It was a disappointment to the congregation of St. Clement's and to very many in the city who had no connection with the parish when Mr. Fraser, in 1861, accepted a call to St. John's Parish, Glasgow. In the wider sphere in which he was placed in that city he soon made an impression, but after a few years his health failed, and he was glad to remove to the lighter charge of St. Michael's, Dumfries. The change, however, had not been made in time. Mr. Fraser preached only twice in Dumfries when he was laid aside by the illness which proved fatal. His death, in 1867, before he had reached his 50th year, was mourned by many, and by none more than by his former friends in Aberdeen.

In 1862, Rev. John Wilson Hepburn, from Kilmun, was appointed to St. Clement's; but his ministry was a troubled one, and round it there raged for a time a heated controversy in the Church Courts. Mr. Hepburn was a man of genial temperament, and was personally popular in the parish. In 1870, however, he was brought before the Presbytery on several charges of drunkenness, embracing a period of several years; and ultimately by a majority he was found guilty. An appeal having been intimated, the case went before the higher courts, but the decision of the Presbytery was ratified, and the painful proceedings were brought to a close with the deposition of Mr. Hepburn from the ministry.

The vacancy thus caused in St. Clement's was filled by the election of Rev. G. F. I. Philip, then minister of the parish of Skene. Mr. Philip had a difficult task facing him, but he soon triumphed over every obstacle. The membership of the church had been considerably reduced owing to the troublous times through which the congregation had passed. Under Mr. Philip, however, the tide of adversity

turned. He found the communion-roll with only some 500 names, and when he left it contained nearly 2000. So marked had been his success that when the Presbytery of Deer were in a strait regarding a hotly-disputed election for the Parish Church of New Deer, they summoned him to step into the breach. He accepted the Presbytery's invitation, and left for New Deer after a ministry of nearly nine years in Footdee.

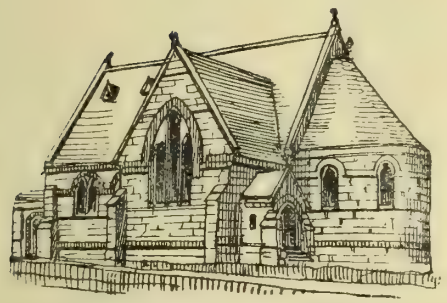


Rev. Dr. C. C. Macdonald.

On 11th September, 1879, Rev. Charles Cadell Macdonald, of the South Church, Paisley, was elected minister of St. Clement's, and he continues to hold the position still. To say that he has filled a unique place in the community is only to state the barest truth. He has played many parts, and honours have come to him without stint. The University has made him a D.D., and throughout the community the academical distinction was regarded as fittingly bestowed. Yet to the great bulk of the citizens the minister of St. Clement's is still "C. C.," and this is not one of the least of the proofs that he has so surely impressed his personality on the city. As a platform orator Dr. Macdonald in his palmy days had, perhaps, no equal in Aberdeen, and at political meetings, in the days when he was an ardent Liberal, the proceedings seldom closed without cries for a speech from "C. C." Latterly he has figured less in public, but has been devoting himself to the work of the Church Courts, and in the local Presbytery he is now one of the leaders. He is also known in the General Assembly, and in the days when Disestablishment was a burning question there was no more eloquent voice to be heard on Church Defence either in the Assembly Hall or on platforms throughout the country than that of Dr. Macdonald. These days are now but memories, although Dr. Macdonald, when occasion demands, can show that he has more than a spark of the old fire yet.

The district of Footdee is not what it once was. The revolution of its industries, the migration of the population to other parts of the city, and various other influences have all told severely: and what has affected the district has affected the church. Its membership is still large, but it is no longer in the same sense the church of a resident population. The members are scattered all over the city, and their connection, perhaps, in too many cases is, in consequence, largely a nominal one. To this fact also may be attributed the unsatisfactory attendances at the ordinary diets of worship, which sometimes give cause for complaint; while the life and activities of the congregation have undoubtedly suffered from the same cause. We are far from the days when the Church of St. Clement's was in the heart of a community of its own, and readily found a response from the fishers of Footdee, whom it was primarily designed to serve. To-day it has to take its place as one of the city churches, and while there may be instances where this has meant advancement and progress, it may be questioned whether in the case of St. Clement's the disadvantages have not outweighed the gains.

XVI.—ST. FITTICK'S CHURCH (CHAPEL OF EASE).



St. Fittick's Parish Church.

Many generations have come and gone since a St. Fittick's Church first stood on the south side of the River Dee at Aberdeen. Early in the thirteenth century a building erected within sight of the sea as it rolls inward in the picturesque Bay of Nigg was by imposing ceremonial dedicated to religious uses for all time coming. In the course of its history this sacred edifice witnessed the temporary rise and fall of several different forms of Church government, and came under the control of each in turn. It was originally consecrated by the rites of the Roman Catholic Church, and for fully three centuries the priests of Rome ministered within its walls. From the Reformation onwards for another century and a half it was under the sway of Episcopacy. Then, in July, 1716, Presbyterian ministers took the oversight of the church, and the ordinances of Presbyterianism were administered until 1829, when the building was finally abandoned, and the Church of Nigg was opened to supply the religious needs of the district. Since then old St. Fittick's has been deserted—its ruins forming one of the landmarks of the bay, but before the nineteenth century ran to its close a new St. Fittick's had arisen to meet the necessities of a new age.

With the opening of the Victoria Bridge, and, more particularly, with the phenomenal progress made by the fishing industry in Aberdeen, a great population speedily gathered on the south side of the Dee, and the whole district was suddenly transformed—

> Where yesterday the fields were ploughed,
> And cattle strayed and trees were green,
> To-day, in dinsome streets, a crowd
> Of bustling city folks is seen.

The churches had to face these new conditions, and to make provision for the large population thus gathered from all parts of the country. The Church of Scotland, it has been admitted, was somewhat late in taking action, but the propriety of taking action had been under consideration for some time before anything was actually done.

Rev. Hugh M. Smith, minister of Nigg, was the first to make a practical advance in the matter. On 13th May, 1894, Mr. Smith started fortnightly Sunday evening services in a wooden hall near Pierhead, Torry, and these were well attended for a time. The meeting-place, however, was uncomfortable and unsuitable in every way, and the result was that the attendances fell off until the services had to be discontinued. At a meeting of the Presbytery of Aberdeen on 25th September, 1894, the necessity of Church extension in Torry was urged upon the Presbytery and the kirk-session of Nigg by the General Assembly's Commission on the Religious Condition of the People. On the matter coming formally before the session of Nigg, a committee, consisting of the members of session resident in Torry, was appointed to co-operate with the Church Extension Committee of the Presbytery. Very little, however, was done until the beginning of 1896, when the matter had become one of urgency by reason of the extraordinary increase of the population of Torry. On 28th March in that year a public meeting was called to take the initial steps for the raising of a new church, and a local committee was appointed to act along with the Church Extension Committee of the Presbytery. Progress was still comparatively slow, but in course of time a site was secured in Walker Road, and on 19th November, 1898, the foundation-stone of the church was laid by Mr. Lauchlan M'Kinnon, jun., the convener of the Presbytery's Church Extension Committee.

The building was designed by Mr. A. H. L. Mackinnon, architect. The plans provided for a church in the Gothic style of architecture, which when completed would contain 818 sittings, the part to be built at once to provide for 550 sittings at a cost of about £2000. Within a year of the commencement of building operations the church was ready for use, the dedication service taking place on 24th November, 1899. The preacher on the occasion was Rev. Dr. Mitford Mitchell, who, during his ministry in Aberdeen, took a warm interest in furthering the scheme. The other officiating clergymen on the occasion were Rev. D. H. Brodie, of John Knox Church, Moderator of Presbytery; Rev. Gordon J. Murray, of Greyfriars; and Rev. Hugh M. Smith, of Nigg. Two days later the opening services were conducted by Dr. Mitford Mitchell and Rev. Hugh M. Smith.

For some months pulpit supply was given by members of the Presbytery and others, and in this connection reference may be made to the assistance to the new charge in many ways rendered by Rev. Dr. Calder, of Oldmachar. Dr. Calder was really the prime mover in securing provision by the Church of Scotland for church extension in Torry, and as convener of the Committee of Presbytery he was one of the most indefatigable and helpful supporters of the movement throughout. Amongst the most active promoters of the church were the following three residents in the district (all of whom are now dead) —Mr. Peter Cran, commission agent; Mr. Andrew Noble, grocer; and Mr. John B. Fairweather, session clerk of Nigg. In due course steps were taken towards securing a minister for the church. On 11th April, 1900, Rev. Archibald Macintyre, M.A., assistant in the High Parish, Paisley, was, by a vote of the members of the church resident in Torry, appointed minister of St. Fittick's as a mission church. When, by the act of the General Assembly, St. Fittick's became a Chapel of Ease, the appointment of the first minister was vested in the kirk-session of Nigg, which formally appointed Mr Macintyre on 27th June, 1900.

Mr. Macintyre, who is a native of Coatbridge, studied both in arts and divinity at Glasgow University. On completing his course he was appointed in 1895 as assistant to Rev. A. Montgomerie Lang, B.Sc., of the High Church, Paisley, where he entered on the practical duties of the ministry with the enthusiasm characteristic of his subsequent career. In that important and influential charge he gained the reputation of being an excellent preacher, while he also won appreciation by his marked diligence in visiting and his skill and success as a teacher of youth. On leaving Paisley, after four years' service, to undertake the charge of St. Fittick's, the congregation of the High Church gave practical expression to its good wishes for his future.

Rev. Archibald Macintyre, M.A.

Before the first minister of St Fittick's there lay a task of no mean magnitude. The number of original members at the first celebration of the Communion, in March, 1900, was only 65, and he had thus to begin his work with no support in numerical strength, and with a church burdened with a heavy debt. The 65 members in 1900 had become 534 by the end of 1904, the increase having begun at once and continued steadily. A Sunday School was instituted, and it has proved one of the most successful agencies of the church; and, later on, a company of the Boys' Brigade was formed in connection with the congregation. A Ladies' Work Party has existed since 1900, and it has served the church well, the most outstanding effort to which it contributed being the three-days' bazaar held in the

St Fittick's Church.

A GREAT ENDOWMENT EFFORT.

By "Ecclesiasticus."

The Church of Scotland has a fine record in Aberdeen in connection with church extension. Thirty years after the disruption there were only eleven Established Churches in the city, but with the formation of the Aberdeen Church Extension and Territorial Home Mission Association a forward movement began, with which the name of Professor Cowan will ever be honourably associated. The association, with generous financial help from the Baird Trust, planned and carried out a great scheme of church extension, which has left an indelible mark on the ecclesiastical life of the city. The Ferryhill, Rubislaw, Rosemount, and St George-in-the-West churches were the direct and immediate result of the movement then inaugurated, and the resuscitation of Trinity Parish was also the fruit of this great effort. Mannofield, Powis, and St Ninian's followed at later dates, and in every case the endowment was completed and the churches raised to the status of a quoad sacra parish. The assistance of the Presbytery and of the churches generally was freely given to bring about this happy state of affairs, and now their interest and support are being concentrated on the final effort to place St Fittick's on the same footing, and raise the only Chapel of Ease within the city to the full dignity of a parish, with all the rights and privileges pertaining thereto.

The Church of St Fittick's is really an offshoot from the Parish Church of Nigg, and surely there never was a more clamant call for church extension. The phenomenal rise of Torry, with its seething population, created an entirely new aspect south of the Dee, and further church accommodation in this new industrial centre became an absolute necessity. The Rev. Hugh M. Smith, minister of Nigg, took the initial steps, and he soon enlisted sufficient support—the Rev. Dr Calder, of Oldmachar, taking a specially prominent and helpful interest in the matter—to be able to launch the scheme. The church was opened on November 24, 1899, by the Rev. Dr Mitford Mitchell.

The first minister was the Rev. Archibald Macintyre, who was appointed on June 27, 1900. Mr Macintyre worked assiduously in the raising of money to clear off the debt on the building fund, and a three-days bazaar held in the Music Hall in December, 1901, realised the sum of over £700. In 1908 Mr Macintyre accepted a call to Tingwall, Shetland, and the Rev. Augustus J. Kesting, who had been a missionary at Blantyre, Central Africa, was appointed his successor. Mr Kesting held the charge of St Fittick's from 1908 till 1911, when he became minister of the Scots Church in Paris. The present minister, the Rev. John Gordon, M.A., was formerly minister of the second charge of Culross Abbey. He came to St Fittick's with a valuable experience of the practical duties of the ministry, and he has thrown himself into the work in Torry with great devotion. From the outset, Mr Gordon realised that the congregation would be handicapped in its efforts for the good of the district until it was free from anxiety regarding financial burdens, and able to put forth its energy in practical aggressive work. He, therefore, set himself to the great task of carrying through the endowment, and he has shown himself to be possessed of great resource, and untiring zeal and enthusiasm. He has commanded the admiration of all the churches by his persistent labours, and it is due to him that so general a measure of support has already been given to this supreme effort of St Fittick's.

As the result of periodical collections and various special efforts, the congregation has already on hand about £600. The sum of £1000 is still needed to complete the endowment, and it is to raise this amount that the bazaar is being held this week. All the city churches are co-operating in the effort and widespread support is already assured. The Church of Scotland, which has done so well for its extension charges, is not likely to fail St Fittick's. The congregation deserves well of the church and of the community. It is largely—indeed almost exclusively—a working class congregation; it is situated in a district where it is urgently needed, and it only requires to be freed from its present fetters to be able to devote its energies to grappling with the religious and social problems which lie at its very doors.

E E 1/10/1913

St Fittick's as a New Parish of Aberdeen.

an J 24/12/15

In the Court of Teinds on Friday the prayer of the petition was granted in an application for Peter Howie, 69 Fonthill Road, Aberdeen, and others, for the disjunction and erection of St Fittick's quoad sacra, in the Presbytery of Aberdeen. St Fittick's Church, in the parish of Nigg, was built about 14 years ago at a cost of £2357. The parish of Nigg contains a population of 13,000, and the district disjoined a population of 11,000. The church is seated for 522 worshippers, and the communicants number 714. The Rev. John Gordon, M.A., the present incumbent, who was inducted in 1911, is to be the first minister.

The Clerk of Teinds reported on the sufficiency of the security offered for the endowment of the new parish and for the maintenance of the fabrics.

Counsel for the petitioners—Mr Burnet. Agents—Dalgleish, Dobbie, and Co., S.S.C.

New Kincardineshire Parish.

ST FITTICK'S, TORRY.

The Presbytery of Aberdeen met on Thursday of last week in St Mary's Chapel, to make arrangements for the admission of the Rev. John Gordon, M.A., to the newly-erected parish of St Fittck's, and the formation of a kirk-session. The Rev. J. K. Wilkin, Rosemount, was moderator.

The clerk (the Rev. J. T. Cox) explained the procedure, and moved that the Presbytery recognise Mr Gordon as minister of the new church and parish of St Fittick's, and add his name to the roll, in accordance with the deed of constitution. He (Mr Cox) had received a letter from Professor Cowan, the convener of the General Assembly's Endowments Committee, regretting that a previous engagement prevented him from attending the meeting, and conveying his hearty congratulations to the minister and congregation of St Fittick's on their being erected into an endowed parochial charge, and on Mr Gordon becoming a member of Presbytery. Mr Gordon, the committee of management, those who had acted as elders, and the general membership of St Fittick's, had earned the sympathy of the Church in Aberdeen by their persevering efforts, now crowned with success, to secure the endowment of the charge, and by their personal liberty and enterprise. Their best wishes were with them for the future as in the past. The Presbytery, added Mr Cox, heartily concurred in those words. They offered to Mr Gordon and his congregation their heartiest congratulations. (Applause). They had had a long and stiff pull, but it was very pleasing that their efforts had at last been crowned with success. They had had a good many kind friends outside the congregation, both within and without the bounds of the Presbytery of Aberdeen. At the same time he did not think that they received assistance from the more well-to-do members of the Church within Aberdeen that they had a right to expect, otherwise St Fittick's would have been a parish church several years ago.

CHURCH'S DUTY TO FISHERMEN.

The Rev. George Walker seconded the motion, and joined in the congratulations which had been offered to Mr Gordon and the congregation of St Fittick's that at last their laudable aspirations had been attained, and St Fittick's had been erected into a parish of the Church of Scotland. The work of endowment had been very extensive in Aberdeen. That work had been prosecuted during a great number of years, and was originated by the energy of Professor Cowan. St Fittick's was the last of a long series of churches which had been erected in accordance with that effort of church extension. It must be a source of great gratification to the Presbytery to know that St Fittick's had been endowed upon the highest scale of the Endowment Committee of £160 a year, which provided at anyrate a handsome nucleus for the income of the minister there for all time coming. They all saw the necessity of having a strong parish church in their great fishing suburb. They knew what they owed to the fishermen of Torry, and if these fishermen imperilled their lives on the seas to provide that which was necessary for their well-being, it was the least the Church could do, surely, to take an interest in them spiritually. Mr Gordon was now entitled to a seat in the Presbytery, and they were confident that he was thoroughly well qualified to occupy the first position as minister of St Fittick's. They were assured that under his energy, and with his sympathy, his expansive nature, and manifold capabilities, the church which he now had the pleasure of seeing erected into a parish church would continue to prosper even more vigorously than it had done in the past. (Applause).

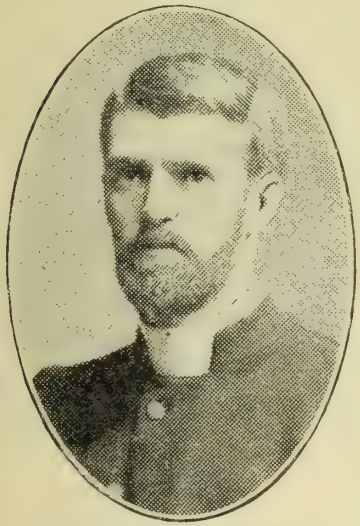
The Rev. Hugh M. Scott, Nigg; the Rev. Maxwell J. Wright, St Ninian's; and Mr George Gall (elder), added their hearty congratulations to Mr Gordon and the congregation of St Fittick's.

Mr Gordon acknowledged the heartiness of the congratulations; the Rev. Mr Smith, the Rev. Mr Wright, the Rev. Mr Wilkin, and Mr James Wood, the representative elder from Nigg, were appointed assessors to act along with Mr Gordon for the formation of a kirk-session, and to fix the rate of sittings in St Fittick's.

Press Cuttings Leader 1/11/1916

Music Hall in December, 1901, when the sum of over £700 was realised.

The original trustees of the church were Mr. Alexander Christie, Mr. James Coutts, and Mr. Peter Howie; but Mr. Christie died before he assumed the duties, and Mr.



Rev. Augustus J. Kesting, B.D.

Thomas Lamb was appointed in his place. The first elders were Messrs. William Bisset, James Clark, James Coutts, George Craig, Adam Gibb, William Lemmon, and James Melville, who were ordained and inducted to office on 24th March, 1901.

Mr. Macintyre continued to labour at the work of debt reduction and at the general development of the congregation until 1908, when he accepted a call to the church of Tingwall, in Shetland.

The vacancy at St. Fittick's was filled by the election of Rev. Augustus J. Kesting, B.D. Mr. Kesting had been a distinguished student at Aberdeen University, and his first experience of ministerial work had also been gained in the city as assistant in the West Parish. Being imbued with the missionary spirit, he offered himself for service in the foreign field, and in 1897 was ordained as a missionary for Blantyre, Central Africa. There he rendered good service for a number of years, but it was found that his health was injuriously affected by the climate, and he was compelled to relinquish the work. After his return to this country, and before his appointment to St. Fittick's, he acted for some time as assistant to Rev. Dr. Campbell, Kirkcaldy, with special charge of St. John's Mission Church. Mr. Kesting's settlement at St. Fittick's took place on 9th October, 1908, and on the following Sunday he was introduced to the congregation by Rev. Gavin Lang, of Inverness.

The congregation of St. Fittick's has struggled bravely to rid itself of its burden of debt, and the result of its efforts has been entirely creditable seeing that the membership is composed almost exclusively of the working classes. It is still, however, fettered to some extent, but there is a prospect of assistance being forthcoming to enable it to devote itself to the practical work lying to its hand. Torry has been developing so rapidly in many ways that it will soon have problems of its own, and the Church that is to grapple with them must be free of anxiety regarding building schemes and financial burdens, and able to concentrate its energy on practical congregational and aggressive work.

XVII.—ST. GEORGE'S-IN-THE-WEST PARISH CHURCH.

St. George's-in-the-West Parish Church.

The name of this church is derived from the important and busy George Street off which it stands and from the West Parish which gave it birth. The proposal to raise a new congregation in the George Street district of the city was taken up with great heartiness by the members of the West Church during the ministry of Rev. Henry Cowan (now Professor Cowan), and the interest was maintained during the ministries of his successors—Rev. A. Irvine Robertson and Rev. J. R. Mitford Mitchell. There had never been a Chapel of Ease within the West Parish, but it was felt that something ought to be attempted in the way of Church extension. The ministers of the West were specially prominent in their support of the movement. Dr. Cowan was largely instrumental in securing its initiation; Dr. Irvine Robertson furthered its prospects with great heartiness; and Dr. Mitford Mitchell helped to bring it to a successful completion, and in many ways used his influence on its behalf. A site having been selected in John Street, within a stone-throw from George Street, building operations were begun in 1877, and the edifice of Gothic design, which cost £5000, was ready for occupation within a year.

The district in which the church was planted had been known in bygone days as the Lochlands. The loch itself, a stagnant pool, was originally of considerable dimensions, but half a century ago it was merely a dark, deep stream extending from Spring-Garden to the foot of St. Paul Street, and crossed from the George Street side by several wooden bridges. With the passing of the years, the district became the resort of penny theatres, menageries, and all manner of travelling shows. In the midst of these there were planted the places of worship of various denominations. The Zion Chapel of Rev. Hugh Hart, the Unitarian, and other chapels were to be found in close proximity, until the orthodox of these days styled it the Heresy Corner of Aberdeen. Nearly all these passed away in turn, and the locality was covered with dwelling-houses, and became the centre of a dense working-class population. Mr. William Cadenhead has aptly touched on the transformation of the district in his lines:—

Behold the change!—the Loch's away.
And youths would scarcely dream
That what is now a spacious street
Was once a sluggish stream.

Improvement reigns. Fair fabrics rise
All round; and, 'mong the rest,
Stands prominent, yet half-retired,
St. George's-in-the-West.

The church was opened on 8th September, 1878, by Rev. Dr. Burns, of Glasgow Cathedral, the other officiating ministers on the occasion being Rev. J. R. Mitford Mitchell, of the West Parish; Rev. Henry Cowan, of Rubislaw; and Rev. A. Irvine Robertson, of Clackmannan. Curious to say, among the congregation at the first service was the future first minister of the new church, Rev. James Smith, B.D., then assistant in the West Parish. The nucleus of a congregation was found in thirteen members, who had come from other parishes in the city—two from the East, four from Greyfriars, two from Oldmachar, and five from Gilcomston. The first trustees of the church were Dean of Guild Alexander Walker, Mr. John Robertson, advocate; and Mr. J. G. Chalmers—all elders of the West Parish. The next step was the selection of a minister for the new congregation, and on 18th December, 1878, the committee of the Aberdeen Church Extension Association unanimously offered

VOLUNTEERS AT CHURCH.

Lord Provost's Tribute to City Battalion.

The Aberdeen Volunteers attended a special thanksgiving service in St George-in-the-West Parish Church yesterday, the units represented being the City of Aberdeen R.G.A., the 1st Battalion of the City Regiment, and the Army Service Corps (Motor Transport). The men, numbering about 400, paraded at the Drill Hall, Hardgate, and, preceded by the pipe band, marched to the church. Colonel Lachlan Mackinnon, the commandant; Lord Provost Sir James Taggart, president of the City Territorial Force Association; and Lieut.-Colonel R. W. Walker were present.

The Lord Provost, on behalf of the citizens and himself, thanked the Volunteers for the splendid service they had rendered during the war. They all felt fairly safe when they knew they had a body of trained men in their midst—men of experience and intelligence—who would be able to take action should any emergency arise. They had now laid down their arms, and he trusted they would never be required to take them up again.

The Old Testament and New Testament lessons were read by Sir James Taggart and Col. Mackinnon respectively.

Sir James Taggart marched with the regiment to headquarters at the Hardgate, and took the salute.

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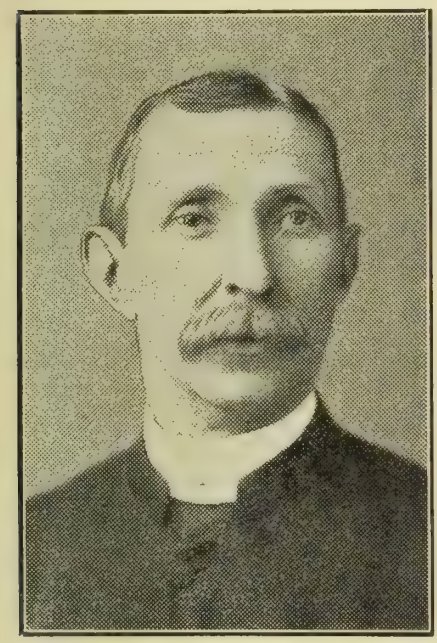
the appointment to the Rev. James Smith, B.D., then assistant in the West Parish, the representative of a family whose pedigree in Aberdeen is traceable back to 1560, and a grandson of two men well known in their day, Treasurer Lewis Smith, bookseller and stationer, and Mr A. W. Chalmers, Governor of Aberdeen Prisons from 1826 to 1862. His father—Mr. James Smith—was the eldest son as



Rev. James Smith, B.D.

well as the partner in business of Mr. Lewis Smith, and in his day a celebrated amateur violinist. Mr. Smith intimated his acceptance, and his ordination and induction took place on 20th February, 1879. Since then the record of St. George's-in-the-West has been one of phenomenal progress. The little one has become a thousand. The original membership of thirteen has steadily grown, until at 31st December, 1908, the communion roll contained no fewer than 1622 names. The endowment was completed in 1880, and St. George's-in-the-West was then raised to the status of a parish church. In 1882 a parish mission was opened in Windy Wynd, in 1885 the church was repainted and decorated (it was again decorated and electric lighting introduced in 1907), and in 1889 a pipe organ was installed and a new pulpit erected. To meet the requirements of the many parish agencies, a Church Hall was erected in 1902 at a cost of £1200, the opening being signalised by a bazaar in aid of the building fund.

Rev. James Smith, B.D., F.R.G.S., F.S.A. (Scot.), the first and only minister of St. George's-in-the-West, is a notable instance of a prophet who is honoured in his own country. He was born in Aberdeen and educated in Aberdeen, he graduated in Aberdeen, his one assistantship was in Aberdeen, and his whole career as a parish minister has been spent in Aberdeen. He is minister of a district where, 250 years ago, some of his ancestors farmed the land towards Mounthooly and the Gallowgate Port; and he is related in one way or another to most of the oldest Aberdeen families, who laid the foundations of Aberdeen's modern greatness. His rare gifts as an organiser and administrator have been proved by the manner in which he has not only built the great congregation of St. George's-in-the-West, but has so developed its activities that it is now the centre of a network of religious and philanthropic agencies. He has watched over the fortunes of the church with assiduous care and attention, and he has been the leader in each new movement for the improvement of the fabric, until every stone has become familiar to him. Mr. Smith is known to the public in several capacities. He is an F.S.A. (Scot.), and an F.R.G.S.; a member of the Council of the New Spalding Club, a Director of the Dispensary, Acting Chaplain and First Commissioned Chaplain of the Royal Army Medical Corps (T.F.), a Member of the Aberdeen Provincial Committee for the Training of Teachers and of the Burgh Committee on Secondary Education, local hon. secretary of the Palestine Exploration Fund, and a lecturer both for it and the Egypt Exploration Fund, and he takes a warm interest in the University Council, Philosophical Society, the local Press, and genealogical and antiquarian subjects. As a member of the School Board he is serving the community in a sphere which is congenial to his tastes, and in which he finds fitting exercise for his gifts as a man of affairs. He has become known as an author who has illuminated for his readers Palestine, Egypt, and Italy—"a veritable Ulysses among ministers, who has written his own Odyssey." In the public life of the city in its various

aspects he takes a keen interest, and the Church Courts have likewise an attraction for him. Yet, it is in St. George's-in-the-West, of which he is in a very real sense the founder, that his chief interest in life has lain.

Mr. Smith has had the co-operation and support from time to time of able and vigorous assistants, many of whom now fill important spheres of their own. The list of those who have filled this position in St. George's-in-the-West includes the names of Rev. Alexander Black, M.A.; Rev. James Black, M.A., Inverurie; Rev. William Grant, B.D., Drumblade; Rev James Coutts, B.D., Wormit; Rev. Alexander Ross, B.D., Pulteneytown; Rev. P. S Bisset, B.D., Craig, Montrose; Rev D. D. Macdonald, B.D., Dundee; Rev. R M. Souter, B.D., Birsay; Rev. William Fraser, St. Stephen's, Inverness; Rev William Metcalfe, B.D., Closeburn, Dumfries; Rev. Robert Davidson, M.A., Huntly; and Rev. W. D. Frater, M.A.

The congregation of St. George's-in-the-West is in a high state of organisation It has many agencies, and most of them —notably those for the young—are carried on with marked success. The Sunday Schools are attended by over 1000 children, and there is a membership of between 400 and 500 in the various guilds for young men and women. During the quarter of a century of the congregation's history over 2000 young communicants have passed into the membership of the church. The Fellowship and Mutual Improvement Associations, the Mothers' Meeting, the Ladies' Work Party, the Girls' Industrial Class, and the Ladies' Visiting Association are each doing excellent work both for the congregation and for the people of the district. The parish mission is well supported and vigorously worked, and it is proving a feeder to the church. The church is notable for the beauty of its interior, for the largeness of its attendance, and for the excellence of the service of praise, upon which the minister, who is himself a musician of some ability, lavishes affectionate regard and attention.

St. George's-in-the-West is a thoroughly practical congregation. It is mainly composed of the working classes, and in many respects it has proved a pattern to other churches. It is in a very real sense a territorial church, drawing its membership largely from its immediate surroundings. and influencing the district by its many organisations. Much of its energy has hitherto been expended in efforts for the erection and equipment of its buildings. These are now completed, the only scheme still in view being the erection of a church spire. This may come in due course, but meantime the congregation is applying itself to the extension and diligent prosecution of its work. Further numerical increase to any great extent can scarcely be looked for. The aim must rather be the consolidation of the present membership, and the further development of religious and philanthropic activity. St. George's-in-the-West enjoys the distinction of being the largest congregation ever raised in Aberdeen under a single ministry, the only church out of five then erected that has been able to keep its first minister true to it, as well as one of the most successful of the younger churches of the Church of Scotland in Aberdeen; and there is every reason to believe that it will fully maintain its reputation.

A FAMOUS ABERDEEN FAMILY.

Interesting Genealogical Record.

The Rev. James Smith, B.D., minister of St George's-in-the-West, has prepared for private circulation an exceedingly interesting genealogical record of the family to which he belongs—a family many of the members of which have been distinguished in the civic life of Aberdeen. Beginning in 1590, when Thomas Smith, afterwards farmer at Laingseat, Belhelvie, was born, the author traces the descent of the family with the utmost care down to 1863. For many generations representatives of the family held the farm of Laingseat, but James Smith, the father of Lewis Smith, so well known as a bookseller in Aberdeen, was a tailor and clothier at Newburgh and at Bridge of Don. Of the notable and highly creditable career of Lewis Smith there is given an interesting account, from which we extract the following—

> Lewis Smith was apprenticed in his tenth year to Mr David Wyllie, bookseller and stationer, Aberdeen, and in his eighteenth year he set up business on his own account at the shop adjoining the gate of Marischal College. His shop became the rendezvous of most of the eminent men of Aberdeen and the north. Dr John Hill Burton, Dr Joseph Robertson, Dr Kilgour, the Principals and Professors of King's and Marischal Colleges were among his patrons; and he published many local books and pamphlets.

A list of books and pamphlets published by Lewis Smith is given, and it includes "The Aberdeen Censor" (1825); "The Deeside Guide" (1829); "Jamie Fleeman" (1835); "The Book of Bon-Accord" (1839); 'Pratt's Buchan" (1858); "The Northern Psalter" (1872); "Waifs of Rhyme" (1887). Mr Lewis Smith bought the estate of Marybank, Maryculter, and built the mansion-house there, now occupied by Mr William Macintosh. On 1st November, 1836, he entered the Town Council, being elected for the First Ward, and defeating Mr Middleton Rettie, jeweller. He filled all the Council offices except the Lord Provostship, which he declined. His portrait, an oil painting, by Sir George Reid, and presented to him by his fellow-citizens, hangs in the Council Chamber, to which the family of his son, John Rae Smith, gifted it. Mr Lewis Smith died on 24th October, 1880, the loss of so venerable and public-spirited a citizen being universally regretted.

One of the daughters of Mr Lewis Smith, Jean Thomson Smith, married the late Dean of Guild Walker, of whose well directed municipal and literary activities a concise, but valuable, account is given.

The descendants of Lewis Smith number 103—of whom 10 are sons and four daughters; 20 grandsons and 30 grand-daughters; 11 great-grandsons and 15 great-grand-daughters; and eight great-great-grandsons and five great-great-grand-daughters.

The Rev. James Smith, who has compiled this admirable record, is a son of James Smith, born in 1826—a son of Mr Lewis Smith, his mother having been Christian Chalmers, daughter of Alexander Wallace Chalmers, Governor of Bridewell. As the energetic and successful pastor of a large congregation, the Rev. James Smith has worthily maintained the reputation of a distinguished family, and has been, like his immediate "forebears," fortunate enough to secure the highest respect of his fellow-citizens. This book would appeal to a wider circle than that of the family for whom it is primarily designed. EE 25/12/1912

The Presentation to the Choirmaster.

The Presentation to the Church Officer.

Solo - - "The Watchman" - - *Squire*

Mr. WILLIAM ARTHUR.

ADDRESS BY REV. GEORGE WALKER, B.D.

Solos - { (*a*) "Sleep and the Roses" } - *Tait*
{ (*b*) "Parted" }

Mr. WHITELAW.

ADDRESS BY REV. J. T. COX, B.D., Presbytery Clerk.

Violin and Piano- "Last Movement from Violin Concerto" - - - - - *Mendelssohn*

Mr. and Mrs. BURNETT of Powis.

Votes of Thanks—

TO THE SPEAKERS BY REV. JAMES COUTTS, M.A.
FOR THE MUSIC--BY REV. JAMES RAE, M.A.
TO THE CELEBRATIONS' COMMITTEE—
BY REV. WILLIAM FRASER.
TO THE CHAIRMAN—BY MR. GAULD.

Evening Hymn.

Sun of my soul, Thou Saviour dear,
It is not night if Thou be near;
O may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
For ever on my Saviour's breast.

Come near and bless us when we wake,
Ere through the world our way we take;
Till in the ocean of Thy love
We lose ourselves in heaven above.

AMEN.

THE BENEDICTION.

God Save the King.

XVIII.—ST. NINIAN'S PARISH CHURCH.

St. Ninian's Parish Church.

The history of the origin of St. Ninian's is not only interesting in itself, but also because of the light it throws on the working of the Church Extension movement generally. Here is really an extension of an extension charge. One of the five churches erected and endowed through the efforts of the Aberdeen Church Extension Association in its first great and successful enterprise was that of Rosemount. In less than twenty years there had been built up in connection with that church a congregation so large in numbers and so strong and vigorous that it was in a position to start a new movement for the erection of another church in an outlying district of its parish. St. Ninian's may thus, in a certain sense, be regarded as supplying an object-lesson in wisely directed and successful church extension.

To the minister and kirk-session of Rosemount the credit is due for taking the initial steps in the new movement. As early as March, 1896, the matter was under their formal consideration. At that time the membership of Rosemount Church was largely in excess of its seating capacity, and the population, especially in the western corner of the parish, was increasing at a phenomenal rate—a large new residential district having arisen beyond Mile-End. The immense possibilities of work in the new area appealed to those at the head of affairs at Rosemount, but the utter inadequacy of the Parish Church to cope with the situation was also apparent. They resolved, therefore, to face the situation, and devise whatever means might be considered most advisable for making adequate provision for the supply of religious

ordinances to the parish. Rev. William Borland, B.D., who was then minister of Rosemount, was one of the first to broach the subject, and he was an earnest, enthusiastic, and unselfish worker in the movement from its inception onwards. Although he had left Aberdeen before the enterprise had reached its consummation, he had the satisfaction of seeing it in an advanced stage, with its ultimate success practically assured.

The initial step was taken by the Rosemount kirk-session in appointing a deputation to approach the Executive Committee of the Aberdeen Church Extension Association, and lay the facts of the case before it. The association had for several years been keeping in view the necessity of erecting a church in the Mile-End district, and the committee received the proposal with much favour, and assured the deputation of every support in securing the necessary financial aid for any scheme that might be developed. Following on suggestions made by the Church Extension Committee, an effort was made to ascertain the feeling of members of the Church of Scotland resident in the district, and, the result being satisfactory, a meeting was called of all those interested in the matter. This meeting was held in the Rosemount Church buildings on 15th June, 1896, when there was a thoroughly representative attendance. Rev. William Borland presided, and he was supported by Rev. Professor Cowan, D.D., a recognised leader in the Church Extension movement; Rev. Robert Thomson, minister of the adjacent parish of Rubislaw; and Mr. Patrick Cooper, advocate, a member of the Church Extension Association. There was a general unanimity of opinion that immediate steps should be taken to proceed with the erection of a large and commodious church for the Mile-End district, and a sub-committee was appointed to confer with the Church Extension Association and make the preliminary inquiries and arrangements. In August of the same year it was reported that a site had been secured, and it was resolved to appoint an Executive Committee, with powers to take whatever steps might be deemed necessary, to carry out the details of the movement then initiated. The committee was elected as follows, viz.:—Mr. Borland as convener, and Messrs. Thomas Fotheringham and J. D. Morrison as joint secretaries and treasurers; Messrs. Peter Angus, John Baxter, A. F. Black, Archibald Coutts, William Cruickshank, William Farquharson, John Fyfe, James Gauld, R. H. Gibson, Alexander Henderson, Alexander Ledingham, G. M. Mackay, Alexander Milne, Gilbert Mitchell, William Mitchell, James Rae, James Scott, John Sharp, Leslie Smith, James Wilson, Samuel Wilson, and James R. Young. In November, 1897, the local fund having reached the sum of £1000, originally fixed as the sum requiring to be raised before proceeding, the Executive Committee was reconstituted, with power to obtain plans and estimates, with a view to the commencement of building operations. Mr. William Kelly was selected as architect, and the design which he submitted was at once received with much favour. The foundation-stone of the building was laid, with appropriate ceremony, on 13th October, 1898, by Lord Balfour of Burleigh, then Secretary for Scotland, who delivered on the occasion a weighty speech, which attracted wide attention throughout the country.

About two years elapsed before the building was ready for occupation, and when it approached completion it was seen that a new and striking addition had been made to the ecclesiastical architecture of the city. Both externally and internally the church has distinctive features. It follows the lines of Scottish mediæval architecture, and is one of the finest edifices of the kind in the city. The exterior is simple and unpretentious in design, yet extremely picturesque in effect, and from its advantageous situation the church altogether has quite a commanding appearance. The aspect of the interior is also extremely simple, yet chaste and artistic. No elaboration has been attempted, but there is a quiet dignity about the whole conception. The outstanding feature may be said to be the three large circle-headed arches of pink Corrennie granite springing from massive pillars of the same stone. The chancel is raised four steps above the level of the nave; the steps are of Corrennie granite, while the Communion table is laid on a Kemnay granite platform. The pulpit, which is situated on the right side of the chancel, looking from the nave, is of oak in fine panels, and with an artistic octagonal canopy. The lofty ceiling of the nave, and the excellent light from many windows of varying design, add to the pleasing effect of the whole interior. The church, alike for the architectural features of its exterior and for the arrangements of its interior, with their beauty of detail, has been the subject of appreciative notice, not only locally, but throughout the Church of Scotland at large, and this has given St. Ninian's a prominence it might not otherwise have attained so early in its

It is an interesting circumstance, the Rev. Dr Walker, late of Castle-Douglas, recalled at the Presbytery yesterday, that he began his work as a preacher in St Nicholas 52 years ago – to be precise, in September, 1865. Since then his life has been in the far south, and three years ago he resigned his parish.

Dr Walker has found many things in Aberdeen that are new, and many that are very much to be admired. In the matter of funeral reform, for instance, it is thirty years since the reforms which were recommended to be introduced in Aberdeen were set agoing in Castle-Douglas at his own instance, because the undertakers would not have their horses standing at the doors for twenty minutes while the worthy clergyman orated in prayer for that time. Dr Walker, who is still hale and hearty, is a brother of the late Councillor John Walker, and of the Registrar of the University, Dr Robert Walker.

The minister of St Ninian's (Mr Maxwell J. Wright) told an interesting story about Dr Walker. "My boyhood recollection of Dr Walker," he said, "is a very pleasant one. He was assistant to my grandfather, and though there were other assistants, I may tell Dr Walker that he made the strongest impression upon me of all the men I met there. It was not so much for his intellectual gifts as his kindliness of heart. I remember him asking me to go a walk with him part of the way to my grandfather's manse, and he produced what was a great treat in those days—a large French pear—and told me to eat it on my way home. I remember that all these years."

RAMBLER.

EE 27/1/1917

history. The total cost of the church, including furnishings and extras, has been between £6000 and £7000.

The opening and dedication service took place on Wednesday, 5th September, 1900, when the preacher was the Very Rev. Dr. John Pagan, of Bothwell, ex-Moderator of the General Assembly. On the following Sunday there were also special services conducted by Principal Marshall Lang, Rev. R. H. Fisher, of the West Parish, and Rev. William Borland, of Rosemount. For the next few months the pulpit was occupied by city ministers, and others from a distance, but in the meantime a committee, with Mr. Alexander Ledingham, solicitor, as convener, had been appointed to make inquiries and take the necessary steps towards the selection of a minister for the charge. The outcome was the election of Rev. Maxwell J. Wright, M.A., of Dornock, near Annan, whose "introduction" by the Presbytery took place on 5th June, 1901, and who was introduced to the congregation on the following Sunday by Dr. Paton, of Dumfries.

Mr. Wright comes of a ministerial family. Two of his uncles, Rev. Dr. Hutchison, of Banchory-Ternan, and Rev. Maxwell Wright, of Echt, were well known in the north, and his "forbears" for several generations were connected with the manse. Mr. Wright graduated at St. Andrews University, and took his divinity course under Principal Tulloch, Professor Mitchell, and Professor Crombie. A prominent figure among University athletes of his day, he was not without distinction in his classes, taking the first prize in Church History, and also in Biblical Criticism at the close of the second session. His professors spoke of him in appreciative terms, and Dr. A. K. H. Boyd and Dr. Mark L. Anderson, the ministers of St. Andrews, also testified to his abilities and personal character. After receiving licence, Mr. Wright became assistant to Dr. Davidson, of Largo, and remained in this position for about a year, until his appointment as assistant to Dr. Burns in Glasgow Cathedral. In that important charge he held an assistantship for four years, and gained a high reputation both for his pulpit gifts and his pastoral efficiency, a special feature of his work being in connection with the Sunday School and Bible Class. He was ordained in 1885 by the Presbytery of Annan to the parish of Dornock, near Annan, and remained in that country charge for fifteen years, until he was invited to Aberdeen to take the oversight of the new church of St. Ninian's. Before leaving Dornock, Mr. Wright was the recipient of many tokens of appreciation from those among whom he had spent these years of his ministerial life. The presentations made to him were from his parishioners and his co-Presbyters, and from public bodies, such as the Dumfries Synod Choir and the Annan Lodge of Oddfellows.

After Mr. Wright's settlement at St. Ninian's, the membership steadily increased, and the Executive Committee resolved to take steps as soon as possible to secure the endowment of the church. The requisite sum having been guaranteed by members of the congregation, the Endowment Committee of the Church of Scotland gave the usual assistance, and after

Rev. Maxwell J. Wright, M.A.

the necessary formalities had been gone through intimation was made that, by a decree of the Court of Teinds, dated 10th July, 1903, St. Ninian's had been erected into a "quoad sacra" parish. This opened the way for Mr. Wright's formal induction to the parish by the Presbytery, and the ceremony took place on 2nd September, 1903, the Right Rev. Dr. Gillespie, of Mouswald, Moderator of the General Assembly, being associated with the Presbytery on the occasion. Following on the erection of St. Ninian's to a parish, there was the duty of electing a kirk-session. Those who were chosen as the first elders of the

church, and who consented to act, were Messrs. William Bean, Hugh F. Campbell, James S. Davidson, Thomas Fotheringham, Robert H. Gibson, Alexander Ledingham, David Mann, Charles Merrylees, Charles M'Leod, Alexander Spark, A. Forbes Wight, and James Wilson.

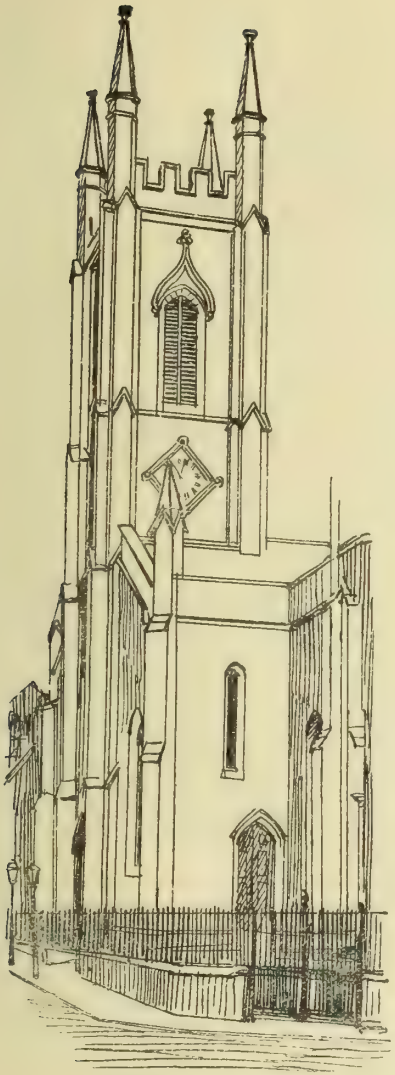
On the election of a kirk-session the Executive Committee appointed at the beginning of the scheme, and subsequently largely added to, was discharged, acknowledgment being made of the services rendered by the convener, Mr. Alexander Ledingham. Mr. Thomas Fotheringham, who had acted throughout as hon. secretary, and had given invaluable aid in every department of the church's work, and Mr. W. D. Adam, hon. treasurer, together with the conveners of the sub-committees, also received cordial acknowledgment of their labours.

The trustees of the church under the Deed of Constitution were—Colonel Allardyce, Mr. D. M. M. Milligan, and Mr. D. M. A. Chalmers. By vote of the congregation the following were elected managers, viz.:—Messrs. W. D. Adam, George M'Bain, John Wilson, P. W. L. Clark, James Gauld, and James C. Glegg; and associated with them were three members of the kirk-session—Messrs. Charles Merrylees, Alexander Ledingham, and Thomas Fotheringham.

Still another enterprise was undertaken by the congregation. Encouraged by the offer of Mr. Carnegie to provide one-half of the price, it was resolved to proceed with the erection of a pipe organ worthy of the church at a cost of £800, the scheme being promoted by a Musical Committee under Mr. James C. Glegg as convener. The amount falling to be raised by the congregation having been subscribed, the organ was duly installed. The church is now fully equipped and furnished in every way with the exception of a church hall. Provision was made for such a building in the original plan, and its erection will be proceeded with whenever the circumstances of the congregation seem to warrant such an undertaking. In the meantime, the work of the church is not being allowed to suffer. The old Rubislaw School, which is within easy distance of the church, was rented from the School Board as temporary halls, and there the Sunday School and other agencies were held until the buildings were again required for School Board purposes. The work was then transferred to the church premises.

St. Ninian's is in every respect in a prosperous condition at present, and its prospects for the future are highly encouraging. Its situation is largely in its favour. If it is not exactly set on a hill, its position is such that it cannot possibly be hid. It likewise commands a wide residential district which is rapidly extending on every side, and which, in the near future, is likely to have a very large increase of population. The congregation is also fortunate in having at the head of its affairs men of public spirit and of high standing in the community, who are ever ready to take an active and practical interest in the development and progress of the church. The membership is still on the upward grade, while the organisation of the church in religious and philanthropic effort is being increased as opportunity offers. The measure of success which has already attended St. Ninian's, and the enterprise which has been so characteristic of its life and work hitherto, may be taken as the best augury of its future.

XIX.—SOUTH PARISH CHURCH.



South Parish Church.

There were exceptional circumstances connected with the formation and early history of the congregation which is known to-day as that of the South Parish. It was connected originally with the Relief denomination, which in 1847 joined with the Secession in forming the United Presbyterian Church. The date of the origin of the congregation is the date of the founding of the Relief body in Aberdeen, but there is some difficulty in fixing on the exact year. The movement is generally supposed to have taken shape in 1773, when the first minister was settled in Gilcomston Chapel of Ease; but Dr. Small, the historian of the United Presbyterian Church, reckons this too early, and that for two reasons. First, it was not till 29th April, 1778, that the managers of the Relief Church resolved to proceed with the erection of a place of worship, and on 17th August of the same year, when application was made to the Relief Presbytery of Glasgow for sermon, they were described as "a forming congregation." Second, the first ordination at Gilcomston seems to have been harmoniously gone through, but the second minister, though chosen in June, 1776, was not admitted till November, 1778. This may be taken as the period during which the Relief cause sprang up in the city.

The church (with accommodation for 1000 people) was built "by voluntary subscription," and hence, when a minister came to be chosen, the right to vote was limited to the subscribers. This immediately gave rise to dissension. The subscribers united in electing Rev. John Bryce, but the non-subscribers resented their exclusion, and, it is understood, they favoured another candidate. The outcome was the erection of a rival Relief chapel in the Shiprow, which had an interesting, if somewhat chequered history, and which, before it became defunct, gave off the nucleus of the congregation, which for years was the sole representative of the Relief in Aberdeen, and is now known as St. Paul's U.F. Church.

Mr. Bryce having been formally elected first minister of the Belmont Relief Chapel, he was afterwards duly ordained. The date of his ordination is not accurately known, but the minutes of the congregation show that the call was issued on 13th October, 1779. For some time all went well with Mr. Bryce and his people. There is no record of any developments of note until 1790, when long-cherished antipathies between the two Relief congregations in the city burst forth. The minister of the

Shiprow chapel having applied for admission to the Relief Synod, Mr. Bryce and his session petitioned against him, and lodged papers reflecting on his personal character. These the Synod, after a year of inquiry, rejected, and resolved to receive the Shiprow minister and his congregation. That was in 1790, and in 1791 Mr. Bryce and his congregation applied for admission to the Established Church. The application was granted by the Presbytery of Aberdeen on 11th August, 1791, and Belmont Relief Chapel became Belmont Chapel of Ease.

Mr. Bryce came from the parish of Carsphairn, and it is believed that he had originally belonged to the Established Church, a fact which may account for his readiness to seek admission to it when his troubles in Aberdeen began. In any case, he was duly settled as an Established Church minister in the city, but it was some time before he attained the full status in the denomination. For over 30 years he continued his work, preaching to good congregations, but without having a session of his own or a seat in the Church courts. At last, on 5th March, 1828, by the division of the parish of St. Nicholas the Belmont Chapel of Ease became the South Parish Church, and Mr. Bryce was recognised as parish minister, with all the rights and privileges attaching to the position. His active career, however, was soon thereafter to come to an end, and he died on 10th March, 1831, in the 77th year of his age and the 52nd of his ministry. His memory is perpetuated by a marble tablet in the vestibule of the South Church, testimony being borne to his "unostentatious piety and unquenchable zeal." A son of Mr. Bryce afterwards became well-known as Dr. James Bryce, a prominent figure on the Moderate side in pre-Disruption days in the Assembly, and the author of a history of the Church of Scotland.

The second minister of the South Parish was Rev. William Leith. He was elected assistant to Mr. Bryce on 3rd August, 1825, and on 4th February, 1829, he was formally called to be his assistant and successor. His tenure of the charge was a short one, his death taking place on the day of communion, 8th April, 1832. Although cut off at the early age of 31, and after only seven years in the ministry, he appears to have made a deep impression in the parish. It is recorded of him that in a few years he lived a lifetime of usefulness; that he was a man distinguished for his knowledge, piety, and zeal, whose great talents were ungrudgingly devoted to the earnest discharge of his sacred duties. A memorial tablet to Mr. Leith is to be found alongside that to Mr. Bryce.

The next minister of the South Parish was Rev. Alexander Dyce Davidson, M.A. (and afterwards D.D.), who in different spheres was so prominent a personality in the religious life of Aberdeen for many years. He was ordained minister of the South Church on 1st August, 1832, and having made his mark as a preacher, he was translated in 1836 to the historic West Parish. His subsequent career in that charge and later on in joining the Free Church party at the Disruption and founding the Free West Church concerns these congregations rather than the South. Yet it was in the South Parish that he first gave evidence of his exceptional powers. The fourth minister was another who in after life rose to eminence, and likewise cast in his lot with the Free Church. Rev. William King Tweedie was settled as minister of the South Parish on 1st September, 1836, after having been four years at London Wall. He gave other four years' work to the Established Church in Aberdeen, and was loosed from the pastoral charge of the South Parish on his translation to Tolbooth Parish, Edinburgh, in February, 1842. Dr. Tweedie (he received his D.D. from St. Andrews University) became one of the outstanding men in the Free Church, and gained a wide reputation as an author. His predominating characteristics as a preacher lay in doctrinal illustrations, and to his pulpit work he brought a mind naturally robust, and an experience both varied and extensive.

On Mr. Tweedie's departure the South Parish then had experience of the shortest and the longest pastorates in its history.

On 28th October, 1842, Rev. James Stewart was settled as minister of the parish, but the pastoral tie was dissolved in a few short months. At the Disruption, in the early part of 1843, Mr. Stewart left the Establishment and carried practically his entire congregation with him. The dissentients—a large and influential body—founded the Free South Church, and erected a place of worship at the other end of Belmont Street, removing more recently to the present imposing edifice on a commanding site in Schoolhill Viaduct.

The first minister of the South Parish after the Disruption was Rev. Thomas Dewar. Mr. Dewar's pastorate is the longest in the history of the parish. He

The death took place at Torphins this morning, after a brief illness, of the Rev. William D. Scott, for 23 years minister of the South Parish Church, Aberdeen. A week or two ago he went to Deeside for a change.

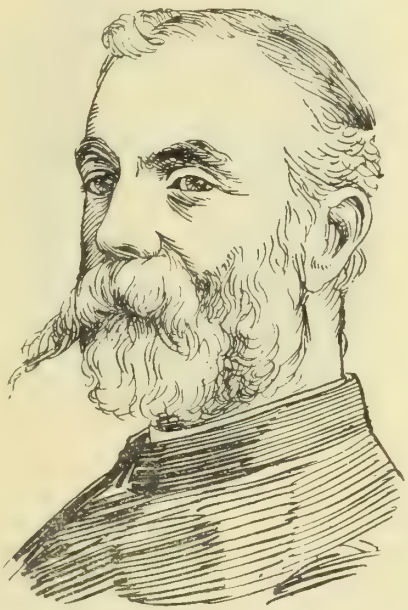
Mr Scott was the son of Dr Scott, Dunoon, and a graduate of Glasgow University. In 1878, while acting as an assistant in a Glasgow charge, he was elected and ordained to the South Church, Aberdeen, in succession to the Rev. George Ross, and as assistant and successor to the Rev. J. K. Duncan. As a preacher, Mr Scott had the reputation of having a finished style and a cultured delivery. He was evangelical in his sympathies, and although mainly devoting himself to the duties of the parish and especially to the claims of his pulpit, he identified himself with evangelistic movements in the city. In a quiet way, without much stir or publicity, he did much useful work both in the congregation and in the district or parish mission. He retired in May, 1907, and was succeeded by the Rev. Guy S. Peebles, who, on going to Wick, was followed last year by the Rev. W. Lindsay Gordon, the present minister.

Mr Scott, who was about 60 years of age, married Miss Barclay, daughter of the late Mr Alexander Barclay, Aberdeen, and a niece of the late Mr J. W. Barclay, M.P., and is survived by a widow and young family.

Ev. Free
Tuesday 10/11/91

THE FUNERAL of the late Rev. WM. D. SCOTT, B.D., late of South Parish, Aberdeen, will take place from 11 BON-ACCORD CRESCENT on MONDAY, 11th inst., at 3 p.m., to ALLENVALE. This the only intimation and invitation. A. 91.

served in the parish for about 30 years, labouring in season and out of season in every good cause. His strong point was parochial work. He established schools for the young, instituted societies for those more advanced in years, and sought in every way the betterment of his parishioners in all that concerned their moral, intellectual, and spiritual interests. Mr. Dewar's death occurred with tragic suddenness in 1872. He was engaged in opening the Circuit Court, according to the usual custom, with prayer, and while in the act he fell down and expired almost immediately. The sad event caused something of a sensation at the time, and the funeral of Mr. Dewar, partly, no doubt, on account of the special circumstances of his death, but also largely as a tribute to his long and unwearied service as a faithful minister, was one of the largest and most striking witnessed in Aberdeen in that generation. Mr. Dewar has a son in the ministry of the Church of Scotland to-day —Rev. Thomas Dewar, of Lochgelly. In 1873 Rev. J. K. Duncan was settled as minister of the South, and with his advent a new era dawned in the parish. He had peculiarities in his personality, but he was a man of undoubted power. His forte lay in the pulpit. His sermons, elaborately prepared and as elaborately delivered, made an immediate impression. It was contended by some that Mr. Duncan's pulpit style was too studied and artificial, and that the dramatic element was too strongly in evidence. However that may have been, there could be no question as to the attraction he exercised over the popular mind. The huge building, which had always been too large for the congregation, was soon filled to overflowing, and the membership went up by leaps and bounds, increasing in a very short time from between 500 and 600 to about 1400. The Greyfriars congregation had for a season been worshipping with the South, and not a few, fascinated by Mr. Duncan's preaching, left their own church altogether, and became members under him. This sudden burst of success was doomed, however, to come to a sudden end. Mr. Duncan was, comparatively speaking, a young man, but he had served the church only for about two years when he suffered a complete breakdown. The dazzling popularity, with its accompanying nervous strain, had wrought havoc with faculties which had been none too strong, and the reaction was intense. Mr. Duncan was compelled thus early to retire from active work and seek for the appointment of an assistant and successor. The choice of the congregation fell on Rev. George Ross, who carried on the work under rather discouraging conditions. The meteoric success attained under Mr. Duncan rendered the task of his successor a very difficult one. The great congregation, so quickly gathered, had never had time to solidify, and thus, when the personality which had drawn them together was withdrawn, it was but natural that there should be a considerable and steady falling off. Mr. Ross, after two years in the pastorate, accepted a call to Hoddam, Dumfries-shire, and the South Parish was again vacant.



Rev. William D. Scott, B.D.

In 1878, Rev. William D. Scott, B.D., was formally elected and ordained to the charge in succession to Mr. Ross, and as assistant and successor to Mr. Duncan. The congregation soon settled down to the ordinary routine, and the membership in a few years time returned to the numbers reported before the beginning of Mr. Duncan's ministry. Mr. Scott has borne the reputation of being a preacher with a finished style and a cultured delivery. He is evangelical in his sympathies, and has been more prominently identified than most of his brethren in the Established Church with evangelistic move-

ments in the city. In public work of various kinds he has also taken a share, although he has mainly devoted himself to the duties of his parish, and especially to the claims of his pulpit. Mr. Scott retired in May, 1907, and the vacancy was filled by the election of Rev. Guy S. Peebles, B.D., of Kinloss. Mr. Peebles was inducted to the charge on 23rd October, 1907, and he has been carrying on the work—both pulpit and pastoral—with ability and energy.

Rev. Guy S. Peebles, B.D.

Turning from the ministers to the members of the South Parish, there are many names worthy of mention, although only a few must suffice. Mr. Lewis Smith, bookseller, and one of the baillies of Bon-Accord in his day, was a prominent member, and Dr. John Webster of Edgehill, afterwards M.P. for the city, was connected with the church, although he went out at the Disruption. Of other well-known members now deceased the names occur of Mr. Thomas Melville of Westfield; Mr. John Roger, of Messrs. Pratt and Keith; Dr. Wight, Mr. James Paull, advocate; and Mrs. (Principal) Pirie. In the present day there is still an excellent staff of office-bearers and workers. Mr. George Connon (of Messrs. G. Angus and Company) has been Sunday School superintendent for 30 years and a teacher for over 40; and Mr. John Watt, grocer, has for a considerable time been superintendent of the Parish Mission.

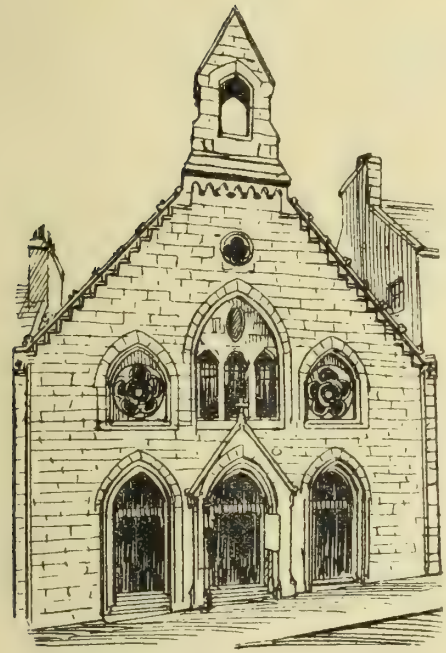
It is worthy of mention that Mr. Scott had a succession of excellent assistants, many of whom are now in desirable parishes in various parts of the country. The list included Rev. George Dingwall, Liff; Rev. Alexander Mackenzie, Coull; Rev. James Christie, Auchmithie; Rev. James Milne, Caledonian Church, London; Rev. William Stephen, Inverkeithing; Rev. Wm. Sutherland, Forglen; Rev. Joseph M'Pherson, Birsay; Rev. J. C. M'Hardy, Rhynie; Rev. W. L. Jamie, Addiwell; Rev. J. W. Fraser, Kirkmichael; Rev. J. M. Webster, Dunfermline; and Rev. J. L. Thomson, Perterculter.

The work of the South Parish to-day has, perhaps, no specially outstanding feature. Yet in a quiet way, without much stir or publicity, a considerable amount of useful work is being carried on both in the congregation and in the district of the Parish Mission, which for several years had its headquarters in Carmelite Street. There are Bible classes conducted by experienced and capable teachers, and the Sunday School is remarkable for the fact that male teachers are in a majority.

The membership of the South Parish Church to-day is close upon 1000, and it is a thoroughly representative one. The rise of extension charges in the suburbs has, however, to some extent affected not only the size, but also the personnel of the congregation. It is found to be very difficult to retain families living on the outskirts of the city, and especially the younger members, who do not feel the binding influence of long association with the parish which helped to preserve the loyalty of their fathers. In this way the congregation, through causes and conditions largely unavoidable, may have lost to some extent in social status. Yet there is still a mixture of the classes and the masses. Working people and artisans of various grades are fully represented, and are, perhaps, in a considerable majority. Business men, however, form another large proportion, and the professions are also represented. What, after all, is of more importance is that the congregation, apart from all social distinctions, is evidently permeated by a living interest in the work of the Church in all its branches both at home and abroad.

A new Church Hall in close proximity to the church itself was opened in November, 1908; and, under the vigorous ministry of Mr. Peebles, the outlook generally is full of hope.

XX.—TRINITY PARISH CHURCH.



Trinity Parish Church.

The congregation of Trinity Parish Church as now constituted is of comparatively recent formation. It owes its existence to the Church extension movement which has done so much within the last decade to give the Established Church its present hold in the city of Aberdeen. This, however, is not the first Trinity Church in our local ecclesiastical annals.

Under the heading of Trinity U.F. Church there will be found a detailed history of those early years, the narrative coming more appropriately in connection with the records of that congregation, seeing it can lay claim to the continuous history. A brief reference here will suffice.

It was in the end of 1793 that a number of dissentient members from the East Parish petitioned the Presbytery for permission to build a Chapel of Ease. Presbyterial sanction having been obtained, a commodious chapel was erected at the lower end of the Shiprow, near the site of the old Trinity Convent. Opened for public worship on Sunday, 27th April, 1794, the first Trinity Chapel soon became an important centre of religious life and activity. It was fortunate in having a succession of able and devoted ministers—Rev. Robert Doig, Rev. Alexander Kirkland, Rev. Dr. John Murray, and Rev. David Simpson. On 31st May, 1834, during Mr. Simpson's ministry, Trinity was created a "quoad sacra" parish, but in 1843 the Disruption occurred, and the congregation was at once practically shattered. Mr. Simpson had a great hold over his large membership, and when he announced that he was to cast in his lot with the Free Church almost the entire body decided to adhere to him. Bidding farewell to the old chapel, Mr. Simpson and his followers went out and founded the congregation which is known to-day as that of Trinity United Free Church. The same experience was to some extent shared by every Parish Church in the city. All the ministers of the Established Church "went out," and, naturally, each of them carried a considerable number of his congregation along with him. In no instance, however, was there a more sweeping exodus than from Trinity, and while the other congregations soon recovered to a large extent from the upheaval, Trinity was found to be beyond all prospect of regaining its position. The services were continued, but the church was practically deserted, and in a few weeks' time it was seen that the attempt to resuscitate the charge was utterly hopeless. The chapel stood for a time empty and unused, and its windows became a target for the missiles of young Aberdeen, until scarcely a single pane of glass was left in the building. Ultimately the property was sold by the Presbytery, and it passed into other hands to be used for other purposes. It was known as the Alhambra Music Hall for many years, and as a hall it is still standing on its original site behind the houses opposite the Post Office in Market Street a site that, when the church was built, was adjacent to a part of Shiprow now obliterated. Thus the first Trinity Parish Church passed out of the Presbyterial records.

It was after more than 30 years had elapsed that practical steps were taken towards reconstituting the parish. The

Rev. Robert Slessor.

wave of enthusiasm for Church extension was passing over the city, and new churches in various growing districts were planned and planted—Ferryhill, Rubislaw, Mannofield, Rosemount, and others. Along with the desire to provide for the increasing needs of new localities, it was felt that something ought to be done for the ever-pressing wants of the dense population in the centre of the city, and the idea of raising a congregation to take the place of the old Trinity congregation commended itself to many of the foremost workers in the movement. The project, once mooted, found hearty support, and the promoters were soon in a position to proceed in the matter. A site for a new church in the district which it was specially designed to serve would not then have been easy to secure. The old theatre in Marischal Street, however, was purchased, and remodelled for use as a church, and there the congregation have been housed until the present day. Surely it is a curious coincidence that the old Trinity Church became a music hall, and that the present Trinity Church was once a theatre.

The first minister of the parish was Rev. James Park, whose ordination took place on Thursday, 5th July, 1877. The principal part of the ordination service was conducted by Rev. Henry Cowan, of Rubislaw (now Professor Cowan), who had taken the lead in the whole extension movement, and who, in the address he delivered on the occasion, referred to the gratification generally felt in the Established Church at the revival of Trinity Parish. Mr. Park was formally introduced on the following Sunday by Rev. Robert Duncan, of Montrose, and he entered on his ministry with good prospects. His stay, however, was of short duration, for within three years he accepted a call to St. John's Parish, Leith, where he still labours.

In 1880 Rev. Robert Slessor was called to the pastorate in succession to Mr. Park. Mr. Slessor is a local man, having been born at Rathen, brought up at Strichen, and educated at Aberdeen. On the completion of his college course Mr. Slessor was engaged in work as a parochial schoolmaster for a considerable period. He was at Tarland for seven years and at Methlick for 13 years, and before his ordination as minister of Trinity he had, therefore, 20 years' experience in the teaching profession already behind him. When Mr Slessor came the membership was about 315; while to-day it is over 700. The church fabric has undergone several alterations and improvements. In 1897 an organ was introduced, and the interior of the building was repainted and decorated with such fine artistic taste that Professor Paterson,

Rev. W. Bruce Muir.

Rev David A Millar the newly inducted pastor was introduced by Prof Lawson, St Andrews University on Sunday 20/3/1910 — see Ev Express Monday 21/3/1910

when conducting the re-opening services, declared there was no prettier church in Aberdeen. In November, 1906, Mr. Slessor, on account of physical incapacity to cope with the work of the parish, formally retired from the charge. His connection with the congregation, however, was not then at an end. As he was still resident in the city he continued to discharge all necessary ministerial duty until the appointment of his successor. Rev. W. Bruce Muir of the Robertson Memorial Church, Edinburgh, was elected to the vacancy, and his induction took place on 19th April, 1907. He continued in the pastorate until 25th October, 1909, when his resignation was accepted by the Presbytery.

It cannot be said that the Trinity Parish of to-day approaches either in numbers or influence the Trinity Parish which passed away. Allowance must necessarily be made for the drift of the city to the west, and the difficulty of securing members in the immediate locality. The present membership is composed to a considerable extent of people who have come in from country districts, and are now settled in various parts of the city. All the Established Churches benefit by the influx of population from the country parishes, and Trinity has always had a large share of this influx, and in this way has been able to maintain the size of its communion roll notwtihstanding the adverse influences it has had to encounter.

There is no specially outstanding feature of the life and work of the church and parish calling for remark. The workers pursue their course quietly without any attempt to imitate modern methods or create a stir in the community. They prefer to keep to the old paths, and they are content when they succeed in holding their own without achieving any startling developments.

XXI.—WEST PARISH CHURCH.

East and West Parish Churches.

The Mother Church of Aberdeen has a long history of unique interest and of great importance. In one form or another it has survived the passing of the centuries, the rise and fall of dynasties, and even the shocks of ecclesiastical and religious upheaval. The Church of St. Nicholas, under which name it was known until the beginning of the nineteenth century, was founded, according to traditional belief, about 1060. In that year it "began to be builded," and it was gradually extended and improved until about the close of the fifteenth century, when it was acknowledged to be one of the finest parish churches in Scotland. The ancient nave occupied the site on which the present West Church stands to-day; the cross aisles, or north and south transepts, are now known as Collison's Aisle and Drum's Aisle; and the choir occupied the site of the present East Church. Around the stately building many historic memories clustered, and it is said there can be little doubt that within its walls not a few of our Scottish monarchs, including King Robert Bruce and his Queen, Isabella, had bowed their heads in worship. James VI. is understood to have been a frequent attender when he honoured the town with a visit, and the magistrates constructed a gallery for the special accommodation of Royal visitors. John Knox visited Aberdeen in 1564, remaining in the city for six or seven weeks, and it is surely no idle fancy on the part of a local historian to say that 'doubtless the walls of old St. Nicholas rang with the manly tones of the Reformer's sturdy eloquence."

About the beginning of the eighteenth century the building began to show signs of decay, and in 1732 it was abandoned as being unsafe for use as a place of worship. After lying practically in ruins for nearly

MITFORD MITCHELL.—On the 26th Sept., in Edinburgh (suddenly), after an operation, the Very Rev. J. R. Mitford Mitchell, D.D., Chaplain-in-Ordinary to His Majesty the King in Scotland, ex-Moderator of the General Assembly of the Church of Scotland, of 39 Palmerston Place, Edinburgh, aged 71 years. No flowers, by request. Funeral arrangements will be notified in to-morrow's paper.

1914

Death of Dr Mitford Mitchell.

PROMINENT CHURCHMAN.

Former Minister of West Church, Aberdeen.

The announcement of the death of the Very Rev. Dr J. R. Mitford Mitchell, which took place in Edinburgh on Saturday, suddenly, after an operation, will be received with profound regret by the citizens of Aberdeen, and especially by members of the West Parish Church, of which Dr Mitchell was for many years the devoted minister. In 1895 there was severed the pastoral tie formed in 1878, when Dr Mitchell, following Dr Irvine Robertson, was inducted as assistant and successor to Dr Forsyth, who died in the following year. The ministry of 17 years in Aberdeen was signalised by earnest and practical preaching and steady and conscientious pastoral work, and there was marked progress in the affairs of the Church, the systematic and effective parochial organisation being assisted by the erection, through Dr Mitchell's efforts, of the parish buildings in Back Wynd.

EE 29/9/1914

West Church Memorial.

It is manifestly appropriate that the West Parish Church, Aberdeen, should possess a memorial of so zealous a minister as the Very Rev. J. R. Mitford Mitchell, D.D., and the tablet unveiled and dedicated yesterday will be highly appreciated. Under the pastorate of Dr Mitford Mitchell for seventeen years the membership of the congregation doubled, and the progress was mainly attributable to the devotion of the minister. Dr Mitford Mitchell enjoyed in a marked degree the respect of the whole community, irrespective of denominational distinctions, and he deserved such esteem. After leaving Aberdeen Dr Mitchell continued to serve the Church of Scotland with unwavering fidelity, and his election as Moderator was a graceful recognition of long and disinterested service. In the public life of Aberdeen Dr Mitchell did not play an obtrusive part, but his influence was wisely directed and his liberality untailing.

EE ✝✝✝✝ 24/12/17

St Nicholas Bells.

In view of the fact that a controversy frequently arises regarding the St Nicholas bells, it may be interesting to quote here part of a letter which appeared in the "Aberdeen Journal" of 10th March, 1858:—

"It is now my pleasing duty to announce that the D flat bell is cast and may be expected, along with the other new bells, in Aberdeen in the course of a few days. A generous-hearted townsman, on being applied to for a subscription to the 'town's bells,' at once offered to bear the cost of an entire bell. In letters raised in relief on the bell so gifted, the name of 'John Smith, Banker, Leeds,' will be justly handed down to posterity, that the act may be had in grateful remembrance. Another townsman, rich in useful knowledge, drew from his stores the pregnant idea that, by adding one bell more, a D flat, to the chime of eight bells already projected, the powers of the nine bells for chime changing, as well as for tune ringing, over those of the eight, would be as four to one. The D flat bell has been cheerfully subscribed for; and that the culture of native talent may be encouraged, and modest merit rewarded, the Messrs Warner have been instructed to cast in relief upon its shoulder 'Watson's D flat,' that posterity may know how much they owe to James Watson, watchmaker, as the sole proposer of so useful and so important an addition to the chime."

This letter is signed "Wm. Keith, 257 Union Street." He was an M.D., surgeon to the Royal Infirmary, and lecturer on clinical surgery. He was likewise a member of the committee for promoting the acquisition of new bells. The movement was initiated about twelve months previous to the date of the letter, when Mr Boswell, of Messrs Warner, London, had submitted a report to the Town Council on the bells. The subject was first raised by twenty private gentlemen.

A READER.

Memorial Tablet Unveiled in West Church.

EE 24/12/1917

In presence of a large congregation, including civic representatives, in the West Church, Aberdeen, yesterday forenoon, a tablet in memory of the late Very Rev. J. R. Mitford Mitchell, D.D., a former minister of the parish, was unveiled by his daughter, Mrs Stafford, and was dedicated by the Rev. G. H. Donald, the present minister.

The death of Mr G. A. Simpson, advocate, will be widely mourned. Mr Simpson was engaged in many forms of activity, and in the affairs of the Church of Scotland he was specially prominent. He acted as session clerk of quite a number of the city parishes, including the West, Greyfriars, North, and St George's-in-the West. Personally he was connected with the West Parish, in all the concerns of which he took a warm and practical interest during its successive ministries. Mr Simpson was every inch a gentleman. His courtesy was unfailing, and he had a quiet charm of manner all his own. It might have been hoped that he had years of usefulness still before him, and his passing away is a distinct loss to many interests in the community. EE 3-1-1918

twenty years, during which time worship was held in the Greyfriars Church, the magistrates accepted contracts in 1751 for taking down the old nave and erecting a new church on the site. The plans were gratuitously furnished by Mr. James Gibbs, an Aberdonian who had risen to eminence as an architect in London, and the work of erection occupied fully four years. The new building which was then erected, and which still exists, was opened for public worship on 9th November, 1755, and it is worthy of note that the whole of the expense was defrayed from particular funds belonging to the church, and no part of the charge was either imposed upon the inhabitants or contributed by them.

St. Nicholas was for many years a collegiate charge. Its four ministers were attached to the first, second, and third charges, and the sub-charge of Greyfriars, the Greyfriars minister also acting as Professor of Divinity in the University. In the first charge, which afterwards became the West Parish, the order of succession until the division of the city parishes, was as follows:—1560, Adam Heriot; 1573, John Craig; 1582, Peter Blakburne; 1596, David Cunningham; 1601, Archibald Blakburne; 1626, James Sibbald, A.M.; 1641, Andrew Cant, A.M.; 1664, William Gray; 1666, Patrick Sibbald; 1686, Andrew Burnett, A.M.; 1696, James Osburne; 1702, Colin Campbell; 1759, James Ogilvie, A.M.; 1776, William Farquhar; 1779, James Shirreffs, A.M.; 1814, George Glennie, A.M. Many of these were men of outstanding parts, and in their day and generation they filled a large place in the life of the community and in the ecclesiastical world at large. Adam Heriot, who was the first to be appointed, had a stipend amounting to about £17 in sterling money, with sundry perquisites, including "a doublet, with a bonnet and hose, all of black," presented annually by the magistrates. Some of the ministers named were men of distinctive personality, such as Andrew Cant. Dr. James Shirreffs rose to be Moderator of the General Assembly in 1807, and he held many local offices, including that of patron of the Incorporated Trades.

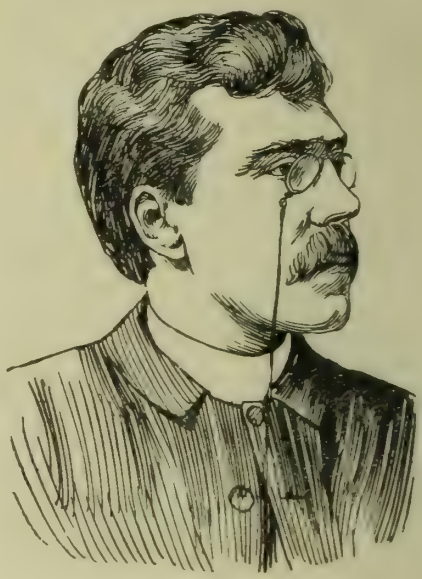
In 1828 a very important alteration was made in the ecclesiastical arrangements of the city by the division of the one parish of St. Nicholas into six parishes—the West, East, North, South, Greyfriars, and St. Clement's. At this time there were four ministers who held the position of ministers of the collegiate charge of St. Nicholas – the Rev. Dr. Glennie, who usually ministered in the West portion of the church; the Rev. John Murray, and the Rev. James Foote in the east portion, and the Rev. Abercromby Gordon in the sub-charge of Greyfriars. Under the new arrangement, Dr. Glennie became minister of the West Parish, Mr. Foote of the East Parish, and Mr. Murray was appointed to the North, then about to be erected.

Dr. Glennie held the charge of the West until 1836, when he was succeeded by Dr. Alexander Dyce Davidson, formerly of the South. Dr. Davidson made a name for himself as one of the foremost preachers in the city, and his ministry in the West Parish was followed by great success. He continued as minister of the parish until the Disruption in 1843, when he left to join the Free Church, carrying a very large proportion of his congregation along with him. His subsequent career as minister of the Free West until the day of his death was one of exceptional influence and power. The first minister of the West Parish after the Disruption was the Rev. James Forsyth, who was inducted to the charge in 1843. Dr. Forsyth, as he was afterwards known, filled a large place in the life of the city for many years. A man of considerable force of character, and advanced in his views as to parochial effort, he introduced several new features of work, and made his personality felt alike in the congregation and in the community. While not exactly of a commanding appearance, he ever bore himself with a certain air of stateliness. He fully upheld the dignity of "the cloth," and never forgot that he was minister of the West Parish and of the City Church of Aberdeen. After twenty-six years of active work in the charge, Dr. Forsyth felt his strength unequal to a continuance of the responsibility, and in 1869 the Rev. Henry Cowan (now Professor Cowan, D.D.) was settled as his assistant and successor. Dr. Cowan was minister of the West Parish for about four years, resigning it in 1873, in order to further the Church extension movement in the city. He took charge of the new congregation at Ferryhill for a short time, until Rubislaw Church, of which he had been appointed the first minister, was ready for opening. His subsequent ministry in New Greyfriars, Edinburgh, and his return to Aberdeen as Professor of Church History in the University, are matters of common knowledge; and there is no more highly respected citizen in our midst to-day. By his unfailing courtesy and liberal Christian sympathies, he

has won the cordial esteem of all classes in the community.

A successor to Dr. Cowan was found in the person of the Rev. A. Irvine Robertson, of Cluny, Perthshire, whose induction took place in 1874. His pastorate also was a short one. In 1877 he accepted a call to Clackmannan, where he still remains. Mr. (now Dr.) Irvine Robertson took an interest in various forms of Christian work in the city, and he was one of the original promoters of the Aberdeen Y.M.C.A. It may be mentioned that it was during his pastorate that the great East Church fire took place, which drove the congregation of the West from their own building for about a year, during which they met for worship in the Music Hall. In the spring of 1878 a call was addressed to the Rev. J. Mitford Mitchell, then colleague minister of Paisley Abbey, and with his acceptance of the invitation and settlement in the pastorate, the West Church entered on a new era of prosperity. Dr. Mitchell (as he afterwards became) soon proved that he possessed organising power above the average, and no man has left a deeper impress on the congregation of the West Parish. Many of the excellent agencies at work to-day owe their inception to him, and others received a new lease of life from the influence he exerted. His boundless energy, his warm interest in the whole body of the people, his personal qualities, his generous liberality, and his pulpit gifts soon began to tell. A change had also come over the complexion of the congregation. At one time three of the galleries in the church were regularly required by public institutions—the Gordon's Hospital boys occupying the west gallery, the Emslie Institution girls the north, and the Deaf and Dumb children the south. By changes in the administration of these institutions, the portions of the church set apart for them became available for the general public, and the space was soon utilised to the full. When Dr. Mitchell retired from the ministry of the West Church in 1894, and withdrew from active pastoral work, he left the congregation at a higher point than it had ever before seen. Under the next minister, the Rev. R. H. Fisher, B.D., who was called from Jedburgh in 1896 its position was fully maintained. Mr. Fisher had held several important charges, and he possessed distinctive preaching gifts with his graceful diction and eloquent delivery. In Aberdeen he soon became known as one of the most popular and able preachers in the city, and when he went to Morningside Church, Edinburgh, in 1900, he left the Aberdeen pulpit perceptibly poorer.

The vacancy was not speedily filled up, but ultimately a call was addressed to the Rev. Andrew Brown, minister of Ceres, and formally accepted by him. Mr. Brown's ministry began in 1901, and it was continued amid



Rev. Andrew Brown, M.A.

tokens of growing prosperity and success. A native of Montrose, and a graduate of St. Andrews University, Mr. Brown took the full course of training, with high distinction, and afterwards studied for a time both in Greece and Germany. His first experience of the practical work of the ministry was gained at Kirkcaldy, where he acted as assistant for two years prior to his election to the parish of Ceres in 1897. He had barely four years of the quiet life of a country minister when he was called to undertake the arduous and exacting duties of a city charge, and that charge one of the most influential in the Church of Scotland. Although quite a young man, he soon proved his fitness for the task. His popular pulpit gifts at once secured attention and appreciation. Even at the first there was no trace of immaturity in his preaching, and he speedily took an easy place among the leading pulpit forces of the city, and

West Church of S. Nicholas.

A

SERVICE

In Grateful and Loving Remembrance

OF

Members and Adherents who gave their Lives during the War,

ON

Sunday, 30th November, 1919

(St. Andrew's Day),

AT 11 A.M.

OFFICIATING CLERGYMEN:

Rev. A. W. SCUDAMORE FORBES, B.D.

Rev. Prof. COWAN, D.D., D.C.L., etc.

Rev. GEORGE P. M'WILLIAM, M.A.

maintained his position in the front rank throughout the whole of his remarkably successful ministry in Aberdeen. In November, 1907, Mr. Brown accepted a call to Queen's Park Church, Glasgow, and the vacancy in the West Parish was filled in May, 1905, by the election of Rev. A. Stuart Martin, B.D., of Scone. Mr. Martin had been a brilliant student, and after his ordination at Scone in 1904 he had distinguished himself as an able writer on theological subjects, and a man of keen intellectual gifts.

So much for the ministers of the West Church. Much could also be said on the precentors, among whom the most outstanding was certainly Mr. William Carnie. It would be impossible to over-rate the importance of Mr. Carnie's work in that capacity. As the chief of precentors in the north, he wielded an immense influence, and admission to his choir was regarded by youthful aspirants as the first step to success and fame in the musical profession. The musical part of the service in Mr. Carnie's day was always one of the attractions of the church.

Turning to the general membership, it will be found that in every decade for several centuries the West Church has claimed the allegiance of some of the foremost sons of Bon-Accord. Even within recent years there have been many notable citizens on its roll. It must be sufficient to cite representative names such as those of Lord Provost Henry, Lord Provost Nicol, Professor Black, the Chalmerses of the "Aberdeen Journal," and Dr. Alexander Walker. In the present day the kirk-session contains prominent public men such as ex-Lord Provost Walker, Colonel Allardyce, Dr. Joseph Ogilvie, late Rector of the Church of Scotland Training College; Mr. Theodore Crombie; Mr. Alexander Edmond, jun.; Mr. Charles Cook, Mr. Patrick Cooper, Colonel Cruden, and Baillie Todd. Then in the ranks of the membership, although not in office, there are to be found Professor Ogston (whose father was a leading figure in the Church in earlier days), Professor Reid, Colonel Youngson, and many others. The office of session clerk is filled with ability and efficiency by Mr. George A. Simpson, advocate; and the West Church Congregational Fund, which was originated by that zealous churchman, the late Mr. Lauchlan M'Kinnon, is now in charge of Mr. Robert Grant, Cromdale House. The kirk-session of the West Church is perhaps unique in the fact that it includes two former ministers of the congregation—Professor Cowan and Dr. Mitford Mitchell both of whom serve as elders.

There is a great variety of vigorous and well-directed effort on the part of members of the congregation—both in the Parish Buildings, Back Wynd, and in the Loch Street and Gallowgate Mission district. In carrying on the work of the congregation and of its missions, good service has been rendered by the assistant ministers who have from time to time held office. Two have generally been employed, and many of those who have passed through the West

Rev. A. Stuart Martin, B.D.

Church are now in important pastorates of their own in various parts of the country. Every organisation is working harmoniously, and the amount of active effort put forth both by ministers and people would perhaps surprise those who know the West Church only as the worshipping place of the citizens on ceremonial occasions.

It is the subject of common remark that the West Church is always filled. The cry of non-attendance is never heard within the walls of this ancient edifice. There may be a certain attraction in the building itself and its associations, or in its fine service, but the West Church people are loyal to their ministers -past as well as present—and they give them hearty support. Yet the audience, especially in the

evenings, is largely a general audience. It is representative of many Churches and creeds, and strangers spending Sunday in the city always find their way in large numbers to the venerable City Church.

The West Kirk, associated as it has been for centuries with historic gatherings of the citizens for humiliation or thanksgiving at great crises in national history, now venerable with age and hoary with tradition, is still palpitating with life, and fresh with the vigour of youth.

Ex-City Minister to be Deposed.

FALSE TESTIMONIALS.

AWJ
14/4/1916

The principal business of public interest at the meeting of the Synod of Aberdeen in the West Church, Aberdeen, on Tuesday, was consideration of "dissent and complaint against judgment by the Presbytery of Aberdeen in the case of Mr A. S. Martin," late minister of the West Church, and formerly of Scone Parish Church. The result of protracted deliberation was that the Synod unanimously sustained the judgment of the Presbytery in deciding to depose Mr Martin for fabricating certain testimonials.

Stuart Martin Case.

The libel against Mr Martin was that, having fabricated certain testimonials, he sent printed copies of them, together with an application to the session clerk of Lochee Parish Church for the post of locum tenens, and another set, with a similar application, to the session clerk of East Dulwich Church, London, for a vacant charge there. The Presbytery of Aberdeen, by 20 votes to 2, found the libel proved, and by 16 votes to 6, further resolved, on the motion of the clerk (the Rev. J. T. Cox), seconded by the Rev. Dr Gordon J. Murray, to depose Mr Martin from the office of the holy ministry, the minority supporting a motion, moved by the Rev. J. N. Cuthbert, and seconded by the Rev. James Rae, that the Presbytery find Mr Martin committed the acts complained of while suffering from a serious mental breakdown, which rendered him wholly irresponsible for his behaviour, and that before sentence be pronounced medical evidence be sought of his state of mind. The Revs. J. N. Cuthbert, James Smith, and James Rae dissented, and complained to the Synod.

Messrs Cuthbert, Smith, and Rae appeared at the Synod for themselves, and Mr Cox and Dr Murray for the Presbytery.

After parties had been heard,

Dr Bruce, Banff, moved

That the Synod dismiss the dissent and complaint, sustain the judgment of the Presbytery, and instruct the Presbytery to proceed to carry out the sentence according to the law.

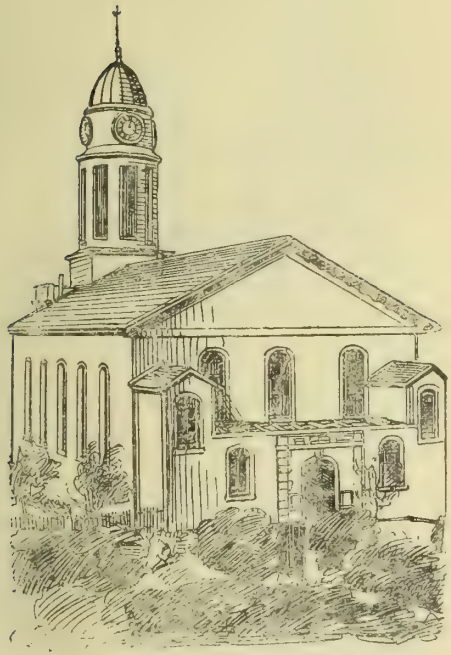
The Rev. A. A. Duncan, Auchterless, seconded.

The motion was agreed to unanimously.

Dr Spence stated that he had intended to move another motion, but since hearing the case, he had departed from his intention.

Parties acquiesced in the Synod's decision.

XXII.—WOODSIDE PARISH CHURCH.



Woodside Parish Church.

This church is now merely one among many Parish Churches in the city of Aberdeen, but it has a history peculiarly its own. Some features of it are, indeed, quite unique in their way.

It was in the year 1828 that the first steps were taken for the erection of a Presbyterian Church at Woodside, the religious wants of the district having up to that time been supplied mainly by the Wesleyan Methodists and the Congregationalists. The Wesleyans fell into disrepute with the people by bringing a female to address meetings; but the Congregationalists were more fortunate, and in 1819 they built a small church known as Cotton Chapel, which was the precursor of the Congregational chapel of to-day. The bulk of the inhabitants of the district were, however, Presbyterians, and the inconvenience of having no place of worship of their own persuasion nearer than Oldmachar Cathedral or Gilcomston Chapel of Ease was severely felt. A movement was, therefore, set on foot to secure the long-desired privilege, the originator being Mr. Irvine Kempt, engineer, Woodside Works, the stepfather of Sir John Anderson, one of the most distinguished sons of Woodside, and its greatest benefactor. Mr. Kempt represented the case to Mr. Alexander Brown, then one of the proprietors of Woodside Works, and Mr. Brown, who was a brother of the late Principal Brown, of Aberdeen Free Church College, gave the undertaking his practical support. The erection of a Chapel of Ease was formally sanctioned by the Presbytery in 1829, and the plans of a building prepared by Mr. Archibald Simpson, architect, were duly passed. The chapel, capable of accommodating 1200, was opened for public worship on Sunday, 9th May, 1830, the service in the forenoon being conducted by Rev. Dr. Patrick Forbes, of Oldmachar, in the afternoon by Rev. John Duncan (afterwards the eminent Hebrew scholar), and in the evening by the famous Dr. Kidd. Mr. Duncan was afterwards appointed to supply the pulpit until the election of a minister. This proved a somewhat exciting and troublesome matter. Three candidates were on the leet, and after much contention Rev. Andrew Gray, Aberdeen, was declared elected by a majority of 21 votes over Rev. Alexander Leitch, Gartmore. The election took place on 23rd September, 1830, but feeling ran high, and it was not until 1st September, 1831, that it was possible to proceed with the ordination of Mr. Gray. The officiating minister on the occasion was Rev. W. R. Pirie, of Dyce, afterwards Principal of Aberdeen University. In 1834, by an Act of Assembly, the Chapel of Ease became Woodside Parish Church, although there was a long controversy in the Presbytery, Synod, and General Assembly over the disjunction of the new "quoad sacra" parish.

Mr. Gray, who was thus the first minister of the church, was evidently a man of considerable ability and an energetic worker with a marked power of initiative. He stayed only a comparatively short time, but in various ways he left his mark in the district. His manner in the pulpit has been described in Morgan's "Annals of Woodside" as "lively, occasionally rising into rapture on some delightful theme, or, when dealing with some form of wickedness

or error, he would raise his voice and fall into a kind of fury, sparing neither his pulpit Bible nor his impenitent hearers." Mr. Gray laboured with great assiduity for the good of the people. For the young he was specially solicitous, organising a large Sunday School and raising the necessary funds for the erection of a large day school, which is now used as the Burgh Hall. He also instituted a congregational library, of which Mr. (afterwards Sir) John Anderson was librarian, and which thus foreshadowed the excellent Anderson Library possessed by Woodside to-day. In the early years of his ministry Mr. Gray had many difficulties to encounter, mainly on account of the divided state of the congregation at the time of his settlement. He had also the misfortune to get into bad terms with the Messrs. Hadden, who refused him permission to use the Grandholm Bridge, so that when visiting his parishioners on the north side of the river he was compelled to go round by the old Bridge of Balgownie. The petty persecutions, however, ceased in a few years, and the keen feeling subsided; and when Mr. Gray was called to the West Church of Perth in 1836 he left with the warmest esteem and regard of an attached and united congregation. He died on 10th March, 1861, in the 56th year of his age.

The vacancy at Woodside was filled in less than six months by the ordination on 26th December, 1836, of a promising young Aberdeen probationer, Rev. Robert Forbes. Mr. Forbes was a man of outstanding parts, and the power of his personality was soon felt throughout the whole community. The large church was crowded to overflowing, and as a temperance worker, Bible Class teacher, and lecturer on scientific subjects, he became extremely popular. In 1843 he joined the Free Church party at the Disruption, and became the founder and first minister of Woodside Free Church and his subsequent history is bound up with the records of that congregation.

The story of the Disruption period in Woodside is one of special interest. When Mr. Forbes left the Establishment he was then almost at the height of his remarkable influence, and it was not surprising that he carried by far the larger portion of the congregation with him. A curious deadlock then occurred. Mr. Forbes and his supporters worshipped first in the school playground and afterwards in a wooden church which was erected in a field behind the school, the church being claimed by the Established party, although they repudiated a debt of £1200 which still rested on the building. Of the twelve trustees in whom the property was vested, eleven had seceded with Mr. Forbes, the only one remaining being Mr. John Wight. The eleven trustees petitioned the Presbytery to relieve them of the church and its burden of debt, but the request was refused. Ultimately the case went to the Court of Session; and, after 18 months, the judges decided that the church and the debt must go together. Accordingly, the property was exposed for sale, and it was purchased by the Free Church party, Mr. Forbes and his followers taking over both the building and the burden resting on it in January, 1845. This made a strange Disruption picture. Those who went out to join the Free Church returned to occupy their old sanctuary; while those who maintained their adherence to the Establishment found themselves cast out. The experience must have been almost unique in these eventful days in the ecclesiastical life of Scotland.

The Established Church party thereafter met for a time in Cotton Chapel, the use of which was granted them for Sunday evening services. In 1846 they called to the pastorate Rev. James Ross Sutherland, M.A., and a movement led by Mr. John Reid, grocer, for the erection of a new church was being steadily pushed forward. Mr. Reid secured substantial help from sympathising friends all over Scotland, and the outcome of the effort was the erection of the present Parish Church, a building of considerable dimensions with an imposing tower. The opening services were held on 14th September, 1849. In the meantime, however, there had been a change in the pastorate, Mr. Sutherland having been succeeded in that year by Rev. James Wallis. The ministry of Mr. Wallis continued for nearly five years with no specially outstanding feature. In 1854 Rev. Malcolm Munro Ross, M.A., was ordained to the parish, and he proved an earnest and devoted worker. Mr. Ross was a man of missionary zeal, and in 1859 he resigned his charge in order to proceed to China as a missionary. The next minister, Rev. William Murray Keay, M.A., laboured at Woodside for 14 years. That he was a man of excellent spirit may be inferred from the fact that he speedily won the high esteem of his predecessor and clerical neighbour, Mr. Forbes. They became intimate friends during the few months they were neighbours, and on the Sunday after the sudden death of Mr. Forbes Mr. Keay preached a very impressive sermon from the text,

EX-BAILLIE JOHN COUTTS, ABERDEEN.

The death took place suddenly on Tuesday of Mr John Coutts, J.P., a former member of the Town Council and an ex-Magistrate of the city. Mr Coutts had been in ill-health for some time, suffering from nervous breakdown, and only last month he sent a letter of resignation to the town clerk, and the vacancy caused thereby is to be filled up at the next meeting of the Council.

Mr Coutts, who was 56 years of age, was a native of Lumphanan, where his father was a shoemaker, and he came to Aberdeen with his parents when a boy. He served his apprenticeship to the grocery trade with Messrs James Littlejohn and Sons, Green, and over twenty years ago founded the business of John Coutts, wholesale merchant, Catherine Street. By energy and enterprise, he built up a successful grocery trade, particularly in confectionery. With Woodside he had practically a life-long connection. His parents resided in the ward, and there he erected the villa of Cosey Knowe, Clifton Road. Mr Coutts was a prominent member of the Woodside Parliamentary Debating Society, and was leader of the Conservative Party. He also took a prominent part in the affairs of the Parish Guild, and was a member of the St Machar Lodge of Freemasons. For many years he was an office-bearer of the Woodside Parish Church, under the ministry of the Rev. John Fairlie.

Mr Coutts first entered the Town Council in 1896, and had been a member ever since, with the exception of two years—November, 1910, to November, 1912, when he was defeated on the Avon water scheme by Baillie Smith. He had never represented any other ward than Woodside. He defeated Baillie Scott and re-entered the Council in 1912. Mr Coutts gave 18 years' devoted civic service to the community in general and Woodside in particular. For two years he occupied a seat on the bench—fourth baillie in 1904 and second baillie in 1905.

He was a man of singularly good-natured and genial disposition, and exceedingly popular with his colleagues in the Council, and with all who were associated with him in public or private life. His death at a comparatively early age will be deeply regretted by all who knew him. He is survived by Mrs Coutts and family.

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Rev. David P. M'Lees.

"How long have I to live?" to a crowded congregation, which included many members of the Free Church. The good relations existing between the two ministers and congregations were further attested by the fact that on the following Sunday the Established Church was closed and the congregation joined their brethren of the Free Church at a special funeral service. After doing good work at Woodside and completing the endowment of the parish in 1862, Mr. Keay accepted a call to Foveran, where he laboured from 1872 until his death. He was succeeded by Rev. William Shepherd, M.A., a man of fine personality, whose influence was widely felt. Mr. Shepherd's high-toned character, his faithfulness as a worker, and, especially, his devotion and zeal in the discharge of his pastoral duties, endeared him to the congregation, and there was profound sorrow when his death occurred at the early age of 42. His ministry of 12 years is still a cherished memory in Woodside.

The next in order of succession was Rev. John Ogilvie, M.A., who was ordained to the charge in 1885. In his time the church made considerable progress. Mr. Ogilvie's quiet but effective pulpit gifts attracted steadily increasing congregations, and an enlargement of the church was rendered necessary. Unfortunately, his health broke down, and he was compelled to resign his charge and seek a more favourable climate in Australia. He has since returned to this country, and is now minister of Slains. Mr. Ogilvie was succeeded by Rev. David P. M'Lees, whose ordination took place in 1890. Mr. M'Lees soon made his mark in Woodside. He had a strong personality, and abilities much above the average. In the pulpit he excelled. Tall and commanding in appearance, he made an excellent figure, and seemed to dominate his audience. His preaching was eloquent and inspiring. While his sermons were models of conciseness and lucidity and characterised by a lofty and dignified tone, they were also charged with an intensity of purpose which made them impressive and telling to a degree. Mr. M'Lees had the note of a true preacher. A man of strong convictions, he was fearlessly outspoken in his pulpit utterances, and he commanded the respect of all his hearers by his unflinching courage. Very large congregations were drawn to hear him, especially on Sunday evenings, when many members of other denominations invariably found their way to the Parish Church. Mr. M'Lees' preaching, by its robust thoughtfulness and the freshness and vigour of its expression proved specially attractive to young men and women, and these classes were to be found in large numbers both at the Church services and in his Bible Class. His influence was also felt in other ways. He

Rev. John Fairlie.

took up the movement which originated in Mr. Ogilvie's time for the erection of parish halls, and had the satisfaction of seeing it carried to a successful completion and the buildings opened for the use of the congregation. In 1895 Mr. M'Lees accepted a call to the North Church, Stirling, and he was succeeded at Woodside by the present minister, Rev. John Fairlie. Mr. Fairlie has continued the work of his predecessors, and has striven in various ways to develop the activities of the congregation. In addition to his parish duties he has taken a considerable share of public work, and, in particular, has rendered good service as a member of the Aberdeen School Board for more than one term.

Woodside Parish is evidently not conducive to long pastorates, seven years being about the average for the ten ministers who have held the charge from its formation until now. This does not hold true of all the officials, for the present church officer, Mr. Alexander Sinclair, has been on duty for about 30 years. The church in bygone years did not a little to mould the life and character of "Printfield loons," who afterwards rose to eminence in the world. It has the same work before it today, and by means of its flourishing Sunday School and its various agencies it is seeking so to influence the present generation as to make it not unworthy of the generations which have gone before.

City Minister's Charge.

The Rev. Neil Munro Murray, M.A., who for some months was locum tenens at Beechgrove U.F. Church, Aberdeen, and later at Carden Place U.F. Church, Aberdeen, was last night inducted to the pastoral charge of Larbert West U.F. Church by the Linlithgow and Falkirk Presbytery. The Rev. T. B. Robertson, M.A., a former minister at Aberdeen, and now of Bainsford Church, Falkirk, presided at the induction service.

EE 27-7-1912

UNITED FREE CHURCH OF SCOTLAND.

XXIII.—BEECHGROVE UNITED FREE CHURCH.

Beechgrove U.F. Church.

The Free Church gained a strong hold in Aberdeen at the Disruption, and for nearly thirty years it was content with the work of consolidating its position. In the early seventies, however, an extension movement was initiated, which led to the formation of several new congregations within a few years. Between 1872 and 1876 Ruthrieston, Ferryhill, and Torry were added to the churches of the city. In 1879 Causewayend was formed, with Queen's Cross a year or two later, and then followed another long interval. No further steps were taken for other fourteen or fifteen years, when it was found that an entirely new residential district was springing up in the vicinity of Mile-End and Mid Stocket Road. Building operations were constantly in progress, new streets were being rapidly opened up, and the population was steadily increasing. It was felt that the Church ought to do something to cope with the situation thus created, and the matter was fully considered and discussed for some time.

Various informal meetings were held, at which the project of erecting a new church in the district was favourably entertained, and in December, 1896, the movement was formally initiated. The leading part in the negotiations was taken by Lord Provost Fleming and Mr. Thomas Ogilvie, and the Presbytery gave its cordial sanction and help to the new extension scheme. The original Local Committee was a large body representative of many congregations in the city. It consisted of Lord Provost Fleming and Mr. Thomas Ogilvie (joint conveners), Mr. R. Boyd Finlayson (clerk), Rev. Principal Salmond, Messrs. J. D. Mackie, William Robertson, H. G. Murray, R. Meldrum, H. R. Souper, John Strachan, G. T. Harvey, R. Murray, Wm. Hay, J. Lyall Grant, D. M. Smith, A. C. Bruce, William Murray, J. L. Rhind, John Gray, J. L. Edmond, James Lorimer, Adam Maitland, Gavin Sinclair, D. J. Campbell, John Gordon, George Morgan, Alexander Duffus, J. F. Cruickshank, Peter Smart, George Taylor, J. C. Anderson, G. M. Warrack, Alexander Gordon, Duncan Clarke, and W. A. Keys. Many of the members of this committee, while taking part in its early work, continued their connection with their own congregations. Others joined the new cause, and remain actively associated with it as office-bearers, one of the most prominent being

Sir John Fleming, whose warm interest in Beechgrove Church from its inception to the present day has been of the utmost value.

It was decided to proceed with the erection of a church and other buildings on a large and generous scale. Although the initial outlay would be considerable, it was felt, under the circumstances, to be the wise course to provide a complete suite of buildings thoroughly equipped from the outset. An excellent site was secured at the corner of Beechgrove Avenue and Mid Stocket Road, and the committee invited designs for the new buildings. The competition resulted in the selection by the professional assessor of the design submitted by Messrs. Brown & Watt, architects. The buildings, when completed, arrested attention by reason of the refinement and dignity of the design and the soaring, stately spire; and they asserted themselves at once amongst the finest ecclesiastical edifices in the city. All the accessories to a developed and well-regulated church are provided, and the halls and classrooms and vestries are picturesquely planned and thoroughly ecclesiastical in feeling. The total cost was over £10,000. A memorial stone was placed in the porch during the progress of the works by the Rev. Principal Rainy, and the opening services took place in December, 1900, the preacher on the occasion being Rev. Dr. John Smith, of Broughton Place Church, Edinburgh. He took note of the circumstance that this was one of the first churches to be opened after the Union. Their labour of love, he said, had become invested with a historic interest. Begun in the Free Church, and dedicated to Christian service within the larger fellowship of the United Free Church of Scotland, it would stand to all time as a memorial of a great union.

The next important step in the history of the new congregation was the appointment of its first minister. A unanimous and hearty call was addressed to Rev. Hugh R. Mackintosh, D.Phil., of Tayport, who had been one of the foremost students of his time, and, although then one of the youngest ministers of the Church, was coming to be known as a most promising theologian. Dr. Mackintosh accepted the invitation, and was inducted at Beechgrove on 25th April, 1901.

The congregation from the date of Dr. Mackintosh's settlement made rapid progress in numbers. The pews gradually filled up, the membership steadily increased, and there was every evidence of prosperity. In a short time the success of Beechgrove Church was an assured fact, and there can be no doubt that this was largely owing to Dr. Mackintosh's influence and work. His unaffected earnestness, his strength as a preacher, and not least his fascinating personality made a marked impression. His diligence as a writer and his growing fame as a theologian attracted to the church a very large body of University students, and in this way Beechgrove benefited by Dr. Mackintosh's wide reputation. In another way it suffered, for he became so widely known that the General Assembly of 1904 appointed him to succeed Dr. Laidlaw in the Professorship of Systematic Theology in the New College, Edinburgh. His short ministry—only extending as it did over three years—left its mark on Beechgrove congregation. Not only did he gather the bulk of the membership, but he saw the church thoroughly organised in Christian effort, and left it as a flourishing and prosperous suburban charge.

Professor H. R. Mackintosh.

Rev. Frederick J. Rae, M.A.

A vacancy of several months followed, in course of which a bazaar was held on a large scale for the reduction of the debt on the church buildings. Ultimately Rev. Frederick J. Rae, M.A., of Newport, was unanimously elected to the pastorate, and having accepted the call he was inducted on 20th January, 1905. After a distinguished career as a student, Mr. Rae had been ordained at Newport in 1891, and had thus acquired considerable experience in the practical work of the ministry. During his thirteen years' pastorate at Newport, he had gained the reputation of being a cultured and thoughtful preacher and a vigorous worker. On coming to Beechgrove he entered heartily into all its schemes and efforts, and has maintained its efficiency in all departments. Under his ministry the membership has been still further increased, and the interests and activities of the congregation have been developed.

As might be expected of a suburban church, Beechgrove has a good Sunday School and Band of Hope. The agencies also include a large Bible Class, Fellowship and Literary Associations, Working Party, etc. In addition to the purely congregational organisations, a mission is carried on at Kingshill. This work formerly had its centre in Rubislaw School, and was in charge of members of Queen's Cross Church. Since its removal to its present sphere, the Mission Sunday School has been zealously conducted.

Beechgrove Church within the few years of its existence has succeeded in drawing to itself a congregation of between 400 and 500 members. It must, of course, be admitted that this has been done largely at the expense of mid-city churches, but the same might be said in some degree of every extension charge. The fact is in no sense derogatory to Beechgrove, yet it constitutes a problem which it will have to solve. A large congregation, so quickly gathered together from so many different quarters, and from other churches, each with their own distinct characteristics, and, it may be, from other denominations, with different forms and methods, must of necessity require time for the various elements in its composition to coalesce. If Beechgrove has this process to face, as other new congregations in their own measure have had to face it, there are many encouragements and abundant indications of future progress. The district in which the church is situated is still a growing one, and it bids fair to increase even more largely in the immediate future. With a large residential population at its very doors, and an able minister in its pulpit, there is no reason why there should not be in its pews for many years to come an ever-increasing and influential membership.

XXIV.—BELMONT STREET UNITED FREE CHURCH.

Belmont Street U.F. Church.

The founding, in 1777, of what is known to-day as Belmont Street United Free Church was one of the local results of the Secession movement which was then stirring Scotland. When Ebenezer Erskine and his three brethren met in 1733 in the little wayside inn at Gairney Bridge, near Kinross, and formed the Secession Church, they were not without sympathisers. All over Scotland there were those who felt ready to cast in their lot with them, and Aberdeen proved no exception to other parts of the country. Rev. John Bisset, minister of the East Parish Church, was one who felt strongly drawn to the Secession and its leaders. Mr. Bisset was a most estimable man—"that eminent and faithful servant of Jesus Christ, the very reverend and worthy Mr. John Bisset," as the "Aberdeen Journal" of the day described him. It is known that on more than one occasion Mr. Bisset made overtures to Erskine and his friends, but the negotiations somehow never led to any practical result. Mr. Bisset continued minister of the East Church until his death in 1756, but he has nevertheless the honour of being the Father of the Secession in Aberdeen. It may be regarded as the effect of his influence that, shortly after he had himself passed away, a number of his followers left the Establishment in two parties, one of which allied itself with the Burgher Synod, while the other sought connection with the Anti-Burghers. It is from the latter party, the Anti-Burgher Secession, that the congregation of Belmont Street U.F. Church has arisen.

There were only seven—the sacred number—to begin the cause, and these seven met as a Praying Society in a room in the Spital. The numbers increased, and hopes were cherished that a regular congregation might be formed. As it was, the members were formally connected with Craigdam Church, and they walked all the way from the city to be present at the Communion services there. After several ineffectual petitions to the Presbytery, sent through the Craigdam Session, and cordially endorsed by them, liberty was granted, on 12th November, 1777, to form a congregation in Aberdeen. For two years thereafter worship was continued in the Spital, and then the congregation proceeded to erect a place of worship. On 2nd April, 1779, part of the Caberstone Croft, in Belmont Street, was feued. Before the same month was ended the building was in progress, and by the first Sunday of November it was opened for public worship.

The first minister of the church was the Rev. Michael Arthur, who was inducted on 26th June, 1782. He had previously had considerable experience, having been over eighteen years in the ministry, first at Dumbarrow, in Forfarshire, and afterwards at Peebles. He was also the author of a number of theological works, and had attained the distinction of being Moderator of Synod. In Aberdeen Mr. Arthur was at first very successful. His preaching gifts soon made an impression and the membership steadily increased. The financial position of the congregation was also improved. The minister was probably not receiving more than £40 of a stipend, and the precentor had not more than £2—if indeed he had anything at all beyond the privilege of exercising his gifts in the sanctuary—and the church officer had only the guarantee that, if the gratuities on occasions of baptism did not reach ten shillings, the session would make up the deficiency. The voluntary liberality of the people remedied these matters in course of a short time. Mr. Arthur's ministerial success, however, seems latterly to have been interrupted. Although a good preacher, he was apparently crotchety, controversial, and cross-tempered. In the end he "fell out" with his people, and demitted his charge before the Presbytery, afterwards leaving the denomination and

UNION OF ABERDEEN U.F. CHURCHES.

LAST SERVICE IN BELMONT STREET.

Abdn Jl. 10/10/1921

The final services in Belmont Street U.F. Church, Aberdeen, before the union with the East U.F. Church, were held yesterday. The Rev. Dr Hastings and the Rev. Dr Beatt conducted the forenoon service, while the Rev. Dr Shepherd officiated in the evening. There were large congregations, and Communion was celebrated at both services.

Dr Hastings preached from the text St John viii., 12.

Before the conclusion of the forenoon service, Dr Beatt said they would cherish the memories they had and the feelings that dwelt with them that day. Their fathers had come there through the long years, through one century and through parts of two others, and had prayed there under the spiritual atmosphere of the place. Now they were scattered across the world, and carried with them the memories of that church. They felt that day that they stood on holy ground. The consoling thought was that when they went they would not leave Jesus Christ behind. He would go with them. They were not going far away. Next Sunday they would find themselves under another roof, among the people with whom they had united. They would find them just like themselves, while there was a warm Christian atmosphere in the church to which they were going. A spiritually-minded people they of the East U.F. Church were interested in what they of the Belmont Street U.F. Church were interested in with regard to Christian work and Christian enterprise, and he trusted that both congregations would blend together with the most friendly feeling.

At the evening service Dr Shepherd, referring to the union said that that was the last Communion they would hold in their own church, but they had the satisfaction of knowing they were passing on to a fuller worship with their brothers and sisters of the East Church, with whom it was a pleasure to labour. They would carry out from their temple all the good they had got there, all the inspiration that had come to their souls, and all the enthusiasm that had been kindled in their hearts. Jesus Christ would lead the way into this higher and more precious communion. They were in readiness for co-operation with their new brothers and sisters in the East Church, and so to carry on in a fuller and higher step the work which that church had been doing in their native city.

emigrating to America. The next minister was the Rev. William M'Call, who was ordained on 8th April, 1789. Mr. M'Call was a faithful preacher, and a man of prudence and wisdom, and he did much to restore harmony in the congregation. Constitutionally delicate, the work soon overtaxed his strength, and, despite the earnest entreaties of an attached congregation, he decided to withdraw from the pastorate. He afterwards became a farmer, and in 1805 purchased the estate of Caitloch, on which he resided till his death in 1835.

Next in order of succession came the Rev. James Templeton, who left a deeper mark on the congregation than any of the former ministers, and whose memory is still cherished to-day. Mr. Templeton was ordained on 2nd September, 1801, when differences of opinion regarding the propriety of Sunday schools were threatening to rend the congregation. The outlook was not promising, but peace was soon restored, many new members were added, and numbers who had previously left were received back into the fold, the prosperity being further attested by the fact that about this time galleries were placed in the church, and a session-house erected. Mr. Templeton was a man of piety and zeal, an attractive and impressive preacher, with what has been termed a rich unctional fervour. Through his long ministry he maintained an honoured place among the evangelical preachers of the city, and gave Belmont Street Church a position of influence in the community. His pastorate, however, while a period of increase and prosperity, was also one of separation and secession. In 1820 the union of the Burghers and Anti-Burghers was consummated, and, Mr. Templeton being opposed to it, a large minority favourable to the union withdrew, and formed George Street (now Carden Place) Church. When, after a time, Mr. Templeton acceded to the union, another party, numbering about 40, seceded, and formed the Original Secession Church in Skene Terrace. In 1833 the Rev. Robert Sedgewick came as colleague to Mr. Templeton, but the relationship of the two pastors was not altogether successful, and in 1836 there was another hive-off, Mr. Templeton and his supporters withdrawing and forming what is now Charlotte Street congregation. With Carden Place, Charlotte Street, and the Original Secession Church as its family, Belmont Street Church has thus the distinction of being the Mother Church of three congregations in the city of Aberdeen.

Mr. Templeton died in 1840, in the 79th year of his age, and it has been well said that, even at this date, there is pathos in the thought that his days were not ended in the church which owed so much to him. Belmont Street, however, can never forget Mr. Templeton, and a tablet in the vestibule, erected at the instigation of Dr. Beatt, tells the younger generation something of his life and work.

Mr. Sedgewick's ministry continued until 12th February, 1849, when he removed to Nova Scotia. There he attained a high position. He became known among his brethren as "the old man eloquent"; and as marking the esteem in which he was held, he was elected Moderator of Synod, and received the honorary degree of D.D. His ministry in Belmont Street was not a long one, but it filled a large place in his life. Writing many years afterwards on the occasion of its centenary, he said—"I took pleasure in the stones of the old church, and its very dust was dear to me—as dear as they were to my old friend, Saunders Munro, who carried the Bible before me into the pulpit, and so reverently took it away after I left it."

The next minister was the Rev. John C. Brown, LL.D., who was inducted on 24th April, 1850. Dr. Brown belonged to a distinguished Secession family—the Browns, of Haddington—a family of varied gifts and accomplishments. Besides his ministry in Belmont Street, he was Lecturer on Botany in the University, and was frequently in demand for popular lectures on scientific subjects—giving several very successful courses on Anatomy and Physiology in the Mechanics' Institute. He left Belmont Street on his appointment by the Cape Government to a Lectureship on Forestry, afterwards returning to this country, and spending his last days in his native town of Haddington.

The vacancy in the pastorate after he left was somewhat protracted, owing to two or three calls issued by the congregation being declined, but ultimately a most fortunate settlement was effected on 18th April, 1865, when the present senior minister, the Rev. David Beatt, D.D., was ordained and inducted to the charge. Dr. Beatt was then a young man fresh from college, and he found the congregation considerably reduced and depressed. A great improvement, however, was soon visible. The young minister's pulpit gifts were much above the average. He came from the city of Dundee and the church of George Gilfillan, and it became evident that in the

pulpit of Belmont Street Church there was a preacher with a distinct personality and decided power. The result was that the old church became overcrowded, and a new and larger building had to be erected, which was opened in 1869, and which for many years was the most handsome edifice of which the United Presbyterian denomination could boast in the city. The congregation not only increased in numbers, but it grew in influence in the community, many of the foremost public men in the city being drawn within its membership. The position it gained then has never since been lost, for during all the years of his long pastorate, Dr. Beatt has been able to maintain undiminished the

Rev. Dr. David Beatt.

high reputation of the congregation. Yet the burden of this important charge did not absorb all Dr. Beatt's energies. He early took an interest in public affairs, and for many years he has been one of the most prominent of all the city ministers in the management of philanthropic and benevolent work. A man of great urbanity and unfailing courtesy, of rare prudence and tact, his ripe experience and wisdom are valued alike in the Church Courts and in public life, while he is the trusted counsellor and friend of many outside his own congregation as well as of all within it. While now a "grand old man" of the city ministry, he is still hale and vigorous, with his keen but kindly eye practically undimmed and his mental force unabated.

On 15th October, 1903, the Rev. John Steele Allison, of St. Abbs, Berwickshire, was inducted as colleague in Belmont Street. Mr. Allison had a high reputation among the residenters and visitors where he formerly laboured, and in Aberdeen, as junior minister of Belmont Street Church, he has had wider scope for the exercise of his pulpit and pastoral gifts.

Belmont Street Church has had its own share and a liberal one—of men who have exercised a large Christian influence, or who have occupied positions of distinction at home and abroad. Within the memory of those yet remaining, mention may be made of Dr. Thomas Meikle, Crieff; Alexander Conan, William Ogilvie, George Smith (whose jubilee as an elder was celebrated by a public meeting in the Music Hall), Alexander Esslemont (still warmly remembered as a man of rare elevation of character); John Smith, afterwards Professor in Sydney University, and Minister of Education in the Government of New South Wales; James Shepherd (of Messrs. Souter and Shepherd); George Jamieson, Lord Provost of the city; Peter Esslemont, another Lord Provost, and afterwards M.P. for East Aberdeenshire; Archibald Gillies, editor successively of the "Herald" and "Journal," and originator of the "Evening Express"; and William Conan, of the Indian Civil Service. Dr. W. A. Hunter, at one time M.P. for North Aberdeen, may also be claimed, since his family belonged to the congregation. It is more difficult to refer to the living in a congregation where public spirit is a tradition, but in the congregational Year Book, the eldership shows several names of men well known in the public, professional, and business life of the community, and it is also observable that these men are at the head of important departments of church work. Mr. George B. Esslemont, M.P. for South Aberdeen, has been connected with the congregation all his life, and for many years has served in the eldership, while he also discharged for a considerable period the duties of mission treasurer. During his municipal career Mr. Esslemont continued to take an active part in the work of the congregation, and since entering on his Parliamentary duties he has maintained his connection with it, and still holds office as an elder.

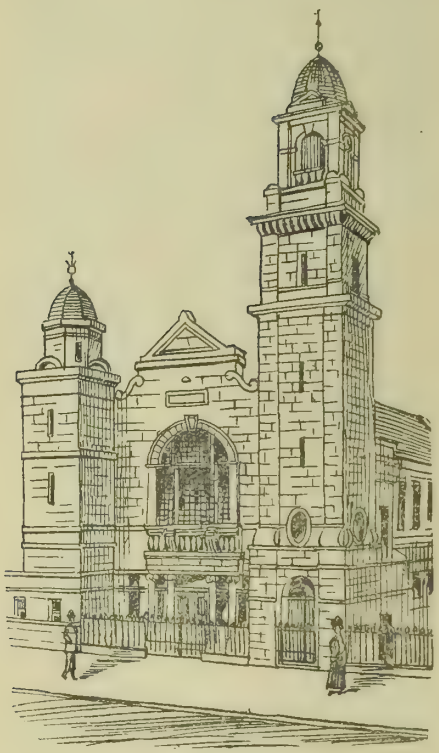
The congregation has also sent forth several of its sons to important spheres in

the Church. Several are scholarly and successful ministers in the home church; one is settled in the United States; a few have become missionaries—the most outstanding being the Rev. Dr. James Shepherd, who holds so unique a position in Rajputana—and at present the Church has several students of great promise, one of whom is at Oxford. In the larger life of the Church at home and abroad, as well as in the community, the congregation has therefore exercised a potent influence.

Belmont Street Church has always given a large and leading place in its Christian service to Sabbath school and district mission work. It was perhaps among the earliest to introduce a Sabbath school, for, as already indicated, the innovation was the cause of congregational dissension about the years 1800 and 1801. District schools, in addition to the congregational school, were supported by the members, and Lord Provost Jamieson, then a young man, had the credit of preparing, at his own expense, a suitable little Hymn Book for such schools. District mission work has also been a feature of the congregation—Shoe Lane, Mutton Brae, Upper Denburn, and Gordon Street having all at various times been centres of its activity—while the operations are now directed from the fine mission hall erected in Lower Denburn. For over 25 years the congregation has supported a Biblewoman, and for a much longer period several of the elders have, by rotation, conducted an evangelistic service every Sunday evening.

Belmont Street Church has seen and participated in many denominational changes, every one of which was the outcome of union—from Anti-Burgher to Secession, from Secession to United Presbyterian, and from United Presbyterian to United Free. It may witness other and greater changes in the future, and it may pass into still larger unions; but it is not likely to pass from its adherence to the old Secession principles on which it was founded, and to which it has remained loyal through all the changing years.

XXV.—BON-ACCORD UNITED FREE CHURCH.



Bon-Accord U.F. Church.

This congregation was formed in 1828 by a number of the members of Trinity Chapel who were unsuccessful in carrying their favourite candidate for the vacancy which then existed in the charge. A considerable majority favoured Rev. David Simpson, who was duly elected, but the supporters of Rev. Gavin Parker withdrew and formed a new congregation. The Baptist congregation then worshipping in Union Terrace was not flourishing at the time, and the dissentients purchased the church, called Mr. Parker to be minister, and thus founded a new charge in the city.

For several years the congregation laboured under great disability. Being only in the position of a Chapel of Ease, there was no kirk-session, the jurisdiction resting with the session of Oldmachar until 1834, when the Assembly passed the Act for the erection of "quoad sacra" parishes. Mr. Parker worked with zeal and earnestness, and the congregation grew in numbers and in influence. The death of Dr. Kidd in 1834 was the means of sending a number of families from Gilcomston to swell the membership of Bon-Accord, among them being George Bain, weaver, father of the late Dr. Alexander Bain. In 1836 a movement was inaugurated for dealing with the education of the children. A goodly sum of money was raised, and, on a site in Marywell Street, the school buildings were erected, where excellent educational work was carried on by well-known and highly-respected teachers until the passing of the Education Act in 1872, when the control passed into the hands of the School Board.

At the Disruption of 1843 there was no uncertainty as to the attitude of this congregation. Mr. Parker had strong views on the subject, and the session was unanimous. Dr. Henderson, one of the elders, was a member of the Assembly of 1843, and marched in the historic procession to Canonmills, where he formally announced the adherence of the minister, office-bearers, and entire membership of Bon-Accord congregation to the new Free Church of Scotland. Some difficulty was experienced in obtaining satisfaction as to the disposal of the church buidings. During the month following the Disruption, Mr. Parker preached in the open air in Union Terrace on Sunday forenoons, and in the evenings in the Original Secession Church, Skene Terrace, which had been granted for the purpose. After various conferences and much delay, the managers took the matter into their own hands. They boldly advertised that the church would be exposed for sale by public roup, and when the day of sale arrived they found there was no purchaser, and Dr. John Campbell, one of the members, thereupon secured the property on behalf of the congregation at the upset price. Soon after the stirring events of the Disruption period, Mr. Parker's health began to fail, and his death took place on 5th June, 1845. His 17 years' ministry was a very fruitful one. As the first minister of Bon-Accord Church, it was but natural that he should have left a deep

An interesting discovery has been made in course of a "redd up" of one of the rooms off the organ loft of Bon-Accord Church. A bag was discovered containing several hundred communion tokens which had been in use in Bon-Accord Free Church in bygone days. The tokens, which are of oblong shape, are in excellent preservation, and bear on the one side an impression of the old Bon-Accord Church and on the reverse side the words "The Lord knoweth them that are His." A committee of the Deacons' Court has been appointed to formulate a scheme whereby the tokens may be disposed of among the members of the congregation and their friends at the next sale of work.

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Old Free Bon-Accord Church, Union Terrace.

mark on the congregation, and that even to-day, after the lapse of many years, his name should be mentioned with reverence. As a preacher he was earnest and faithful, rather than brilliant and popular. He was a fine specimen of the older type of ministers, with strong evangelical sympathies and a deep sense of the responsibility of the pulpit.

After a vacancy extending for a year, a call was addressed to Rev. Samuel Grant, of Braco, Perthshire, and accepted by him after some hesitation. The only other name before the committee was that of Rev. W. P. Smith, of Keig and Tough, the father of Professor Robertson Smith; but the office-bearers were of opinion that his name would lead to considerable division, and it was never submitted to the congregation. Mr. Grant's pastorate was a short one, lasting for only seven years—his death taking place rather unexpectedly in 1853. He was a man of considerable parts. As an expository preacher he was very successful, and he always prepared carefully for his pulpit work.

The next minister of the church was Rev. Charles Ross, who was ordained as a young probationer in 1854, and gave the congregation 15 years of zealous and effective work, until his removal in 1869 to the Free Church of Tobermory. Bon-Accord congregation had earned a certain reputation for conservatism, but under the influence of Mr. Ross, who was a younger man than either of his two predecessors, a number of the old usages were gradually departed from. One of the most important developments was the introduction of a choir. Even in Mr. Grant's time such an innovation would never have been attempted, for, when a new precentor with "advanced" views was appointed, all he could do was to persuade some of the young people to take and pay for sittings near the "lettrin." This was done in a stealthy way, as it was well known that any proposal to form a regular choir would have been at once vetoed by the kirk-session. The more liberal views which spread during Mr. Ross's ministry soon made it possible, not only for a choir being formed, but also for the necessary structural alterations being made to provide a choir seat. Another improvement was effected in the curtailment of the very lengthy communion services. These had usually lasted for about six hours continuously from ten o'clock in

the forenoon. The whole of the seating in the body of the church had to be lifted and carried outside, and on the space thus cleared there were set two communion tables, each extending the whole length of the church. At each of these tables two lines of communicants took their seats, facing each other, accommodation being thus provided for 80 or 100 at a time. On Mr. Ross's suggestion, the removal of the seating was discontinued; and this made it possible to accommodate all the communicants at three table services, instead of six, which had the further result of shortening the services by nearly two hours. Another new departure was the introduction of communion cards and the discontinuance of the system of tokens. It can readily be inferred from what was accomplished during his ministry that Mr. Ross was a man of tact and business capacity, who knew how to manage his session and deacons' court. He was likewise, however, a preacher with pulpit gifts above mediocrity. Fluent in speech, he was also effective in delivery, and at times could rise to the height of real eloquence.

On the removal of Mr. Ross to Tobermory, the congregation took what was considered a bold step. They addressed a call to Rev. Alexander Leslie, of Free Ladyloan Church, Arbroath; and, contrary to the expectations of many, it was accepted by him. For many years Mr. Leslie had been well known in Aberdeen. He began his ministry in the city, and at almost every communion he was called to assist. Of his popularity as a preacher there could be no doubt, for whenever it was known that he was to preach, a crowded church was assured. After a quarter of a century's work in Arbroath, he did not bring to Bon-Accord Church the freshness of youth; but he came with an assured reputation. From the very day of his settlement the tide of prosperity began to flow, and the congregation, almost at a single bound, took its place as a large and influential body. At the first seat-letting after Mr. Leslie's induction about 300 additional sittings were taken, and at the first communion there was a proportionate addition to the membership. In 1875 an alteration and extension scheme was carried out, and a hall erected on the south side of the church. Mr. Leslie not only drew full congregations on Sunday, but at the weekly prayer meeting on Wednesday there was usually a gathering sufficient to fill the lower part of the church. This successful ministry was, however, soon to come to an end. After about eight years' service in the pastorate, Mr. Leslie's death occurred with startling suddenness in 1878. His loss to the congregation was a severe one. Ardent in temperament, his preaching was characterised by fervour and unction. With heaving chest and beaming eye, he dilated on the momentous truth he was seeking to enforce, and there was a pleading earnestness in his voice which often proved irresistible. As a man of deep convictions and passionate earnestness, Mr. Leslie's memory is warmly cherished by many in the city to-day.

For thirteen months the members of Bon-Accord were as sheep without a shep-

Rev. Hector M. Adam, B.D.

herd, but ultimately they were led to present a call to Rev. Hector M. Adam, of Marykirk. Mr. Adam had been only three years in Marykirk, but he had been a distinguished student at Glasgow, and gave promise of a successful career. His father was a native of Aberdeen, but latterly headmaster of the Free Normal Seminary, Glasgow. Mr. Adam gained a high place in all his classes, and he had the distinction of taking the first place in the exit examination of Glasgow Free Church College in a year which included several well-known men. His induction to the pastorate of Bon-Accord Church took place on

Rev. J. Bonnar Russell, B.D.

10th June, 1879, and after his settlement in Aberdeen he took the degree of B.D. As a preacher, Mr. Adam did not affect the arts of the orator, but he gave to his people, week by week, able and thoughtful sermons, carefully prepared, and bearing the stamp of scholarship and keen intellectual power. During his 25 years' residence in Aberdeen he took a full share of public work, especially in connection with religious movements in the city. As secretary and, latterly, chairman of the Aberdeen Evangelical Association—an inter-denominational union which has latterly fallen into abeyance—he had a great deal to do with the special missions of Messrs. Moody and Sankey, Major Whittle and Mr. M'Granahan, Rev. Hugh Price Hughes, Mr. George Clarke, and Rev. John M'Neill, and with public gatherings such as the Luther and Wycliffe commemorations. He was also vice-president of the Scottish National Christian Endeavour Union, and took a leading part in arranging for the very successful convention held in Aberdeen some years ago. He was twice Moderator of Presbytery and once Moderator of Synod, and for a number of years was largely engaged in public work as convener of the Presbytery's Temperance Committee.

The most important event in Bon-Accord Church during Mr. Adam's ministry was the disposal of the old church in Union Terrace as a site for the School Board offices and the erection of the new suite of church buildings in Rosemount Viaduct. The new church was opened on 3rd September, 1896, the service being conducted by Rev. Principal Miller, of Madras, then Moderator of the General Assembly. In 1909, Mr. Adam received an invitation to the pastorate of the church at Montreux, where he had been officiating for several months during the winter. Having accepted the appointment, he resigned the pastoral charge of Bon-Accord Church, and was formally released by the Presbytery. Rev. J. Bonnar Russell, B.D., who had been acting as "locum tenens" during his absence, was immediately elected to the vacancy, which was one of the shortest on record in the city. Mr. Russell, who had formerly had experience of ministerial work both in the Antipodes and on the Continent, was ordained to the pastorate in May, 1909.

Among the prominent office-bearers connected at different times with Bon-Accord Church there may be mentioned Dr. William Henderson, Mr. D. R. Lyall Grant of Kingsford, Mr. William Raitt, Mr. David Maver, teacher; and Dr. Henry Jackson. The congregation has sent a large number of its young men to the ministry, and the survivors of a goodly band include Rev.

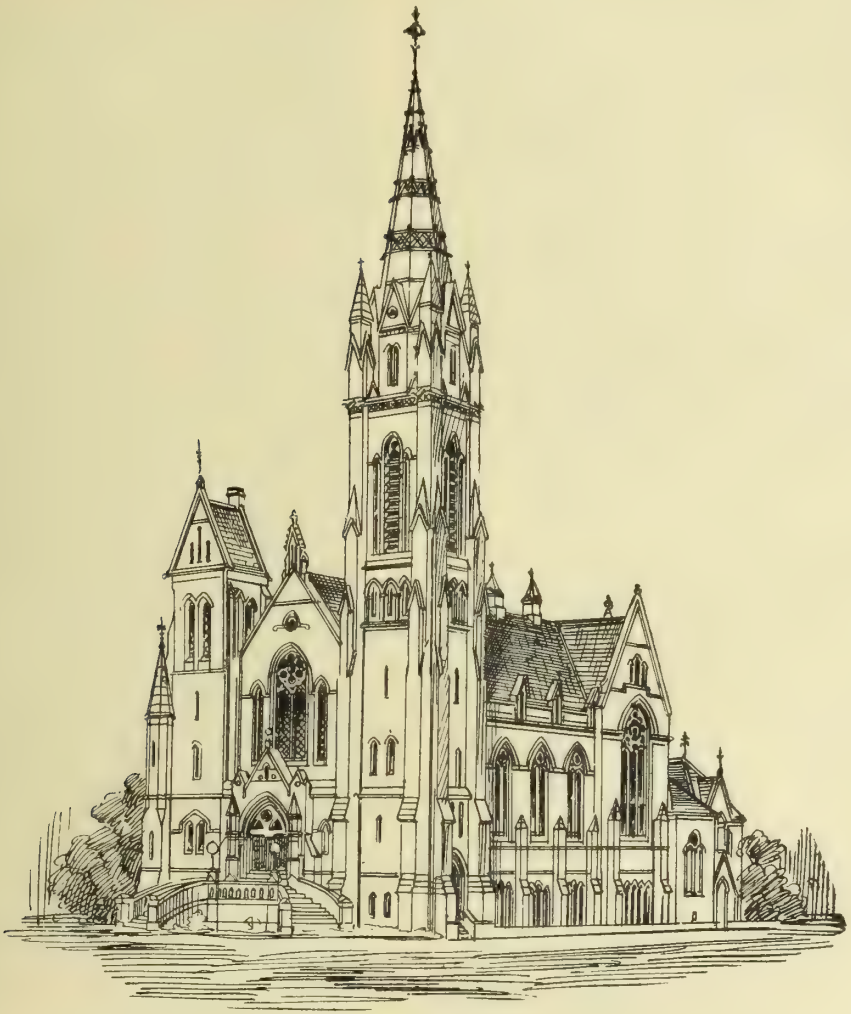
Mr. William Robbie.

J. E. Duguid, Newmachar; Rev. James A. Russell, Causewayend; Rev. Joseph Forrest, Fraserburgh; Rev. J. S. Maver, Paisley (and formerly of Cape Town); Rev. R. A. Lendrum, Glasgow; and Rev. John Lendrum, Elgin.

In the present day Bon-Accord Church is still living and vigorous. The congregation consists mainly of working people, with, however, a considerable proportion of the middle and educated classes (including about a dozen teachers and several graduates and students of the university). The list of office-bearers is still representative of public interests in the community, including, as it does, ex-Baillie Maitland, Mr. James Milne, C.A.; Mr. W. M. Tennant, an ex-president of the Aberdeen Christian Endeavour Union; and others who might be named. The senior office-bearer is Mr. William Robbie, author of "Aberdeen: Its Traditions and History," and other works, including a small volume on Bon-Accord Church. Mr. Robbie was ordained an elder in 1861, and the congregation has had no more loyal supporter during all these years.

Since removing to the present buildings the congregation has been endeavouring by various means to reach the great population close at its own doors. Several aggressive agencies have been in operation, as well as organisations for the young men and women within its own borders. In 1908 proposals were submitted for a Union between the congregation and that of St. Paul's across the street with the view of starting a combined religious and social movement in the district. The proposal, however, was ultimately departed from, and Bon-Accord was left, for the time being at all events, to maintain its separate existence and pursue its work along the old lines of ordinary congregational effort.

XXVI.—CARDEN PLACE UNITED FREE CHURCH.



Carden Place U.F. Church.

This congregation was intimately concerned with the beginnings of the United Secession Church. Not only was its first church the first erection of the kind in the united body, but the union of the two branches of the Secession which was then effected was largely the cause of its formation. There had been a keen division of opinion over the union in Belmont Street congregation, and ultimately Rev. James Templeton, with the majority of his people, decided against it. The minority favourable to the union, numbering about 40, at once withdrew, and petitioned the United Presbytery at its first meeting for liberty to form a new

congregation. This was neither the first nor the second occasion on which dissentients from Belmont Street had appeared at the Presbytery, various differences having already been submitted to the court. The petition of 1820 was, therefore, kept in abeyance for a time in the hope that matters might again adjust themselves—Mr. Templeton's brethren in the ministry being hopeful that he might, after all, resile from his anti-union position. Finding him irreconcilable (although seven years later he relented), the Presbytery granted the request of the petitioners on 21st January, 1821.

Once the favourable decision was received, no time was lost in securing a place of meeting for the new congregation; in fact, the premises had already been secured, and everything was in readiness for proceeding whenever Presbyterial sanction had been obtained. The premises were those of Milne's Dancing Hall, on the west side of the Gallowgate, and situated at the end of Concert Court, the entrance to the hall—invisible from the street—being by an awkward stone stair. It was fitted up for use on Sunday by providing a quantity of very plain deal board forms—a supply of candles, a plate for the collection, a Bible, and two psalm books completing the furnishing. On 28th January, 1821—the floor of the dancing hall being well sanded to prevent the worshippers slipping on the waxen boards—the opening services were conducted by Rev. James Paterson, of Midmar. In this apartment, devoted to dancing assemblies during the week, and sacred to the ordinances of religion on Sundays, the congregation continued to meet for a time, but their eyes were towards a place of worship of their own. The Synod at its next meeting allowed them a grant of £10 to encourage them in building a church, and the matter was heartily taken up. The situation decided on was in Tannery Street (now included in George Street), between Schoolhill and Loch Street, which was then regarded as likely to become one of the leading thoroughfares of the city, an expectation which has been abundantly realised. Directions were given that the church should be a fairly commodious one, capable of holding, with a squeeze (which worshippers in those days were not supposed to resent), about 750 persons. With the proverbial canniness of Aberdonians, the promoters of the congregation also directed that the buildings should be constructed in such a manner as to be easily converted into shops and warehouses in the event of the church not prospering. This meant the sacrifice of any attempt at architectural effect, and thus it was that George Street church, with its plain exterior and its barn-like windows, had so little of an ecclesistical appearance. The opening services took place on 19th May, 1822, the preacher on the occasion being Rev. Thomas Stark, of Forres. A daring innovation was introduced on the opening Sunday, when Peter Troup, the precentor, read and then sang two lines of the Psalm instead of one. This produced quite a sensation in the other churches, and the news of the awful declension of George Street was a subject for gossip and head-shaking for several months.

The congregation were now settled in their church, but they had still to select a minister, and this proved, in their case, a rather formidable task. The extreme caution displayed in connection with the erection of the church was still further exemplified in filling the pulpit. The vacancy continued for 141 weeks, and during that time 49 different preachers appeared in turn, being about an average of three Sundays to each. Eventually the matter came to a vote, Rev. James Stirling, a probationer from Strathaven, being elected, but only by a few votes over the other candidate, who was no less a personage than the famous Rev. Patrick Robertson of Craigdam. Mr. Stirling was ordained on 29th September, 1824, and he served the congregation faithfully for forty-seven years. He was an earnest and practical, if not a brilliant, preacher. He was a man of tender heart, and in the pulpit his emotion frequently overcame him, and he would stand with the tears coursing down his cheeks. As a pastor he was extremely attentive and diligent, catechising the congregation regularly, and by his sympathetic intercourse with the people influencing them more forcibly than from the pulpit. After forty-four years in the pastorate, Mr. Stirling suffered from a severe and protracted illness, and in 1869, when it was seen that his health would never again be fully restored, a mutual arrangement was made between minister and congregation for the appointment of a colleague and successor. Some difficulty, however, was experienced in carrying the arrangement into effect. Three times in succession the congregation presented unsuccessful calls, those who rejected the overtures being Rev. James S. Scotland, who was some time afterwards

New Minister for Carden Place U.F. Church.

INDUCTION OF REV. A. I. PIRIE.

The Rev. A. Irvine Pirie, formerly of Coldstream, was last night inducted to the pastorate of the Carden Place United Free Church, Aberdeen, in succession to the Rev. T. P. Rankine, now of Rosehall, Edinburgh. The Rev. W J. R. Calder, Kingswells, presided, and preached to a large congregation, while there was also a large attendance of members of the Aberdeen U.F. Presbytery. The address to the minister and congregation was given by the Rev. F. J. Rae, Beechgrove U.F. Church.

Reality in Religion.

To the minister Mr Rae said that they had heard a good report of Mr Pirie's qualities as a minister and a man. They would regard his work with sympathy, and they would rejoice at the success they confidently hoped would attend it. He congratulated Mr Pirie on entering into that wider sphere at such a time. It was in some respects a difficult and critical time, when men had less respect for authority than previously. He would not be respected solely because he was a minister, but chiefly because of the kind of minister and the kind of man he was. No doubt Mr Pirie would be thankful for this, for it implied an increase in reality in religious life, and they would be ready to sacrifice much for that. It was a difficult, but also an interesting, time. The very difficulties of their situation, the problems facing them, the new demands made upon them, the sense of living in a time of change and great issues—all these were most exhilarating. There was a hearing for their message to-day. The age had its difficulties, but want of interest in Christ was not one of them. In closing, he counselled Mr Pirie "to feed the Church of God," and "to take heed of thyself." He could not do too much of this work for the Aberdeen people; they could take the best he could give them, and it would be difficult for him to find a better or more responsive audience for what he had to say than in Aberdeen. He also counselled the necessity for daily prayer, for if they neglected it for other things, they became perhaps powerless and clever instead of earnest and spiritual. EE 7/2/1913

The pronouncement of the benediction by Mr Rae brought the proceedings to a close.

Induction of Former City Minister.

EE 5/5/1921

The Rev. A. Irvine Pirie, B.D., late of Carden Place Church, Aberdeen, was on Tuesday inducted to the pastoral charge of King Street U.F. Church, Kilmarnock, in succession to the Rev. A. W. Burnet, M.A., recently translated to Giffnock.

Death of a Famous Aberdonian.

EE 29/6/16

SIR JAMES STIRLING.

FORMER HIGH COURT JUDGE AND LORD OF APPEAL.

The "Times" this morning announces the death of Sir James Stirling, formerly a Lord of Appeal. Sir James was a son of the Rev. James Stirling, George Street U.P. Church, Aberdeen, where he was born in 1836. Educated at Aberdeen Grammar School and University and Trinity College, Cambridge, where he was Senior Wrangler and First Smith's Prizeman, he became a barrister, and was subsequently a Judge of the High Court and a Lord of Appeal.

Sir James passed away at his house, Finchcocks, Goodhurst, Kent, in his 81st year. He held the post of Lord Justice of Appeal from October, 1900, to 1906, and had sat on the bench altogether for about 20 years. After being called to the Bar he started as a law reporter with other men of subsequent eminence, including Lord Courtney and the late Lords Herschell and Davey.

settled at Errol; Rev. John Boyd, who made choice of Wemyss Bay; and Rev. Alexander M'Donald, who preferred Cumnock. Further delay then occurred, and Mr. Stirling died before the collegiate pastorate was realised. He saw it only in prospect. His death took place on 22nd June, 1871, and Rev. Archibald Young, M.A., was ordained, not as his colleague, but as his successor, on 6th September following.

Rev. Archibald Young, M.A.

Mr. Young came as a probationer from London Road Church, Glasgow, and he had declined a call from Middlesbrough a year before his settlement in Aberdeen. He soon became known as an able preacher with distinctive gifts, his sermons being marked by vigour of thought and forcefulness of style. He adhered to the evangelical testimony, but presented it in its practical rather than in its sentimental aspects. The main feature of Mr. Young's pastorate was the removal of the congregation from the old church in George Street to the present handsome edifice in Carden Place. The movement for the erection of the new church owed its inception to Mr. George Walker, to whom the welfare of the congregation has for many years been among the supreme interests of his life. Mr. Walker was a man of vision, and he saw the possibilities, not only to the congregation, but also to the denomination, by the erection of a church in the west-end, in the centre of a growing residential district, then practically unoccupied. The proposal was heartily received and cordially adopted. The old church, which cost £1134, was sold for £2780, and is now used as a drapery warehouse, extending from 52 to 58 George Street. The present church cost £11,500, about ten times the price of the first, but the building is now entirely free of debt, a result due in no small measure to Mr. Walker's untiring zeal and indomitable perseverance and enterprise as treasurer of the building fund. What the old church lacked as an ecclesiastical building is more than made up for by the new. Designed by Mr. R. G. Wilson, architect an elder of the congregation—it is admittedly one of our finest specimens of ecclesiastical architecture, and, internally as well as externally, the arrangement and adaptation are excellent and pleasing in every way. It was not without good cause that Carden Place was regarded as the Cathedral Church of the United Presbyterian denomination in the city. The formal opening took place on 2nd April, 1882, the services being conducted by that prince of preachers—the late Dr. John Ker. The congregation made another forward step in the introduction of a pipe organ. This was a somewhat bold move under the circumstances, but it was boldly taken, and the boldness was justified by the remarkable unanimity with which the project was carried. What a transition from George Street to Carden Place!

> Is this the hill? is this the kirk?
> Is this mine own countree?

The congregation must have felt for a time amid strangely unfamiliar surroundings. From the old church, with its bare and unattractive aspect, to the new and stately sanctuary, with its elegance and comfort, with its stained glass windows, and the strains of organ music, was indeed a transformation. Yet the change was felt to be in the right direction, and the members readily adapted themselves to the altered circumstances, with the result that the home-like feeling soon reasserted itself.

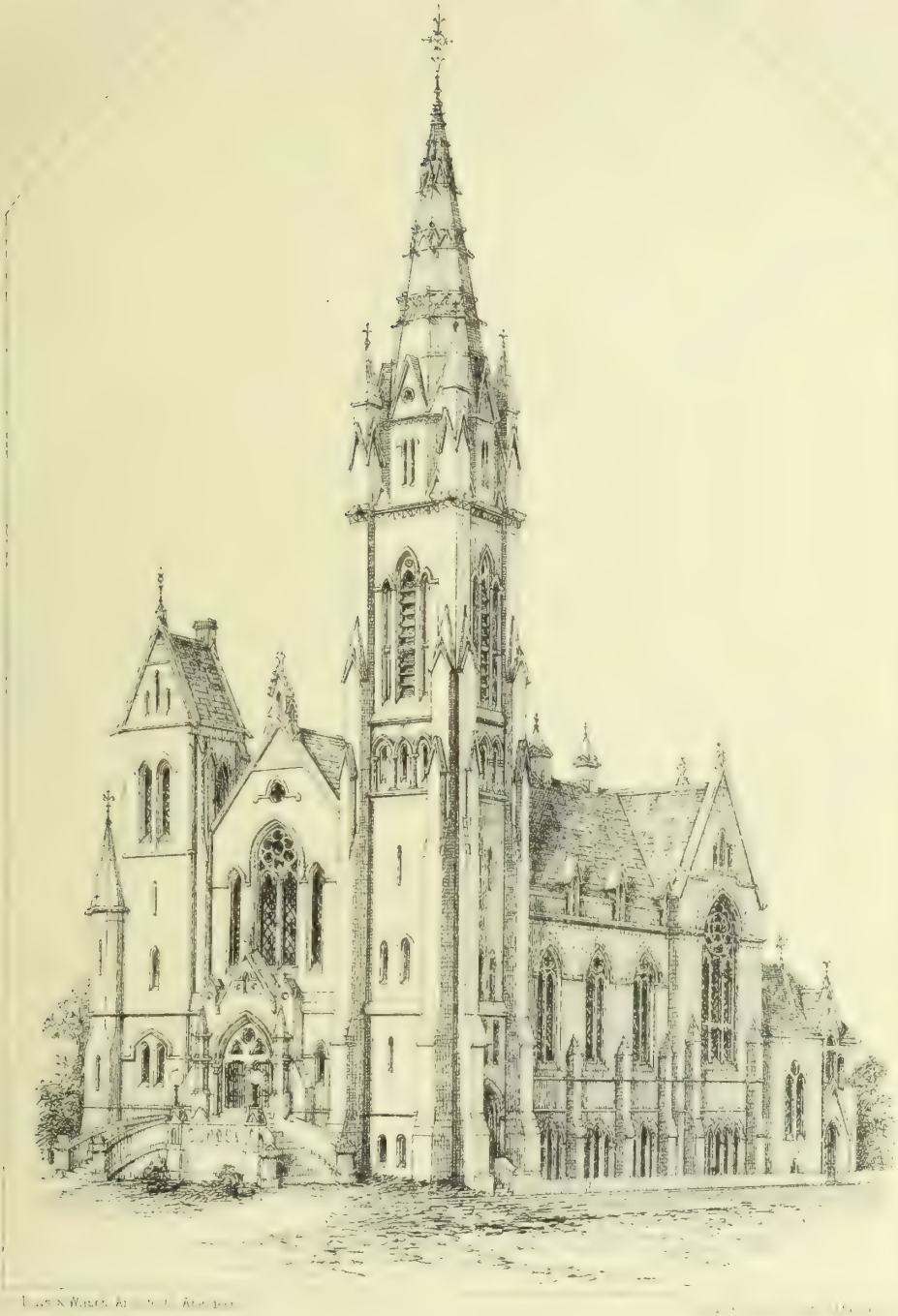
The congregation has a lengthy roll of fame in connection with its membership. Perhaps the most distinguished and most widely-known name is that of Sir James Stirling, a son of the first minister, who

afterwards became a Lord Justice of Appeal. Among the ministers who were connected in their early days with the church there may be mentioned Rev. Adam Lind, of Elgin; Rev. William Watson, of Forres; Rev. James Emslie, of Jamaica; and Rev. Dr. R. A. Watson, of Dundee. Coming to the civic sphere, many names at once suggest themselves. In bygone days those who were associated with the congregation for longer or shorter periods included public men such as Lord Provost Jamieson, Baillie James Ross, Baillie Duffus, Councillors John Croll, James Paterson, and Matthew Croll, Mr. A. S. Cook (who served the church with great fidelity and acceptance in various capacities), Mr. Thomas Craig, and many others. The late Baillie Booth, ex-Councillor Wishart, ex-Councillor Watson, and ex-Councillor Pratt are amongst those who have served on public boards, while to the still wider business and professional life of the city the congregation has given a man of the ability and high reputation of Mr. R. G. Wilson. Perhaps, however, the most distinctive personality in the congregation to-day is that of ex-Baillie George Walker, the well-known author of our local classic "Aberdeen Awa'," whose services to the church have already been referred to. Mr. Walker is in a very real sense a link between the past and the present of the church. His connection with it dates from 1826, and through all the intervening years there has been no more loyal and devoted member. Mr. Walker has filled many offices, notably that of session clerk, which he held for a long period until he felt compelled to retire on account of advancing age. His name is indelibly inscribed in the records of the congregation. Rev. Professor Cairns since his appointment to Aberdeen U.F. College has been connected with the congregation, and in 1908 he became a member of the session.

In 1906 Mr. Young, after thirty-five years of active service in the pastorate, applied for the appointment of a colleague and successor. The proposed arrangements having been ratified by the Church Courts, the congregation were at liberty to proceed to an election, and in due course a call was addressed to Rev. Thomas P. Rankine, M.A., then minister of Pollok Street Church, Glasgow. Mr. Rankine was born within the bounds of the Presbytery of Aberdeen, his father,

Rev. Thomas P. Rankine, M.A.

the late Rev. Edward Rankine, having been for many years minister of the United Presbyterian Church at Shiels, Belhelvie. Graduating in Arts at Aberdeen University, he took his theological course at the Hall of the United Presbyterian Church in Edinburgh, and soon after its completion he was ordained as minister of the church at Waterbeck, Annan, from which he was transferred to Pollok Street Church, Glasgow. Having accepted the hearty call of the Carden Place congregation, Mr. Rankine was inducted to the charge on 14th December, 1906. Mr. Young having practically retired from all active duty, the burden of responsibility fell on the junior colleague, whose pulpit gifts soon made an impression. From the outset of his ministry in Aberdeen, Mr. Rankine threw himself into the work with energy and enthusiasm, and the congregation, loyally supporting him in his efforts, went forward with fresh heart and hope into a new era of its history.



UNITED PRESBYTERIAN CHURCH.

XXVII.—CAUSEWAYEND UNITED FREE CHURCH.

Causewayend U.F. Church.

Causewayend congregation has no ancient history of which it can boast. As one of the extension charges in the city, its origin is of a comparatively recent date; but, with no traditions to prove either a hindrance or a help, it has made a good record of work and progress.

The first movement towards the formation of a Free Church congregation in the district was made early in 1877, the leading part in the negotiations being taken by Mr. Henderson, Devanha House, (afterwards Sir William Henderson). Principal Lumsden also interested himself in the proposal, and Professor (afterwards Principal) Salmond took from the beginning an active share in the work. A survey having been made of the district, a statement was prepared and submitted to the Church Extension Committee of the Presbytery. After discussion it was resolved to appoint a sub-committee consisting of Dr. Salmond (convener), Messrs. Henderson, M'Millan, and M'Hardy to deal with the matter in detail. There was no lack of energy and zeal on the part of this sub-committee, and although there were difficulties in the way —and, perhaps, indifference, if not actual opposition, to be faced—yet these were overcome by steady perseverance. On 11th January, 1878, it was reported that a site in Causewayend, connecting with George Street by a lane, had been secured on satisfactory terms. The immediate district which the new church was understood to have as its field of operation was the triangle with its base in Hutcheon Street and its apex in "Split-the-Wind." Twenty years ago, however, the locality was entirely different from what it is to-day. The plot of greenery, where, among the old trees, young Causewayend enjoyed itself with "showdin' tows" and other games on summer evenings, was a conspicuous feature of that part of the city. Yet the population even then was considerable. In returns prepared for the Presbytery it was shown that 1209 families, estimated to number 5300 souls, were living within the municipal boundary of the district lying between Mounthooly and Kittybrewster, besides a large number immediately outside the boundary line.

The site mentioned having been acquired with the Presbytery's sanction and approval, the question of ways and means had then to be considered. The committee were relieved of a heavy burden when it was intimated that one of their number had agreed to become responsible for the erection of buildings suitable for a commencement of operations in Causewayend. Plans were submitted by Mr. D. M'Millan of hall, classroom, vestry, and other conveniences, and these were erected and ready for occupation in June, 1879, the formal sanction of the Assembly having been secured for the formation of a new charge. The total cost of the buildings was over £1000, and it is no secret now that Sir William Henderson was the liberal member of committee who provided the whole of the necessary funds.

The importance of securing a suitable minister for the young congregation was fully realised, and communications passed between the sub-committee and several likely men. There was little inducement to offer except a promising field for strenuous work, and several declinatures were

received from those who had been approached. At length, however, a unanimous recommedation was made in favour of Rev. John Rae, formerly of Lebanon, who accepted the invitation and began his ministry at Causewayend on 13th January, 1880. Mr. Rae was a native of Udny, and he was educated at the Grammar School, University, and Free Church College of Aberdeen. After receiving licence, he held temporary appointments at various places, including Gamrie, where he was afterwards settled as pastor in 1866, having in the interval declined a call from Durris. In 1872 he accepted the appointment of superintendent of the Lebanon Schools in Syria, where he laboured for seven years. His wife's health having broken down, he was compelled by medical orders to leave Syria, and it was on his return to this country that he was called to Causewayend. The session "pro tempore" appointed by the Presbytery to act together with Mr. Rae were—Professor Salmond, Messrs. Wm. Henderson, David M'Hardy, A. D. Milne, and Major John Ross. In March, 1881, the congregation were asked to elect office-bearers from their own ranks, with the result that on 3rd April Messrs. William Harrowes and Robert Meldrum were ordained elders, and Messrs. John Strachan, John Webster, Alexander Anderson, and William Wilson deacons. Mr. Rae at the time of his settlement appeared to be in perfect physical vigour, but before the year closed his health threatened to give way, and he had to obtain leave of absence, Professor Salmond being appointed interim moderator. Returning to his work, he had the satisfaction of seeing the congregation steadily, if not rapidly, increasing. In October, 1881, the roll contained 61 names; and in October, 1882, the number had risen to 79, and in March, 1883, it was certified that there were 104 persons in full communion. Yet as the numbers rose the minister's strength seemed to be gradually failing, and in the early part of 1884 he had again to seek leave of absence. The story of Mr. Rae's weary journey—first to Mentone and then to Syria in search of health which was never more to be his is a sad chapter in the history of Causewayend. His people followed his movements and the course of his illness with anxious solicitude, and at times his recovery seemed probable. Yet he was never to return, for his death took place on 11th December, 1885. Mr. Rae was a man of sound counsel and sympathetic spirit, and he had literary gifts of no mean order. By his own people he was held in kindly esteem for his earnest solicitude for their highest interests.

The prolonged absence of the minister at so early and critical a stage in the history of the congregation occasioned no little anxiety to those who had the welfare of Causewayend Church at heart, but everything possible was done to save the situation. Very fortunate appointments were made of young ministers to fill the position of assistant and carry on the general work of the charge. Rev. J. Ironside Still acted in this capacity until he was called to Banchory-Devenick, and he was succeeded by Rev. A. E. Spence, who continued the work until his settlement at Insch. Under these able and promising preachers the membership continued to increase, notwithstanding the minister's absence an evidence both of the acceptability of the pulpit supply and of the loyalty of the people.

The church, which had been built during Mr. Rae's ministry, was opened on 19th November, 1882, the preachers on the occasion being Rev. Dr. Adam, of Glasgow, and Rev. Andrew Doak, of Trinity Church, Aberdeen.

The vacancy caused by the death of the first minister was, happily, of short duration. Dr. Salmond, to whom Causewayend owed so much in its early days, was moderator, and under his guiding hand the committee soon came forward with a unanimous recommendation in favour of Rev. James A. Russell, M.A., of Newhills Free Church. Mr. Russell, although born in Edinburgh, was educated in Aberdeen, passing through the Grammar School, University, and Free Church College. Towards the close of his divinity course he went as occasional evening supply to Newhills, and he made so good an impression that shortly after being licensed he received a call to be colleague and successor to Rev. John Craven in the pastorate of the church. During his six and a half years' ministry in Bucksburn the membership had risen from about 300 to over 500, and it was felt that he was the man to work up the cause at Causewayend. Having received a call signed by 153 members out of a total roll of 172, Mr. Russell intimated his acceptance, and his induction to the charge took place on 30th March, 1886.

The intervening years have been full of vigorous and persistent effort, but it has not been a case of sowing without reaping. The progress made has been remarkable in its way. In 1886 the membership was 172; in 1908 it stood at 823. An

Congratulations to Mr Hugh Skinner on completing 25 years as editor of the "Monthly Paper" of the Causewayend U.F. Church. This is surely a record in work of this kind. Mr Skinner has devoted himself with fine ability and success to the work of the editorship, and his services in this connection have not been the least valuable of the many he has rendered to the congregation. After five-and-twenty years his hand has not lost its cunning. His reminiscent article in the current issue touches on many interesting phases in the history of Causewayend during the past quarter of a century, and on its steady and remarkable development under the ministry of the Rev. James A. Russell.

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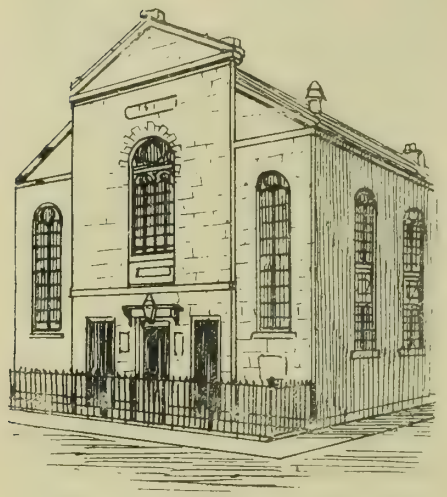
Rev. James A. Russell, M.A.

enlargement of the church was rendered necessary some years ago, and the whole of the buildings have been repaired and improved. By various means, including the inevitable bazaar and the familiar sales of work, considerable sums of money have been raised, and the church buildings are now free of debt. In its various enterprises the congregation has been led by a staff of office-bearers who have shown a keen and practical interest in its affairs. The senior elder to-day is Mr. Robert Meldrum, superintendent of the Association for Teaching the Blind at their Homes, who has been associated with the church from the beginning of its history. Mr. Hugh Skinner is session clerk, and Mr. Henry Webster deacons' court clerk. The congregation has always had a flourishing Sunday School from the time when Mr. Thomas Hector was installed as the first superintendent. To-day there are two schools—congregational and mission—the former being under the superintendence of Mr. Isaac Benzie, and the latter of Mr. Alex. Youngson. The minister's Bible Class, with attendances of about 250, the Boys' Brigade, and the Band of Hope are other agencies accomplishing good work. A very helpful organisation is the Visitation Band, which is reaching the people of the district and exerting an influence in various ways.

Causewayend is almost entirely a working class congregation, and while large in point of numbers, it cannot be said that its material resources are proportionately great. There is scope for a missionary—whether clerical or lay, male or female—in addition to the minister, but the maintenance of an additional agent would be a serious burden on the funds. It would, perhaps, be inaccurate to say that the congregation has now reached the limits of its growth, but it must be apparent that its efforts in the future will have to be directed to consolidation rather than to extension. With a membership gathered together so rapidly and drawn from so many sources there must be much to do in giving it solidity and stability; yet, this part of the work will not be the least important or useful for the good of the church and the welfare of the community.

XXVIII.—CHARLOTTE STREET UNITED FREE CHURCH.



Charlotte Street U.F. Church.

This congregation was originally an offshoot from Belmont Street Church. Three times in succession during the ministry of Rev. James Templeton there was a hiving off from Belmont Street—the first forming George Street (now Carden Place) Church, the second combining with another party to form Skene Terrace Original Secession Church, and the third forming Charlotte Street Church. The first two secessions were due to Mr. Templeton's position on the question of union in the Secession Church—the founders of George Street congregation withdrawing because he declined to approve of the union; while those who joined hands with the Original Seceders left him at a later date, when he changed his mind and came to seek admission to the United Church. The origin of the Charlotte Street congregation, on the other hand, was due to internal difficulties in Belmont Street Church and personal differences between Mr. Templeton and his colleague.

The primary cause of the dissension between the two ministers was an acute difference of opinion on a theological question which had been raised in the Presbytery in connection with the trials for licence of three students—one of whom was afterwards well known as Rev. Henry A. Paterson, of Stonehouse. Mr. Templeton took the leading part in criticising the essays of the three students as being inconsistent with the teaching of the Church and tending towards Morisonianism; but his junior colleague, Rev. Robert Sedgewick, along with Rev. Henry Angus, took up a position of defence on behalf of the young men. The result was that from the pulpit of Belmont Street Church Mr. Templeton used very plain language regarding what he termed the heresy of Mr. Sedgewick, and he practically declined to continue any longer in a collegiate charge with one holding such views. Such a state of matters inevitably brought on a crisis, and in course of time the congregation appealed to the Presbytery to attempt mediation between the two ministers, and the Presbytery asked the assistance of the Synod. Eventually the Presbytery, on 7th July, 1840, with the assistance of the Synod assessors, arranged what was considered a very fair basis of agreement as to the relations of the two colleagues and the division of the work between them. Mr. Templeton, however, absolutely declined to accept the terms, and in a short time he came forward to the Presbytery with a petition to be separated from his colleague and to be granted permission to open a place of worship of his own. The requests were refused, but Mr. Templeton and his sympathisers were not defeated. They met first in the open air, and afterwards in a hall, and the matter soon came up again at the Presbytery in another form. A petition was presented on 11th August, 1840, from certain elders and members of Belmont Street Church asking to be erected into a new congregation under the charge of their old minister. By this time Mr. Templeton was seriously ill, and apparently beyond all hope of recovery, and the Presbytery, under the circumstances, granted the petitioners temporary supply of sermon. On the evening of the same day Mr. Templeton's death occurred, the peculiarly sad circumstances calling forth many expressions of sympathy. When the Presbytery met a week later it was reported that the Belmont Street session had no objections to the sanctioning of the new congregation, provided no claim was made on the property. Satisfied on all necessary points,

the Presbytery, therefore, gave its formal approval, and thus there was originated what was known at first as the Fourth Secession congregation in Aberdeen.

The first minister of the congregation was one whose name was known far and wide, and whose memory has been perpetuated in the north—Rev. Patrick Robertson, of Craigdam, who was inducted on 30th June, 1841. It is a curious coincidence that a considerable section of the former party of seceders from Belmont Street in 1820 should also have set their hearts on Mr. Robertson. He was duly proposed as the first minister of George Street Church, and there was every appearance that he would be chosen, but when the day of election came he was defeated by Mr. Stirling by a very few votes. In this case, however, there was evident unanimity. It was, perhaps, a bold stroke to call as first minister of a new congregation a man of 65, and it was equally bold for a man of so advanced age to undertake such a task. Yet Mr. Robertson resolved to risk the experiment, and the congregation were to all intents delighted at his decision, and full of hope for the future. That they expected great things may be inferred from the fact that they undertook the erection of a large church in Charlotte Street capable of accommodating 1000 worshippers. The enterprise was scarcely justified by the results, for, in the early part of 1844, the congregation, finding itself in financial difficulties, applied to the Presbytery for assistance and advice. The response was not what Mr. Robertson expected, and he decided to sever his connection with the denomination—a certain number of the members having signified their intention of following him into the Free Church. In November, 1844, his career as a minister of the United Secession Church was ended, and at the Free Church Assembly in May, 1845, his application for admission was granted on the condition that he was not to have a stated charge in Aberdeen. In the following year he became minister of the Free Church at Culsalmond, where he laboured for ten years, afterwards retiring to Aberdeen, where he died on 26th July, 1867, in his 91st year. Mr. Robertson was a man of exceptional parts. His style as a preacher was quite distinctive, although his real power may have been somewhat overshadowed in the public estimation by his reputation as one who uttered striking and memorable sayings in the broadest Doric of the district. Yet his remarks were often characterised by a directness of application and an aptness of illustration which it would have been difficult to excel, and if he could make the people laugh at his sayings, he could also make a deep impression by his wonderful power of natural oratory. The name and fame of Patrick Robertson will be cherished for many a day in Aberdeen and the north, although they may belong more directly to his first charge at Craigdam than to the Charlotte Street Church, of which he was the first minister.

The members of Charlotte Street Church who took sides with Mr. Robertson had at first the idea in their minds that they might be recognised as a congregation of the Free Church. Their hopes in that direction, however, were shattered by the declinature of the Free Church Assembly to look with favour on their overtures, and they were thereafter dispersed. There remained loyal to the Secession Church a congregation numbering from 80 to 100 members, including four elders, and these set themselves as soon as possible to secure a minister. A call signed by 80 members and 47 adherents was addressed to Rev. John B. Ritchie, who accepted the invitation and was ordained as minister of the church on 3rd December, 1845. Mr. Ritchie was a son of Rev. Dr. Ritchie, of Potterow, Edinburgh, and previous to his settlement in Aberdeen he had declined a call to Union Church, Broughty-Ferry. He was a man of considerable ability as a preacher, and several of his sermons found their way into print. Three discourses on "The Armour of the Christian Church," published in 1851, were highly spoken of at the time, and his sermon preached at the centenary of Craigdam Church was reprinted in the memorial volume. Mr. Ritchie's ministry at Charlotte Street was fruitful in various ways. He was largely instrumental in securing the extinction of a debt of £570, in addition to carrying out several improvements on the property, and in other respects he left his mark. For 21 years he continued in the pastorate of the church, but latterly his health gave way, and on 6th February, 1866, he tabled his demission of the charge, and his resignation was formally accepted by the Presbytery with expressions of regret and with warm acknowledgements of his work. Mr. Ritchie removed to Portobello to spend his years of retirement, but later on he found a home in Edinburgh.

Charlotte Street Church now entered on a period of anxiety and suspense. For a

time every overture seemed to be rejected, and the vacancy continued for two years. A call was first addressed to Rev. W. T. Henderson, but he preferred to go to Millport, which also sought his services. Then the eyes of the congregation turned once more to Craigdam, and Rev. William Turner was invited to come to Charlotte Street as Mr. Robertson had done 25 years before. A third call was prepared, and Rev. William Gellatly, of Peterhead, was asked to undertake the pastorate, but in this case also, notwithstanding the inducements of a city charge, a refusal was rereived. On the fourth occasion better success was met with. Rev. James Cordiner, a probationer of the Church, was invited to the vacant pastorate, and although Shapinshay Church, Orkney, was also in competition, the decision in this instance was in favour of Charlotte Street. Mr. Cordiner was ordained on 5th February, 1868, and there seemed opening out before him a ministry of singular usefulness and ability. In a few months' time all the bright prospects were rudely shattered. Mr. Cordiner was stricken with consumption, and, the trouble having quickly developed, he died on 13th September—seven months and eight days after his ordination. His death at so early an age—he was only 31—and under circumstances so tragic made a deep impression not only on the congregation, but throughout the community at large.

The next minister of Charlotte Street was Rev. Matthew Galbraith, M.A., who was ordained on 13th April, 1869, and who held the charge for a longer period, and probably did more for the church than any of his predecessors. Mr. Galbraith was a distinguished student of Edinburgh University, and when he completed his theological course at the U.P. Hall he had the offer of three vacancies—Moffat, Paisley, and Charlotte Street, Aberdeen. Preferring the last, not as the most influential sphere, but as one calling for the greatest energy and activity, he entered on the work with enthusiasm and vigour. There was a ready response to his efforts. The membership of the congregation, which he found at 147, speedily increased, and within ten years of his settlement Charlotte Street was the largest of the six U.P. Churches in Aberdeen, with a roll of 600—a position it maintained for many years thereafter. Mr. Galbraith also led the congregation in the large enterprise of erecting a suite of halls at a cost of £1000, the entire sum necessary being raised in a short time; and it may be mentioned that in the matter of hall accommodation Charlotte Street was far in advance of its sister churches in the city. Mr. Galbraith's influence told in other directions, and one notable feature is found in the fact that so many young men went forth from his ministry to pulpits of their own. Amongst those brought up in Charlotte Street Church under Mr. Galbraith there may be mentioned the names of Rev. William C. Dickson, Muckart; Rev. Andrew Laing, Kirkmichael; Rev. James W. Robbie, Dundee; Rev. William Forbes, Cairneyhill, Dunfermline; Rev. A. B. Connon, Parkhead, Glasgow; Rev. William Meston, Yell, Shetland; and Rev. Alexander Christie. Notwithstanding inducements to leave—at one meeting of Presbytery two calls were presented to Mr. Galbraith, from Victoria Street Church, Dundee, and Gillespie

Rev. James W. Jackson.

Church, Glasgow—he remained staunch in his attachment to Charlotte Street, and gave it freely of his strength. Unhappily, the last days of his ministry were under a cloud. Having admitted an error of judgment, he intimated his resignation to the Presbytery on 8th July, 1903, and it was accepted by them with expressions of brotherly regard and cordial acknowledgment of the faithfulness and zeal of his 34 years' work. There was a tragic sequel. Within a week Mr. Galbraith was seized with serious illness, and in a fortnight from

the date of his resignation he succumbed. His death occurred on 23rd July, 1903, and the tidings caused quite a shock in the city. Mr. Galbraith was widely known in Aberdeen. His fine presence was a familiar figure in the streets, and by his affable manner and genuine warm-heartedness he made troops of friends. Fond of music, he was himself a musician of no mean ability, and his clear, high-pitched tenor voice was familiar in many a great religious gathering. Mr. Galbraith's preaching was warmly evangelical, and in all evangelistic and temperance movements he took a prominent part. He will be remembered as a man of bright and attractive disposition, open-hearted and open-handed, kindly and affectionate, and full of tender sympathy.

After a season of stress and strain, the congregation of Charlotte Street addressed a call to Rev. James W. Jackson, of Lyon Street Church, Glasgow, who accepted the invitation, and was inducted to the charge on 27th November, 1903. Mr. Jackson began his ministry at Cromdale, where he was ordained in 1894, and after some years of work in Strathspey he removed to Glasgow to undertake the arduous and exacting pastorate of Lyon Street Church. Experienced in ministerial duties both in the country and in a congested city district, he came to Charlotte Street fully equipped, and it was well that he did so. Through various causes there had been a considerable loss both in numbers and vitality, and the task facing the new minister was not altogether an easy one. A marked improvement was soon apparent. Mr. Jackson laboured with energy and vigour, and the results were encouraging in every department. By means of his popular Sunday evening sermons he increased the attendances at church, and he gained hold of the young men and women by his successful Bible Class.

With new heart and life the congregation began to think of building a new church. Ultimately an extensive reconstruction scheme was adopted, for the erection of a new front to John Street, and a complete renewal and rearrangement of the interior. Although the old walls stand on the old site, the congregation has practically a new place of worship, and in the matter of accommodation it is more fortunately situated than many mid-city churches.

XXIX.—EAST UNITED FREE CHURCH.

East U.F. Church.

There was no uncertainty as to the course of events in the East Parish when the Disruption of 1843 occurred. That the majority of the congregation would go out and join the Free Church was a foregone conclusion. Almost a century previously there had been an off-shoot as the result of the ministry of Rev. John Bisset, which had gone to the formation of the first Secession Church in Aberdeen, and a strong evangelical party had all along made its influence felt in the congregation. At the time of the Disruption, Mr. Bisset's place was filled by a man whose sympathies were equally pronounced, and whose influence was also dominant—Rev. (afterwards Dr.) James Foote. There was no question as to Dr. Foote's personal position regarding the "Ten Years' Conflict," and no doubt as to his large following in the congregation. When he declared his adherence to the Free Church of Scotland and turned his back on the Establishment, he found a large and influential body of people, consisting of some of the leading families in the city and county, ready to support him, even although it implied the severance of ties which bound them to their own Parish Church. Among them was Captain Dingwall Fordyce, father of the first Liberal M.P. for East Aberdeenshire.

It is worthy of note, however, that opinion had been maturing in the East Parish for some time prior to the Disruption, and that the feeling of the congregation had been tested before the decisive day itself had come. As early as October, 1842, inquiries had been instituted in order to discover "what proportion of the male heads of families were intending to adhere to the evangelical and reforming principles, especially those of non-intrusion and spiritual independence"; and it was found that the great majority were resolved to stand by these principles. Then, on the evening of 11th January, 1843, a meeting of the East Church congregation was held to consider what steps should be taken in consequence of the proceedings at the Convocation in Edinburgh, where it had been decided to quit the State and form a Free Church in the event of failing to find redress. Dr. Foote, who had been present at the Convocation, spoke in favour of the decision, and indicated his own resolve. At the close of the meeting a motion approving of the resolutions of the Convocation and affirming adherence to Dr. Foote's ministry was unanimously adopted, and the declaration was speedily signed by a majority of the congregation. At a further meeting held on 13th March, the Church Defence Association was transmuted into "the East Church Association in support of the Free Presbyterian Church of Scotland," and 22 male members were appointed to act along with the adhering elders in taking such steps as circumstances might require for the promotion and extension of such a Church. About 50 members of the East Church put down their names at once for £735 of donations and £226 of annual subscriptions. Another instance of their preparedness for the Disruption may be given. Dr. Foote's followers took the precaution to engage beforehand a temporary meeting-place, arrangements being made for the use of the Secession Church in John Street (now

LIFE OF PROFESSOR FLINT.—

This great biography by Dr Donald Macmillan, contains much that is of interest to Aberdonians. It is now known that the father and mother of Professor Flint attended Gilcomston Free Church, which was then in Huntly Street. The minister at that time was the well-known Dr MacGilvray.

KEEPING THE SESSION RIGHT.—

A good story is that Professor, then Mr Flint, on one occasion exchanged pulpits with Dr MacGilvray, doubtless to please the father. For this Mr Flint was "taken over the coals." The then chief elder in the East Church objected to the innovation of a Free Kirk Minister preaching in the East Parish Church, and called a meeting there and then. All the elders had met in St Mary's Chapel when Dr Flint arrived.

The following conversation, notable for its brevity, took place: "Good evening, gentlemen. What is the reason of this meeting?" "We wish to speak to you about your having a dissenter in your pulpit last Sabbath." "Oh, is that it? Good evening." And away went Mr Flint without constituting the session, and leaving them (Dr Macmillan says) "better acquainted alike with their minister and his legal rights."

HIS STUDENT DAYS.—

Some of the Professor's fellow-students at Glasgow University were Viscount Bruce, Principal Lang, Sir James Cameron Lees, Dr Brown, of Paisley, and Rev G. S. Mee. The latter became the well-known minister of John Street Baptist Church, and of whom much is told in that interesting book "James Macdonell, Journalist," by Sir W. Robertson Nicoll. Mr Mee drew large audiences while a minister in Aberdeen, but afterwards left the ministry and became editor of a Bradford newspaper. A son of Mr Mee is now a journalist in Cardiff.

When a student in Glasgow Professor Flint attended St George's Established Church in Buchanan Street, the minister at that time being Dr Craik, father of the better known Sir Henry Craik, M.P. for the Universities of Glasgow and Aberdeen.

Mr Flint's favourite walk when in Aberdeen was like that of his predecessor at St Andrew's—the great Dr Chalmers—along the Beach. The Flint family during their stay in Aberdeen resided in Affleck Place. Do you know where Affleck Place is?

Evening Gazette 30/1/15

WE are indebted for the insertion of the following, which appeared in the *Evening Express* of Saturday, the 28th ulto., to "Ecclesiasticus" (Mr. A. Gammie):—The Editor of the East United Free Church "Cover," Aberdeen, writes—"At the Disruption, the Free East Church had 17 elders. An effort is being made to place the portraits of these in the session room of that church, and up to writing, twelve of the 17 portraits have been obtained, or promised. May I solicit the courtesy of your columns for the purpose of obtaining, if possible, portraits of the following?—(1) Mr. Alexander Smith; (2) Mr. Arthur Dingwall-Fordyce of Culsh, who succeeded his grandfather as an Advocate in Aberdeen; (3) the Rev. Dr. Alexander Black, Professor of Divinity in Marischal College. Dr. Black's father was a market gardener, and held a piece of land in King Street before that street was feued; (4) Mr. Alexander Machray, teacher of the East Parish Congregational School in St. Paul Street, and who latterly had charge of the House of Refuge in Skene Square; (5) Mr. William Beattie, who had a painter's shop at the top of the Shiprow. Mr. Beattie's father was a well-known marine painter.

"It was through a former notice of some of these portraits in this column that we were enabled to secure a portrait of Mr. John Ross, Commissary of Ordnance, and a Waterloo veteran, who was a Disruption elder in the Free East. I shall be glad if the same happy result follows the insertion of these paragraphs, viz., the securing of the remaining five portraits, which would complete a somewhat unique collection. If any of your numerous readers can put me in the way of obtaining these I shall feel greatly obliged." If any can help in this matter, I shall be glad to pass on their communications to the proper quarter.

Charlotte Street Church), of which Rev. Patrick Robertson was then minister.

Dr. Foote preached for the last time in the East Parish Church on 14th May, 1843, and then left for the Assembly, where he took part in the memorable Disruption scenes. On the following Sunday he was still in Edinburgh, but, in his absence, the Free Church sympathisers in the East Parish "moved off at once in great strength" to the John Street Church, where Rev. Dr. Black, Professor of Divinity in Marischal College, and a member of the congregation, conducted the service. The first meeting of the session of the Free East Church was held on 10th June, 1843, in the session-house of John Street Secession Church, the original elders being—Messrs. James Ledingham, Alexander Martin, William Rettie, jeweller; William Henderson, William Beattie, John Ross, Arthur Dingwall Fordyce, and Alexander Smith. (Mr. William Henderson, it may be noted, did a great deal of gratuitous work for the Church as an architect at this time, being responsible, it is said, for the plans of about one hundred churches and manses in the north of Scotland in the two years immediately succeeding the Disruption.) The first session clerk was Mr. Machray, who acted for some time as teacher of the Free East School, and was subsequently superintendent of the House of Refuge. No notice of this congregation would be complete without a reference to the excellent Day School carried on in St. Andrew Street (on the site of the old "Burking House," which, in 1831, was burned down about the Anatomy Lecturer's ears). The school enjoyed great prosperity, first under Mr. Machray, then under Mr. Massie; but most of all under Mr. James Stevenson, a fine specimen of the Scottish "dominie." Among Mr. Stevenson's pupils may be numbered Mr. William Jenkyns, of the Indian Civil Service, who was murdered along with Sir Louis Cavagnari at Kabul; Dr. Laws, of Livingstonia; Mr. W. M. Gilbert, chief reporter of the "Scotsman," and many others. Mr. Donald Reid, the first precentor, was a man of high reputation in musical circles, having held with much distinction the office of leader of psalmody in Oldmachar Cathedral, the North Parish Church and the East Parish Church. He was an enthusiastic supporter of the Free Church party, and it is worthy of note that when the declaration was submitted, pledging members of the East Church to adhere to the resolutions of the Convocation, he unhesitatingly put down his name without any stipulation as to salary in the event of the Disruption, then expected, taking place. "Donald," as he was familiarly called, led the singing in the Methodist Chapel of Inverness, of which town he was a native, when only a boy of fifteen, and he also led the praise at the first meeting of the Free Church Assembly at Inverness—a circumstance of which he was ever after very proud.

While the services were continued in John Street Church, rapid progress was being made with the building of the joint edifice at the corner of Belmont Street and Schoolhill for the East, West, and South Churches. Dr. Francis Edmond had early secured this admirable site, and an interesting "story" is told in connection with its purchase. As Dr. Edmond was coming out from purchasing the site, he met Mr. Alexander Webster, advocate—the father of the late Dr. John Webster, M.P. — going in to secure it. Mr. Webster was well known to be opposed to the Free Church, but he had to acknowledge that Dr. Edmond had forestalled him in this instance. The joint edifice erected was acknowledged to be a triumph of the architectural skill of Aberdeen's gifted citizen, Mr. Archibald Simpson. In addition to the sightliness of the structure, there were two points worthy of special mention—the moderate cost and the rapidity of erection. The site, building, and furnishing of the three churches cost only slightly over £6000, and they were ready for occupation in about seven months. The triple church building was vested in nine trustees—three for each congregation—the representatives of the East being Mr. John Mitchell, builder; Mr. (afterwards Baillie) William Henderson, and Mr. Alexander Gibb of Willowbank. Mr. Gibb was the father of Mr. Easton Gibb, the well-known contractor, and of Professor Gibb, of Westminster College at Cambridge. The East Church was the first of the three to be ready for use, the opening services taking place on Sunday, 31st December, 1843. Dr. Foote preached in the forenoon and evening, and Professor Black in the afternoon; the collections for the day amounting to £173 10s 4½d. This was considered very handsome, especially as the congregation had made a collection of upwards of £116 about six months previously in their temporary place of worship.

The work of the congregation now pro-

ceeded along the ordinary lines. Dr. Foote worked with zeal and earnestness, and kept the large membership in close touch with the church. Yet, even at the Disruption he was no longer a young man, and he was able to serve the Free East congregation only for six years unaided. In 1849 he received a colleague and successor in the person of Rev. J. Calder Macphail, who was ordained to the charge on 1st November, 1849, and who proved in every way a loyal son in the Gospel to the aged minister. Dr. Foote held the position of senior pastor until his death, at the age of 75, on 25th June, 1856. He left his mark deep in the history of the Free East. Dr. William Alexander, who was an attached member of the church, in speaking of Dr. Foote in 1893, said that "His memory is still justly dear not only to older members, who can recall his bright, cheery face, and prompt, sympathetic manner, but to a good many of the younger people, who know him only through the tradition, duly impressed upon their minds by their seniors, of his character as an assiduous and earnest teacher and a pastor whose diligence and punctuality could not have been excelled." Dr. Foote was an excellent musician. He played the violin and a chamber organ which he had in his house in Golden Square. Dr. Foote's brother, the late Dr A. L. R. Foote, of Brechin, and the author of "Life in a Risen Saviour," was also well known as a musician. Dr. Foote must ever have a prominent place among the Disruption worthies of Aberdeen.

A fine portrait of Dr. Foote, painted about 1840, by Mr. Thomas Duncan, R.S.A., adorns the Upper Hall of the church: while in the Vestibule a beautiful tablet commemorates his long and faithful ministry in the following terms:—

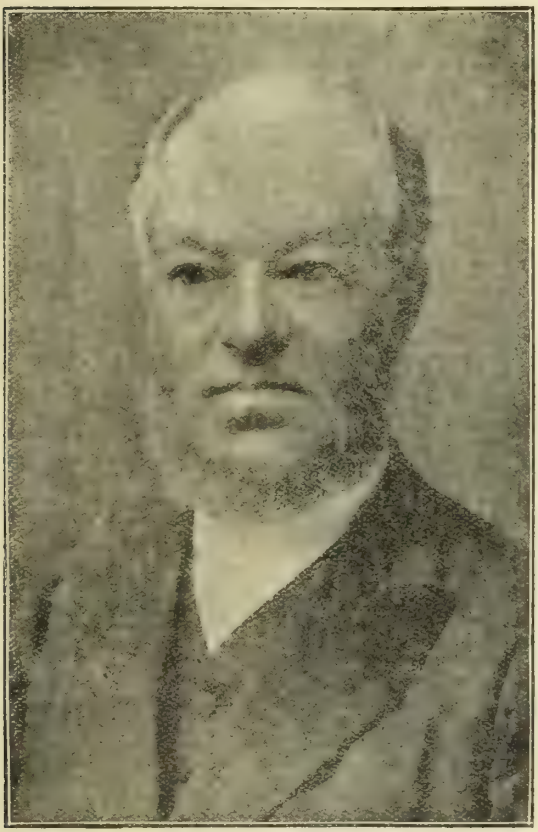
In Memory of
JAMES FOOTE, D.D.,
During Forty-Seven Years
A Labourer in the Lord's Vineyard,
First as Minister of
The Parish of Logie Pert,
And subsequently of the East Parish
And of the Free East Church,
In this City.

His Congregation Erected this Monument in Token of Their Gratitude for his Ministrations, Eminently blessed of the Lord, And of their Veneration and love For a Pastor whose memory is Entwined with their holiest and Warmest Affections.

Born 31 August, 1781.
Died 25 June, 1856.

Dr. Calder Macphail, who was Dr. Foote's colleague from 1849 to 1856, and who thereafter held the sole pastorate until his removal to Pilrig Church, Edinburgh, in 1868, was a man of ability and force of character. His pulpit work was of a very high quality. An excellent Biblical scholar himself, he strove to infuse into his people his own love of the Scriptures, and his expositions were able and, at the same time, strongly evangelical and practical. As specimens of workmanship, his sermons would have stood well in any comparison. Dr. Macphail interested himself largely in practical work outside his own congregation, and, while his influence was felt in various directions, it is mainly with his work on behalf of the Highland students that his name is still associated. The extent and value of his labours in that connection were known all over the Church. It was largely through his instrumentality that the bursaries—named the Macphail bursaries in recognition of his work—were made available, and it would be difficult to over-estimate the benefits which have accrued to deserving students from the Highlands, or the gain to the Church at large, but more particularly in remote northern parts. The Gaelic congregation in Aberdeen found in Dr. Macphail a steadfast friend and helper, who was ready at all times to forward its interests; and many an evangelical cause in the city shared in his sympathies and personal assistance. Another feature of Dr. Macphail's work was his influence over young men—an influence which was of the highest kind, and profoundly affected the whole course of their after-life. Several of Dr. Macphail's sons have attained eminence. His oldest son is a well-known Edinburgh advocate, and a younger son is a professor in the Madras Christian College.

Dr. Macphail's translation to Edinburgh took place in December, 1868, and the pastorate of the East Church was vacant for about nine months. A happy settlement was reached on 9th September, 1869, when Rev. James S. Candlish, a son of the famous Disruption leader, was inducted to the charge. Mr. Candlish had not the powerful eloquence of his father, but he proved an able and thoughtful preacher, and his pulpit ministrations were highly valued by the most competent critics. Unfortunately, his ministry in Aberdeen was a very short one, lasting less than three years. He had scarcely time to make his influence adequately felt in the city, when he was called by the voice of the Church to a



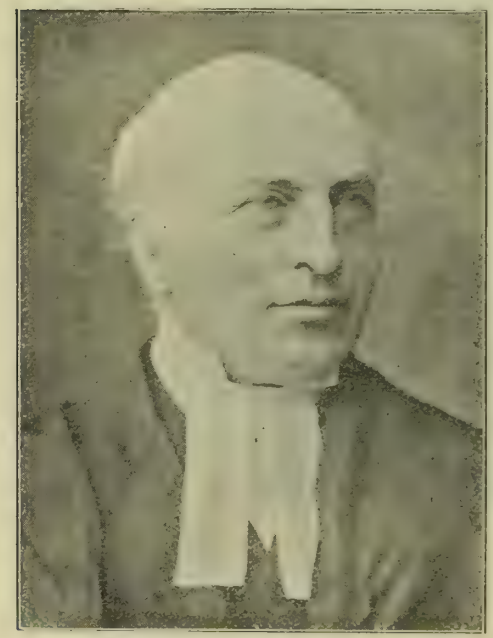
Professor Candlish.

sphere of importance elsewhere. Mr. Candlish's reputation as a theologian had become so favourably known throughout the denomination that the General Assembly of 1872 appointed him to the Divinity Chair in the Glasgow College, a post which he held to the close of his life. His professorship was a happy and successful one, and by means of his consecrated scholarship and fine personality he influenced many generations of students.

About a year elapsed before the congregation found a minister to succeed Professor Candlish, the induction of Rev. James Selkirk taking place on 12th June, 1873. Mr. Selkirk had been ordained in 1861, and he came to Aberdeen with 12 years' experience of practical work. He was, perhaps, not equal to some of his predecessors in pulpit power, but he was inferior to none in his earnest solicitude for the highest interests of the congregation and in his zeal in pastoral work. Never one of the strongest of men, he found the work imposed a severe strain, and, as his eyesight was also failing, he deemed it necessary in 1888 to ask for the appointment of a colleague and successor who would assume the full charge of the congregation. Mr. Selkirk removed to Edinburgh on his retirement from active work, and his death took place there in February, 1901. He was a kindly and sympathetic pastor, and there are many in the East Church who still cherish the memory of his ministrations in times of trouble.

The congregation did a bold thing when they came to select their next minister. They fixed on a young student who had then barely completed his theological course, and, in calling one so inexperienced to the sole responsibility of so important a charge, they showed remarkable audacity. Their audacity was, however, amply justified by the subsequent course of events,

for the man of their choice was Rev. G. H. C. Macgregor, M.A., whose name afterwards became so well known not only in Aberdeen, but throughout the kingdom, and even in America. The circumstances connected with Mr. Macgregor's call to the church were rather interesting. Rev. John M'Neill had mentioned his name to Mr. James Murray Garden as that of a most promising young preacher, and the result was that, through Mr. M'Neill, an invitation was sent to Mr. Macgregor to give a Sunday's supply. In entire ignor-



Principal Lumsden.

ance of the vacancy, Mr. Macgregor came to Aberdeen, preaching twice, and addressing a crowded Bible Class meeting, and all with so great acceptance that in a week's time it was unanimously resolved to offer him a call. Almost at the same time, he was offered a call to Burntisland to succeed Rev. T. B. Kilpatrick, who had then been translated to Ferryhill, Aberdeen, but he preferred the East Church, and he was formally ordained to the charge on 28th June, 1888. Then began a memorable ministry, many fruits of which remain until to-day.

The state of matters at the date of Mr. Macgregor's settlement have been fully and fairly described in his biography. "The East Church," says the biographer, "seemed by the year 1888 to have passed its meridian. In Aberdeen, as in other large cities, there was a steady exodus of the wealthier people towards the suburbs. New churches in the west and north-west districts were attracting many families formerly connected with the city congregations. Dr. George Adam Smith was at the height of his influence and popularity in Queen's Cross, and Mr. Kilpatrick had just come to Ferryhill. Other pulpits were not less ably filled. It was in the nature of things that the town churches must suffer. The membership of the East Church had been slowly declining for several years, and, loyal and steadfast as office-bearers and people were, it could hardly have been imagined by the most sanguine that an era of great expansion and progress was before them. It was not long, however, before the ebbing tide was checked, and a new flood tide began. Figures, though a poor indication of spiritual results, have an undeniable tale of their own to tell. The membership of the congregation when Mr. Macgregor was ordained was little more than 500. At the close of his first winter's work it amounted to 626. By March, 1890, this had risen to 776, and this again rose to 901 in March, 1891. The capacity of the building would not allow the increase to go on at this phenomenal rate, but progress still continued steadily and surely, till, in 1894, when Mr. Macgregor left to go to London, the roll of membership contained 1037 names." Mr. Macgregor's was from first to last an evangelistic ministry. Gifted with a fluency of speech, a ringing voice, and a happy fervour of delivery, he impressed both old and young, but it was the young people who specially felt his attractiveness, and it was from their ranks he gathered by far the largest number. He adhered to the simple but intensely-earnest proclamation of familiar Gospel truth, yet his preaching was immensely popular, and he drew crowded congregations Sunday after Sunday. Mr. Macgregor's fame spread, and invitations to undertake special services came to him from many parts of the country. His association with the Keswick movement, which so profoundly affected his preaching and teaching, especially during the latter part of his Aberdeen ministry, also entailed much work outside his own congregation and the city of Aberdeen. Churches in various parts of Scotland wished to know whether

he would "consider" a call, and he also had overtures from London and Melbourne at an early stage of his pastorate in Aberdeen. His mission tour in Canada in 1893 brought two pressing invitations one from St. James's Square Presbyterian Church, Toronto, and another to be minister of a church in Chicago, and manager of the Institute founded by Mr. Moody. All these were declined; but in May, 1894, Mr. Macgregor accepted a call to Trinity Presbyterian Church, Notting Hill, London, and his formal connection with the East Church and the Presbytery of Aberdeen then came to an end. His departure was a source of great regret, not only to the large and flourishing congregation he had gathered around him, but to many workers in all the churches, who lamented the withdrawal of so earnest and inspiring a force from the religious life of the city. Mr. Macgregor's friends in Aberdeen followed with the deepest interest his work at Notting Hill and his growing influence, not only in London, but throughout the country at large; and the tidings of his premature death in May, 1900, at the age of 36 came as a sad shock. It was following out an expressed wish of his own that his remains were conveyed from London to Aberdeen and interred in Allenvale Cemetery, and he thus found a last resting-place in the city where he began his work.

Rev. G. H. C. Macgregor, M.A.

On Mr. Macgregor's removal to London, the congregation of the East Church presented a call to Rev. Charles H. Todd, M.A., then minister of Maxwelltown Church, Dumfries, who accepted the invitation, and was settled in Aberdeen on 12th February, 1895. Mr. Todd had been a student of the New College, Edinburgh, and, on the completion of his course, he had acted for some time as assistant to Dr. Stalker, who was then minister of St. Brycedale Church, Kirkcaldy. His first charge was that of Ratho and Kirknewton, a country church in the Presbytery of Edinburgh, where he was ordained in 1886. After four years, he was translated to Maxwelltown, from which, as already stated, he was called to the East Church in 1895. Mr. Todd had to face both an inspiring and a difficult task when he came to Aberdeen. He found a very large congregation, with a warm spiritual life and manifold Christian activities. Yet it was a congregation which had been to a large extent gathered by the contagious zeal and earnest personality of Mr. Macgregor, and therein lay the difficulty. The congregation thus attracted had to be retained, and, while there was practically no room for development, there was abundant scope for consolidation. In this Mr. Todd has been highly successful. Notwithstanding the special circumstances of the East Church when he was settled over it, and the westward tendency, which has been more severely felt every year, he has been able to maintain the congregation at a high point in numbers, and has developed in various ways its congregational life. An earnest preacher, with strong evangelical sympathies, and an indefatigable worker, Mr. Todd has gained the warm attachment of his own people and the esteem of his fellow-ministers in the city.

While the East Church has been fortunate in its ministers, it has been particularly so in its office-bearers and leading men. The noble succession has never failed. To mention all who are worthy of notice is impossible; the names of a few of the most prominent must suffice. Peter Bayne, who was associated with Hugh Miller on the "Witness," attended the Free East when a student in Aberdeen. Principal Lumsden and Professor Robertson Smith were both elders. In Mr. Selkirk's time, Dr. Robertson Smith occasionally occupied the pulpit, but he was never very willing to do so; but his father, Dr. W. Pirie Smith, of Keig, preached frequently, and very often gave one of the "table" addresses at Communion times. Sir William Robertson Nicoll attended the church during Dr. Candlish's ministry, and was an active member of the Literary So-

Rev. Charles H. Todd, M.A

ciety, at which he read papers on "Charlotte Bronte," "Hugh Miller," etc. Principal Miller, of Madras, who was a cousin of Dr. Macphail, and who frequently preached in the East Church during his kinsman's ministry, was in some measure associated with the church in his student days, and he preached his first sermon from its pulpit. Then there were prominent citizens who held office in the congregation, such as Dr. William Alexander, to whose genius we owe the classic "Johnny Gibb of Gushetneuk"; Mr. James Garden, and his son, Mr. James Murray Garden, advocate, an outstanding man of affairs; Mr. William Rose and Mr. James Rose of Hazelhead; Mr. William Littlejohn, manager of the Town and County Bank, and father of Dr. David Littlejohn, sheriff clerk; Mr. Gray C. Fraser, advocate, and his brother, Mr. John Fraser, Town and County Bank (their father was one of the earliest elders); Mr. Archibald Courage, bookseller, author of "Courage's Brief Survey of Aberdeen"; and Mr. William Smith, tea merchant—a remarkable man, with his strong mysticism and his ardent love of music, who is faithfully portrayed by Dr. Walter C. Smith in "Raban." Reference has already been made to Donald Reid, the precentor, but the list would not be complete without mention of "Joseph" (Mr. Joseph Lawrence), who so faithfully served the congregation as beadle for over 40 years, the father of one of the present elders of the congregation, Mr. C. M Lawrence, Aberdeen School of Shorthand.

In the course of its history, the congregation has expended considerable sums on the extension and improvement of the church. In Mr. Macgregor's time the adjoining South Church was purchased, and, at a cost of nearly £5000, remodelled into a splendid suite of halls and classrooms. During Mr. Todd's pastorate, the buildings have been still further improved at a considerable outlay, and a handsome pipe organ—the gift of Mr. Thomas Ogilvie of Kepplestone, an attached office-bearer of many years' standing—has also been installed. As might be expected of a congregation so faithfully nurtured in evangelical truth, the East Church has been conspicuous for its zeal in home mission

work. A number of members who broke off from Gilcomston in Dr. Macgilvray's time were the means of transferring the Denburn Mission to the East Church, which has since then expended much effort on the district. For several years, student missionaries were placed in charge of the Denburn meetings, but latterly a lay agent, Mr. Robert Duncan, has acted as superintendent, and an important forward movement has taken place. The extent and variety of the work have been very great, and, as it is full of possibilities, the congregation have wisely determined to pursue an enlightened and progressive policy, which will undoubtedly react favourably on the church itself, while exercising a beneficent influence on the Denburn district. While the East Church received its home mission as a legacy from Gilcomston, it should be stated, on the other hand, that it gave of the best of its office-bearers to help in another mission, which has since developed into a flourishing and vigorous congregation. This was the Northfield Mission, which was largely worked at one time by office-bearers from the East Church, who ultimately helped in the founding of the congregation of Rutherford. On the death of the Rev. John Thomson, the congregation also took by the hand Greyfriars Free Church, which at that time required the fostering care of a stronger congregation, but which afterwards, on the induction of the Rev. Hugh Fitzpatrick (now of Keith), soon entered on a new era of prosperity.

The evangelical traditions of the East Church are worthily maintained to-day both in the pulpit and in the pew, and the devotion of the minister, together with the loyalty of the people, would seem to have solved in large measure the difficulty, always experienced, but not always satisfactorily overcome, of maintaining the size and efficiency of a mid-city congregation.

Mr. Donald Reid, Precentor. H 2

XXX.—FERRYHILL UNITED FREE CHURCH.

Ferryhill U.F. Church.

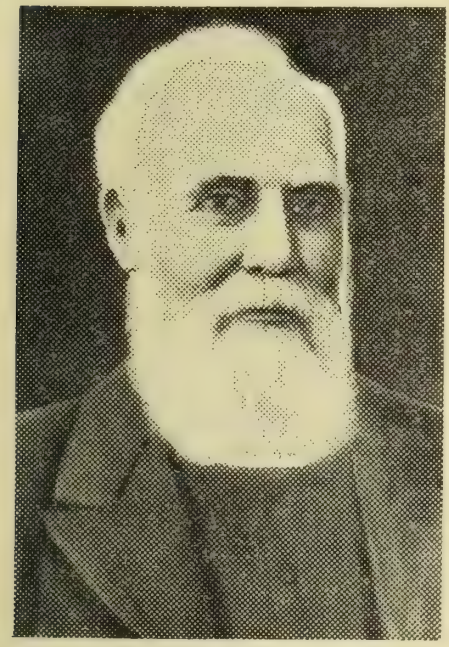
The proposal to form a Church Extension charge in the Ferryhill district first came before the Aberdeen Free Presbytery in May, 1872. A meeting of those interested in the movement was held in the Free Church College in November of the same year, and, after a conference with the Presbytery, it was resolved with unanimity and enthusiasm to take the necessary steps for the erection of a church and the formation of a congregation. Two prominent citizens and leading Churchmen—Principal Lumsden, of the Free Church College, and Mr. (afterwards Sir) William Henderson, Devanha House—were in a special manner identified with the inception of the movement.

In the selection of a site for the proposed church, the promoters of the new cause were particularly fortunate. Largely through the instrumentality of Mr. Duncan M'Millan, architect (whose services to the church began with its formation, and have been continued without interruption to the present time), a feu was secured in a corner of what was then known as Roy's Nurseries. Rev. Dr. Duff, the great Indian missionary, who conducted the opening services in the church, described it as being like Mount Zion of old, "beautiful for situation." In the intervening years the surrounding district has undergone a marked change with the extension of the city in all directions. The church, however, stands in the very centre of the populous and growing suburb. All the streets in Ferryhill may be said to lead to the United Free Church. Its commanding position also gives it a special prominence, and its graceful spire is one of the landmarks of the southern district of the city.

Mr. M'Millan was chosen as architect, and, the plans having been approved, building operations were begun in May, 1873. In about a year the work was completed, and the church was opened for public worship on Sunday, 28th June, 1874, Rev. Dr. Duff preaching in the forenoon, Rev. James Iverach in the afternoon, and Rev. Principal Lumsden in the evening. While the erection of the church was proceeding, the promoters of the movement had been on the outlook for a suitable minister for the new charge, and their attention had been directed to Rev. James Iverach, M.A., then at West Calder. Overtures were made to Mr. Iverach, which he accepted, and in 1874 he was translated to Aberdeen for the purpose of raising the new congregation at Ferryhill. The interim kirk-session of the new congregation consisted of Principal Lumsden (moderator), Messrs. William Henderson, Devanha House; James Bryce, advocate; James Abernethy, engineer; James Buyers, shipowner; James Morrison, baker; Robert Hall, Inland Revenue Officer; and Duncan M'Millan, architect. Several of these elders belonged to other congregations, and retained their connection with Ferryhill only until the church was firmly established, but others became permanently attached to it, and rendered active and valuable service for many years. Mr. M'Millan is the only survivor of the original kirk-session.

Mr. Iverach as the first minister of the congregation had no light task. He began with a membership of 77, and not only had the pews to be filled, but the congregation as it gathered had to be organised in Christian activity. From the outset the work was attended with success—a success which has since been maintained at Ferry-

hill under its successive ministers. As a preacher Mr. Iverach soon made his mark in the city. He came to be known as a man of exceptional gifts—a theologian and thinker of originality and power. While devoting himself to his studies, he was also diligent in the work of his pastorate, and the new cause prospered under his charge. The membership steadily increased, until, in 1887, it had reached about 400. By this time Mr. Iverach had become widely known as a writer. His volume "Is God Knowable?" had attracted

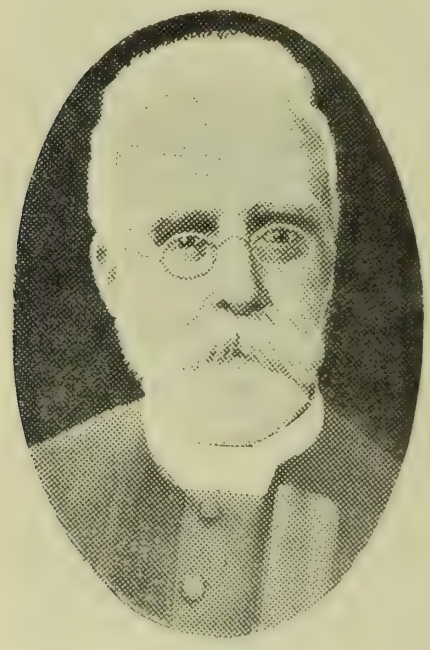


Principal Iverach.

great attention, and by his contributions to the "Spectator" and other journals his fame and influence had been steadily growing. It had become evident by the trend of his thought and work that he would almost inevitably be called to a professor's chair, and there was no surprise when in 1887 he was elected to fill such a position in the Aberdeen Free Church College. There was regret at Ferryhill at the prospect of losing its minister, but the regret was tempered by the fact that it was not to lose him altogether. He only stepped from the pulpit to the pew, and during its subsequent history and its successive pastorates, Ferryhill has had no more loyal member and elder than Dr. Iverach. As first minister of the congregation his work for 13 years was of the utmost importance and value. He had the foundations to lay, and he laid them well. Ferryhill has earned the reputation of being to some extent a keenly intellectual congregation, and there can be no doubt that its first minister helped largely to stamp it with this characteristic. Dr. Iverach's further promotion in 1905 to the Principalship of the Aberdeen College was another evidence of his high reputation throughout the Church. As a citizen, Principal Iverach is also justly held in high esteem. He has within recent years made various additions to his list of published works, and he is recognised on all hands as one of the most acute and learned students of religion and philosophy, not only in his own denomination, but in any of the Scottish Churches.

In the choice of its second minister, Ferryhill was again extremely fortunate. A call was addressed to Rev. T. B. Kilpatrick, B.D., of Burntisland, who accepted the invitation, and was settled in Aberdeen in 1888. Mr. Kilpatrick was even then recognised as one of the rising men of the Church, and high expectations were formed of his work at Ferryhill. These expectations were more than realised. From the outset he showed himself to be a man of fine gifts and graces. Along with a clear and strong intellect, he possessed a gift of fluent and inspiring speech, and a fervour of delivery which made a most impressive combination. In evangelical work he was deeply interested, and he always struck a lofty note and maintained a high ideal. Mr Kilpatrick made the Ferryhill pulpit a centre of influence in the city, especially to young men, who were attracted by his inspiring ministry. Like his predecessor, he was a close student and a diligent writer, and his reputation soon spread beyond the bounds of Aberdeen. His volume on "Christian Character: A Study in New Testament Morality" brought his name into prominence, and he had many nominations for a professor's chair in the Free Church. In 1899 he was offered a professorship in the Manitoba College, Winnipeg, and to the regret of his congregation he accepted the offer. During his eleven years' ministry at Ferryhill the congregation was doubled, and the activities of the congregation were greatly developed. Dr. Kilpatrick's departure was regretted not only by those who had been privileged to enjoy his ministrations, but

also by many throughout the denomination at large, who had hoped to see his gifts retained for the benefit of the Church at home. Yet there can be no doubt that in Canada he has found his true field. In Winnipeg he exerted a remarkable influence, which was felt throughout the whole of North-West Canada, and in Knox College, Toronto, to which he was translated in 1905, he is proving a great strength not only to the professorial staff, but in the general community. Professor Kilpatrick has assumed by virtue of his intellectual power and his moral and



Professor Kilpatrick.

spiritual fervour the position of a leader in the Canadian Church, and he has gained in an exceptional degree the esteem and confidence of the entire religious community of the Dominion.

In seeking for a successor to the two ministers who had given distinction to the Ferryhill pulpit, the congregation had a somewhat difficult undertaking. There were traditions to maintain, and the selection of a new minister under these circumstances assumed more than usual importance. In course of time, however, attention was directed to Rev. R. Bruce Taylor, M.A., of Loudon, who was unanimously called to fill the vacancy.

Mr. Bruce Taylor was a native of Cardross, and he was educated at Kelvinside Academy and Sherborne. Entering Glasgow University as a bursar in 1887, he graduated M.A. in 1890—thereafter studying law from 1890-93, and carrying off the first prize in Political Economy. His divinity course was taken in the Glasgow Free Church College, where he was first bursar. In 1893 he gained the Freeland Scholarship in Hebrew, which carried with it the assistantship to Professor George Adam Smith, and at the close of his course in 1895 he won the Thomson Fellowship as the most distinguished student of the year over the whole Church. Mr. Taylor acted as Lecturer in Political Economy in Glasgow Athenæum in 1894, and he also lectured on Political Economy under the University Extension at Ayr in 1895, and at Glasgow in 1897-98 and 1898-99. He was examiner in Political Economy in Glasgow University from 1901 to 1904, and he held the same post in the University of Aberdeen. Mr. Taylor spent a session in Germany in 1899, studying at Marburg University, and again in 1895 at Gottingen, and he also studied in Syria in 1892 and 1895. Returning to this country, he was called to the pastorate of the church at Loudon, Ayrshire, where he was ordained in August, 1896. His ministry in that country village was marked by efficiency and success. He soon became known to all the people in the district, taking a keen interest in everything that affected them, and gaining in a conspicuous degree their esteem and personal friendship. As a preacher he was steadily developing his gifts, and city congregations began to turn their eyes towards him when vacancies occurred. Ferryhill congregation, which had given both its ministers to professorships, began to think that in Mr. Bruce Taylor they would find one worthy to fill the pulpit these men had occupied. Prominent men in the Church endorsed and emphasised this view, and eventually Mr. Bruce Taylor was unanimously called to the pastorate of Ferryhill Church. Having accepted the call, he was inducted to the charge in January, 1900, and was formally introduced to the congregation by Professor George Adam Smith.

Ferryhill Church under Mr. Bruce Taylor continued its record of progress. The membership steadily increased, until it was considerably over 800; the Christian activity of the members was still further developed and organised, and in every respect there was much prosperity. Mr. Bruce Taylor's reputation as a preacher

greatly increased after he came to Aberdeen, the ability and power of his pulpit work growing every year. He was not only an able but also an attractive preacher. His bright and interesting style, his direct and fearless teaching, and his buoyant personality gave him a distinctive position in the local ministry. He won an unquestioned place among the popular preachers of the city, and to a wider circle he came to be recognised as one of the rising men in the United Free Church. Mr Bruce Taylor's interest and sympathies were not confined to one groove.

Rev. R. Bruce Taylor, M.A.

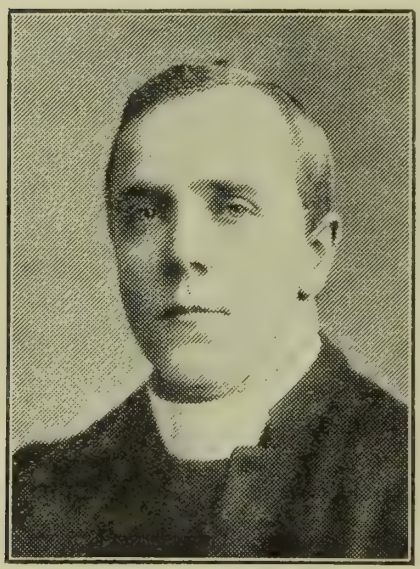
He was ready to take his share in the public life of the community, and as a platform speaker he stood in the front rank. His ready humour, his racy and pungent language, his easy unconventionality, and his stirring delivery made him a favourite with any audience. By his contributions to periodical literature and otherwise, Mr. Bruce Taylor became widely known not only as a specialist on Economics, but also as a Hebrew and Old Testament scholar of marked distinction, and his name came to be frequently mentioned both for professorships and important pastorates in this country and in the Colonies. He had the refusal of a Canadian professorship, and he declined overtures from vacancies both in Scotland and England, but the Ferryhill congregation began to realise that sooner or later they would have to part with him. This was the case in 1906 when a call was addressed to Mr. Bruce Taylor to become colleague to Dr. Monro Gibson in the pastorate of St. John's Wood Presbyterian Church, London. Accepting the invitation, he entered on his work in the Metropolis, and since then he has been adding to his laurels, notably by his edition of the Old Testament and Apocrypha, under the title of "Ancient Hebrew Literature," in the "Everyman's Library" series published by Messrs. J. M. Dent and Co.

The vacancy at Ferryhill was filled in June, 1907, by the induction of Rev. John W. Coutts, M.A., of Coldstream. Mr. Coutts was a student of Owens College, Manchester, and of Glasgow Free Church College, and he had a highly successful academic career. For some time he was assistant to Dr. Ross Taylor in Kelvinside, Glasgow, and was afterwards ordained at Coldstream in 1901, where he laboured with much acceptance until called to Ferryhill.

The original cost of Ferryhill Church, including the site, was £5500, but it has twice been found necessary to increase the accommodation. At first, when the membership had outgrown the seating capacity, the end gallery was extended, and then a few years ago side galleries were added, giving accommodation altogether for about 850. Although the church had not been originally intended to have these galleries, they have been very effectively introduced without detracting in any way from the harmony of the interior. The original plan of the building provided for an apse behind the pulpit. This may be taken as an evidence of the foresight of the promoters, for although organs were then regarded as impossible, Ferryhill now has one very suitably placed in the apse designed so many years ago. Among other improvements are the porch, which was the gift of Sir William Henderson, the clock and bell in the church spire, and the extended and now commodious suite of halls.

Ferryhill Church has several prosperous congregational agencies, including a large and vigorously conducted Sunday School, Christian Endeavour Society, and minister's Bible Class. In Home Mission work the congregation has for long taken an active and helpful part. Many years

ago a hall was secured in Wellington Road, and there for a considerable time many departments of Home Mission enterprise were carried on by earnest workers. It is interesting to note that the first company of the Boys' Brigade in Aberdeen was formed in connection with the Wellington Road Mission of Ferryhill Church, under Mr. John Moir. Another mission was



Rev. John W. Coutts, M.A.

started in Bloomfield Road, where an effort was made to reach the people of the district by means of cottage services, mothers' meetings, and similar agencies. The hall in Wellington Road, however, was unfortunately destroyed by fire, and it was found impossible to continue the mission in the same quarter. For a time part of the work was transferred to Ferryhill Public School, and eventually the congregation purchased from Holburn Free Church the Mission Hall in Holburn Street. The Wellington Road and Bloomfield Missions were then united in the Holburn Street Hall, although the Wellington Road Sunday School has been continued as a separate organisation, and still meets in Ferryhill Public School.

The Holburn Street Mission is the centre of much earnest and effective work. The agencies include a Sunday School, Band of Hope, mothers' meeting, young women's sewing class, and a Sunday evening evangelistic service. A Bible woman is employed to visit the district, and keep the mission in touch with the homes of the people, and there is a good staff of voluntary workers. Another form of Christian activity undertaken by members of the church has been the carrying on of services in the prison at Craiginches on Sunday afternoons.

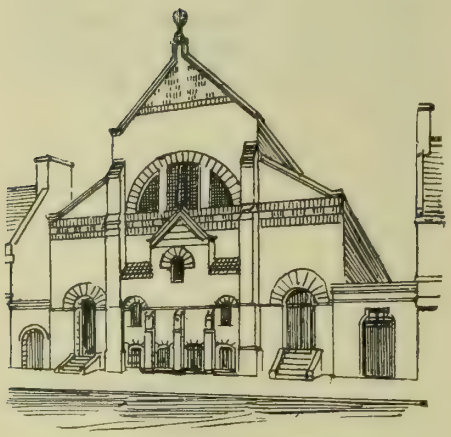
In the course of its history, Ferryhill Church owed much to Sir William Henderson, to whose services as one of the original promoters of the cause reference has already been made. Sir William remained to the end of his life a loyal member and an enthusiastic office-bearer and worker. He gave liberally of his means to the funds of the congregation, and laboured with persistent devotion in connection with many of its agencies. As a Bible Class teacher for many years, he exerted a beneficent influence, and he watched with exemplary care over his district as an elder. The interests of Ferryhill Church lay very close to his heart, and his name will ever be associated with the history of the congregation as one of its founders and greatest benefactors. Another outstanding name is that of the Rev. Professor Robertson, D.D., of the Free Church College. Professor Robertson allied himself with the congregation on his settlement in Aberdeen, and he served it in various capacities. Accepting a call to the eldership, he discharged the duties of that office with the thoroughness characteristic of all his work. For a period of years he also acted as superintendent of the congregational Sunday School, and furthered its efficiency in many ways. It is a further proof of his desire to help the work of the church that, when some difficulty was experienced in finding a superintendent for the Mission School, he was ready to step into the breach, notwithstanding the heavy demands of his official position at the time as chairman of the Aberdeen School Board. Although he was then one of the most outstanding public men in Aberdeen, he seemed to find pleasure in the work of directing a Mission Sunday School. Altogether, his influence and service were of the greatest value to the congregation.

Ferryhill Church has sent a number of its sons and daughters into the ministry and the mission field. The late Rev. James Henderson, M.A., formerly of Insch and Constantinople, and afterwards of Glasgow (a son of Sir William Henderson); Rev. Charles C. Cowie, of Rothes; Rev. R. S. MacLauchlan, M.A., Panbride; and Rev.

Alexander Duncan, M.A., of Dufftown, have represented it in the ministry at home. To the Foreign Mission field it has given Rev. Dr. W. A. Elmslie, of Livingstonia; Dr. Agnes Henderson, of Nagpur (a daughter of Sir William Henderson); Rev. W. G. Robertson, of Bombay (now Principal of Gujurat College); Mrs. Thomson Macmillan, of Tanna; Mr. Stewart and Dr. Brown, of Livingstonia.

The congregation has always had its distinguishing features. In its early days it was progressive beyond its neighbours. It was one of the first in the city to adopt evening services, and one of the first to use the Hymn Book in public worship. Never did the congregation more fully justify than it is doing to-day the reputation it has always borne as one of the most successful suburban charges in the city.

XXXI.—GALLOWGATE UNITED FREE CHURCH.



Gallowgate U.F. Church.

The Gallowgate is one of the most ancient, as it is also one of the most famous, streets in Aberdeen. Amid all the changes of the centuries it has stood a veritable landmark in the city. In former times it was associated with the punishment of crime on the gallows, and it would appear that in these latter days it is to be prominently associated with great institutions and movements for the prevention of crime and the ushering in of better social and religious conditions for the masses of the people.

The congregation of Gallowgate United Free Church is one of the results of an effort to grapple seriously with the problems of the locality. The origin of the congregation is not a matter of ancient history. It dates back little more than half a century, yet there were several interesting features connected with the inception and prosecution of the movement which called it into being. It represents one of the earliest home mission enterprises of the Free Church in Aberdeen. Ten years after the Disruption the ecclesiastical turmoil in Aberdeen had largely abated. The Free Church congregations had by that time been fully consolidated, and the ministers and members were in a position to render assistance and support to causes outside their own immediate circles. Thus it was that in 1853 the City Mission Committee of the Presbytery resolved to take some practical steps to meet the pressing claims of the Gallowgate district, which had for some time been lying heavy on their hearts. The committee at that time was a very strong and thoroughly representative one. Rev. Dr. Robert J. Brown, formerly Professor of Greek in the University, was the convener, and acting along with him were—Rev. David Simpson, of Trinity; Dr. Dyce Davidson, of the West; Rev. John Adam, of the South; Rev. Alexander Spence, of St. Clement's; Rev. J. C. Macphail, of the East; Principal Lumsden, Mr. William Smith Thom, Mr. James Inglis, Dr. William Henderson, Mr. Leslie of Birkwood, Mr. Neil Smith, and Mr. David Mitchell, advocate. After careful consideration of all the circumstances and prospects, the committee in 1853 resolved to commence work in the district under the name of the Gallowgate Territorial Mission. The meeting-place selected was the building known as the Gallowgate Mission Hall, situated in Reid's Court, No. 144 Gallowgate, and a probationer, Rev. Alexander Stewart, was placed in charge. Mr. Stewart left ere he had time to make any real impression. Before his year was completed he intimated his acceptance of an appointment in Canada, and bade farewell to Aberdeen.

A successor in the work of the Gallowgate Mission was found in the person of Rev. Thomas Brown, under whom the first signs of real progress became visible. Mr. Brown, who had been connected earlier in life with Free Tolbooth Church, Edinburgh, came in 1854 to undertake a task which was the reverse of encouraging. There was only a mere handful of workers, the surroundings were depressing in the extreme, and the general outlook far from hopeful. It will serve to give some idea of the difficulties and discouragements of the situation when it is stated that, after the Mission had been a year in existence, there was a roll of only a dozen individuals directly connected with it as members. Mr. Brown, however, was not dismayed, but applied himself with energy and zeal to the work lying to his charge. At a meeting of Presbytery held on 16th August, 1855, it was agreed to grant the request of the City Mission Committee, and authorise the administration of the

Gallowgate U.F. Church Bazaar.

A vigorous church with an enterprising minister and office-bearers is not likely long to endure the hampering of its energies and impairing of its usefulness by a burden of debt without an effort to rid itself of the incubus. Such a church, and one so circumstanced, is the Gallowgate United Free Church, Aberdeen, and it is at present engaged in a praiseworthy effort to burst the fetters—a debt of about £1900—by which its activities are to some extent curbed. A grand bazaar is the means to be employed for the purpose of achieving the hoped-for result, and in connection with the project there has been issued a handsome, substantial bazaar-book, brimful of all manner of information and useful hints, not entirely confined in their application to the church and the locality, although these naturally claim first attention in the literary matter. To Mr Alexander Gammie ("Ecclesiasticus") was entrusted the task of preparing a history of the Gallowgate Church. It need only be said that Mr Gammie has performed this duty with care and ability, and, as a result, an eminently readable historical summary has been prepared. In the opening pages of the book a "prologue" is given. The bazaar is likened to a vessel ready to enter on her first voyage, and it is announced that "the launch will take place at 12 noon on Friday, 18th October, under auspicious circumstances. The mystic words which will loose her from the slips will be pronounced by his Majesty's Lord Chief Justice, the Right Honourable Lord Shaw of Dunfermline; the ceremony being presided over by the Lord Provost of Aberdeen, Lord Admiral of the Port, a successful launch is assured." The Music Hall is the "shipbuilding yard." The bazaar has the hearty approval of the Presbytery, who last November appointed a committee to co-operate with the Gallowgate Church in the venture. Full particulars are set forth in the book, which contains among its other features an allegorical dramatic sketch, entitled "A Forecast," and an article on "The History of the Gallowgate," by Mr G. M. Fraser, librarian. A unique item is "The Skipper's Wife's Navigation Book," in which household hints, and hints by medical authorities on family troubles and "first aid" in case of accidents or emergencies, are contained. A number of photographs are beautifully reproduced. They include photographs of Lord Shaw, Sir Andrew Fraser, Lord Provost Maitland, and ex-Lord Provost Sir John Fleming—all of whom take part in the proceedings, which extend over two days.

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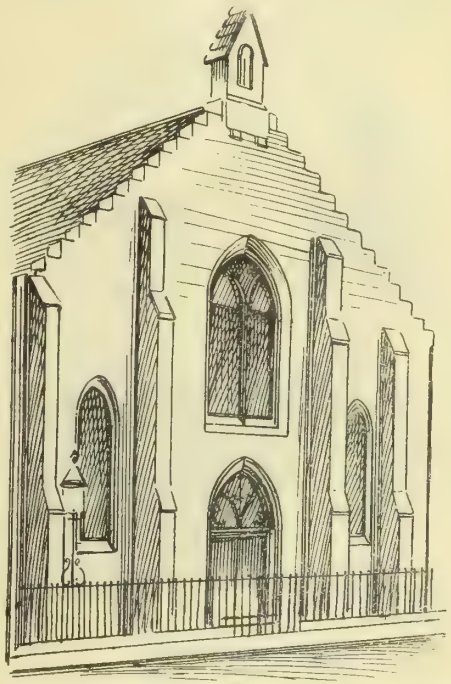
Sacraments in the Mission Chapel. With the view of carrying out the matter, a session was appointed, pro tem., consisting of Rev. Dr. Robert Brown, Moderator; and Messrs. Inglis, Mitchell, Beattie, Brown, Kay, James Smith, Urquhart, Brechin, and James Stewart, elders. The Sacrament of the Lord's Supper was first dispensed on 21st October, 1855, the Rev. Professor Smeaton and Dr. Robert Brown officiating in the forenoon, and Dr. Fairbairn in the evening. Mr. Brown must have possessed in considerable measure the gifts of an organising home missionary, as well as the zeal of an evangelist, for in course of time the work was greatly developed in various directions. Two catechists—Misses MacAllan and Clark—were engaged as regular assistants; a staff of 30 ladies visited from house to house; 12 prayer meetings were held weekly; the Sunday Schools were staffed by 30 teachers, with 400 scholars; about 30 poor children were educated in the day schools from the funds of the Mission; and a Penny Savings Bank was instituted, and soon had 500 depositors. In all these religious and philanthropic efforts there was surely a foreshadowing of the forward movement inaugurated half a century later.

With a view to the requirements and further development of so promising an organisation, the Presbyterial Committee proceeded, in 1859, to take steps for the erection of a suitable place of worship. By the efforts of friends of the Mission, a sum of £760 was quickly raised, and this was afterwards increased by a collection from the congregations of the Presbytery. A site was secured in the centre of the district at a cost of £217, and the church was completed and opened for worship in December, 1861. Mr. Brown's success had been almost phenomenal, the membership having increased from the original dozen to well over 200. In these circumstances it was not surprising that there should have been a desire on the part of the members to have the Mission raised to the status of a regular congregation. It was felt that the time had come when the charge of its affairs should pass from the Presbyterial Committee (whose oversight and help had admittedly been of the utmost value) to the hands of the members themselves. With this desire for greater independence the Presbytery did not fully sympathise, or, at least, they did not feel justified in encouraging it. One of the main reasons for the insistence of the members on their supposed right to be constituted as a congregation was their strong personal attachment to Mr. Brown, whose position under the arrangements hitherto existing they felt to be insecure. By the refusal of the Free Church Presbytery to grant the prayer of the petition matters came to a crisis. On 10th February, 1863, Mr. Brown applied to the United Presbyterian Presbytery of Aberdeen to be received as a minister of the U.P. Church,



Old Free Gallowgate Church.

and at a subsequent meeting, when his application was granted, the U.P. Presbytery had also before it a petition from over 300 individuals connected with the Free Church Gallowgate Mission praying to be received along with him. The result was that Mr. Brown and his followers founded the congregation of Nelson Street U.P. Church, which became an active agency for good in the district.

Mr. David Lowe, a licentiate of the Church, was appointed to succeed Mr. Brown. In the meantime a suggestion was made that one of the city congregations might take the Gallowgate Mission

under its fostering care, and Rev. John Adam, of the Free South Church, undertook to bring the matter before his kirk-session. The result was that the South Church, with the full approval of the Presbytery, assumed a responsibility which it continued to discharge long after the Gallowgate Mission was a fully sanctioned charge.

Mr. Lowe was succeeded by Rev. James Goodall, who had been labouring in the West Port Mission, Hawick. Mr. Goodall entered on the work in July, 1864, and two

Rev. James Goodall.

years later the Territorial Mission was raised by the Presbytery to the status of a regular charge. This opened the way for issuing a call, and on 20th September, 1864, Mr. Goodall was ordained as first minister of the congregation. He continued in the active ministry of the church for other 35 years, and he became one of the most familiar figures in the Gallowgate district. His kindly intercourse with the people and his unobtrusive zeal and earnestness were recognised on every hand. It was only by reason of the infirmities of advancing age that he retired from the active duties of the pastorate in 1900, and applied for the appointment of a colleague and successor. He was spared to see the recent developments in the Gallowgate, and he retained in his seclusion the warm esteem of the congregation. He died 15th June, 1909.

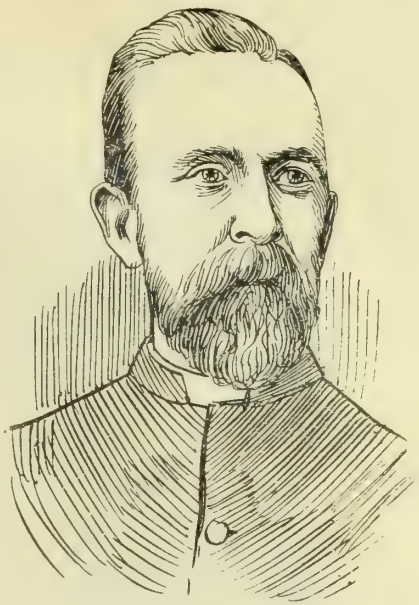
On Mr. Goodall's retirement, some difficulty was experienced in finding a suitable successor, but ultimately a call was addressed to Rev. John Livingstone, of Stevenston, Ayrshire. This proved a most fortunate selection. Mr. Livingstone had been ordained in 1885, and he had gained a high reputation in the ministry. This reputation he greatly enhanced after coming to Aberdeen. His induction to the Gallowgate Church took place in January, 1901, and soon thereafter the congregation entered on a new and greatly extended scheme of work. The membership of the church largely increased, and many organisations and agencies were set a-going. Influential friends and willing workers rallied to Mr. Livingstone's assistance, and it was seen that the Gallowgate Church under the new regime was to be the centre of a wide movement in home mission and social work. This emphasised the growing need for a new church, and after mature consideration it was resolved to proceed with the erection of a suite of buildings on the Manchester system. This includes a large church specially adapted for aggressive work, the main feature being the absence of a pulpit, and the substitution of a platform, with a small reading desk, the choir seats rising in circular sweeps to the wall behind. Another unusual feature is that there are no galleries, but that the seats at the sides and at the west-end of the church are sloped up from the floor, those at the west-end being carried over the entrance vestibule. There are also numerous class-rooms and other accommodation for religious, social, and philanthropic work of all kinds. The foundation-stone of the building was laid by Principal Rainy on 19th December, 1903, and the opening services were held on Friday, 14th October, 1904. The preachers on the occasion were Rev. Dr. R. G. Balfour, of Edinburgh, Moderator of the General Assembly, and Rev. Alexander Frazer, of Tain.

The premises are commodious, bright, and attractive, and they are open every day of the week. On Sundays there are services and classes from morning till night, and while the distinctly evangelistic aspect of the work is kept well in the forefront, great attention is being given to organisations for the young, and to various agencies for the social improvement of the

people. The reclamation of the lapsed is not the only aim. Prevention of lapsing is also recognised as a most important ideal towards which every effort must be put forth. In all the varied operations of the congregation Mr. Livingstone's influence was felt. The present movement is largely due to the exercise of his organising and administrative gifts. By his energy and zeal, his evangelical fervour, and his sanctified common sense, he led the people forward into new paths, and gave them the prospect of making a real impression on the irreligion and indifference with which tney are surrounded on every hand. The church has been fortunate in its office-bearers, and in having a lay missionary in the person of Mr. Thomas Allison, whose experience and gifts have already been of the utmost service, and who is also making his influence felt throughout the district.

One notable feature of Mr. Livingstone's influence was the manner in which he was able to draw to the Gallowgate congregation the sympathy and support of other Churches, and of workers in other spheres. The South U.F. Church has been regarded as the Mother Church of the Gallowgate congregation, and it has never failed in its maternal care. From other quarters help has also been readily forthcoming. Ex-Baillie Maitland has been one of the best friends of the Gallowgate Church, and other prominent laymen have been generous supporters. The self-denying services of the workers, and the genuineness of their often obscure work, have appealed in a peculiar manner to the sympathy of the Christian public.

In the early months of 1909 Mr. Livingstone obtained leave of absence for a prolonged holiday, during which he went on a visit to Egypt. Returning to Aberdeen in the autumn, he had just resumed his work when he was laid aside by what proved to be his last illness. He died on 12th September, 1909, at the comparatively early age of fifty-two; and the loss of such a man was widely and deeply mourned. His funeral was attended by a very large number of citizens interested in Christian work and representing all denominations, while the streets near the church were crowded by denizens of the slums. It was a striking tribute to the memory of a faithful minister of the Gospel, whose saintly life and consuming devotion to duty will not soon be forgotten.



Rev. John Livingstone.

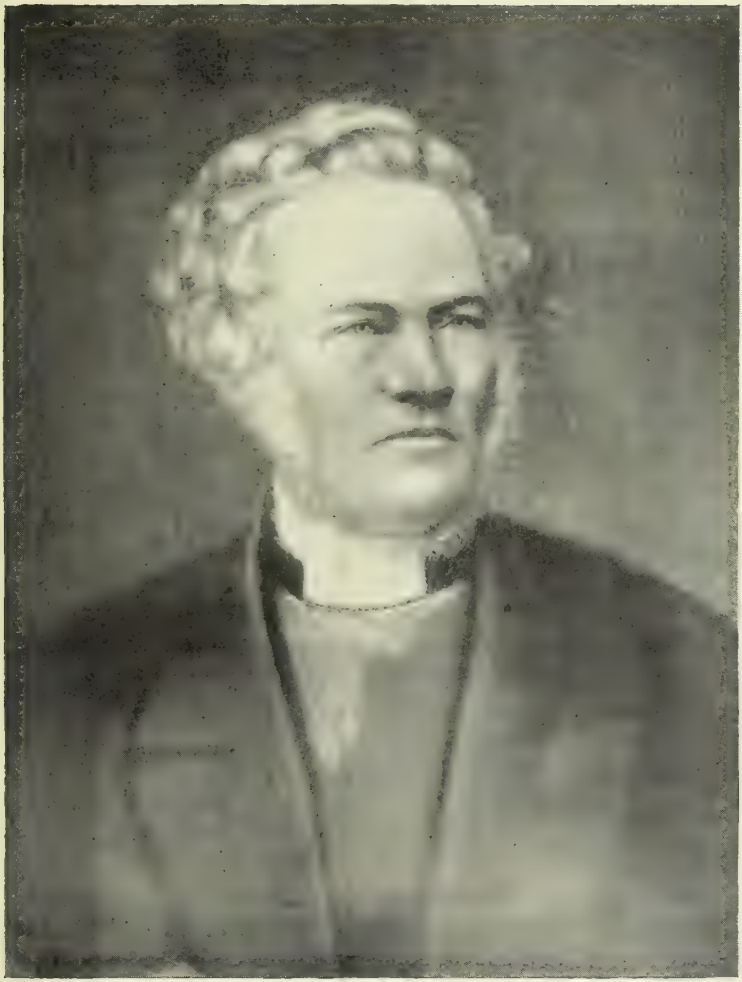
XXXII.—GILCOMSTON UNITED FREE CHURCH.

Gilcomston U.F. Church.

At the Disruption of 1843 the Parish Church of Gilcomston shared the fate of its neighbours in the city of Aberdeen. The minister at the time, Rev. James Bryce, who had succeeded to the charge on the death of the famous Dr. Kidd, announced his adhesion to the Free Church, and left the Establishment. He did not go alone. The greater part of the congregation followed him into what appeared to be the wilderness, but what proved in their experience to be a goodly land. The followers of Mr. Bryce were neither few in number nor lacking in enthusiasm for the new cause. The services were held for a time in the Music Hall Buildings, then known as the Assembly or County Rooms, and so great was the pressure on the accommodation that it was found necessary to institute a system of admission by tickets supplied to the heads of families. In course of time the congregation secured a site in Huntly Street, on which they built the first Gilcomston Free Church, a plain but commodious structure. The building is still standing, but it has since been entirely remodelled, and it is known to-day as the Albert Hall.

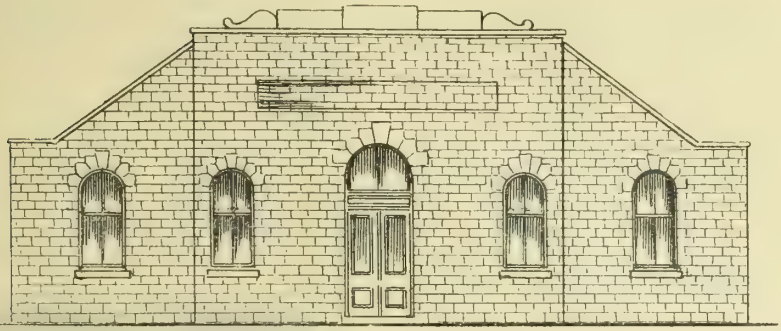
Rev. James Bryce, who was the first minister of the congregation, was a man of considerable attainments, and the University of Glasgow recognised his abilities by conferring upon him the honorary degree of LL.D. After being licensed by the Presbytery of Stirling in 1819, he had been ordained to the ministry at Stamfordham in 1824, and on 30th April, 1835, he was settled at Wooler. In the latter charge he remained only a few months, having been appointed in the same year to the vacancy in Gilcomston Church. To follow a man of the remarkable personality and the unusual ability of Dr. Kidd must have been no easy task; but Dr. Bryce was evidently successful in no small degree in retaining the loyalty of the members. This was proved by the extent to which they followed him when he took the momentous step of leaving the church, and it was further proved by the hearty support which was given him in the early years of the new congregation. In addition to his pulpit and pastoral work, which was more than usually heavy on account of the special circumstances, he found time to undertake other duties of a more public nature. For several sessions before the equipment of a theological faculty in connection with the Free Church was completed, Dr. Bryce lectured to the students on Church history, and he proved a most successful teacher. He had also a wide knowledge of apologetics, and was generally regarded as a man of vigorous mind and scholarly tastes and attainments. A throat complaint from which he had suffered for some time compelled him to relinquish the pastorate of Gilcomston Church in 1854, when he removed to Edinburgh, where he died in 1861.

On the resignation of Dr. Bryce, the congregation of Gilcomston addressed a call to Rev. Walter Macgilvray, D.D., of St. Mark's Church, Glasgow, by whom it was eventually accepted. Dr. Macgilvray was then 46 years of age, and he had behind him a rather remarkable record of work in various spheres. His first charge was that of St. Mark's, Glasgow, but he afterwards became minister of Hope Street Gaelic Church, a position for which, as a native of the Western Isles, he was specially fitted. Some time after the Disruption he went out to Canada to minister to the Gaelic-speaking portion of the community, and he remained abroad until he was again called to St. Mark's, Glasgow,



REV. DR. WALTER MACGILVRAY

From a Painting in the vestry of Gilcomston U. F. Church, Aberdeen



Old Free Gilcomston Church, Huntly Street.

from which, in 1854, he removed to Aberdeen. Dr. Macgilvray found the Gilcomston congregation somewhat disorganised as a consequence of a rather lengthy vacancy; but he soon put fresh life and vigour into it. He made his mark in the city almost from the outset of his ministry. A fluent and eloquent speaker, with true Celtic fire and fervour, he attracted immense audiences to the church in Huntly Street, particularly to the evening lectures, of which he made a special feature. He became famous as an antagonist of Roman Catholicism, and his great anti-Popery discourses, in which he let himself go in bursts of passion, made something of a sensation, and became the talk of the town. There was a great accession to the membership in the course of a few years; and in 1868 the congregation, which had become one of the largest in the denomination in Aberdeen, removed from the church in Huntly Street to the imposing edifice in Union Street which it still occupies. The present Gilcomston Church is a stately building, designed by Mr. William Smith, city architect, and its fine proportions have been frequently commented on.

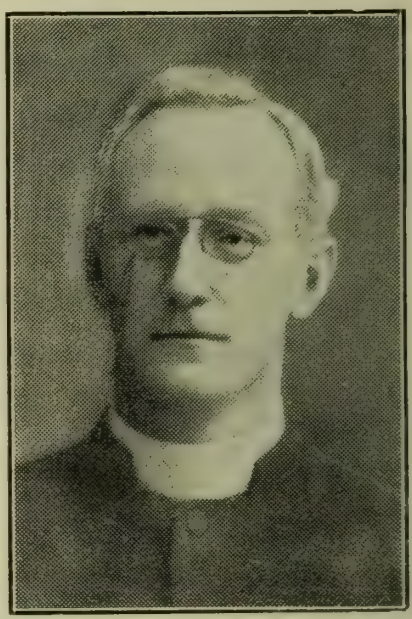
Dr. Macgilvray did not confine his energies to the work of his own congregation. He was always keen for debate, and for many years he played an important part in the local Presbytery. He was very conservative in many things, and when the first proposals for union with the U.P. Church were being discussed, about 1873, they found in him a resolute opponent, as he held that the time for an incorporating union had not then arrived. Along with Dr. Begg, Dr. Nixon, and Dr. Kennedy, Dr. Macgilvray took a leading part in the opposition to the movement, and he likewise strongly disapproved of the agitation for Disestablishment. By his attitude on these questions he placed himself at variance with an influential section of the Church, and it is believed that it was the means of his failure to secure the Hebrew Chair in the Aberdeen College, as well as preferment to other posts of honour. Had he been appointed to that professorship, the whole course of history might have been altered, for Professor Robertson Smith might never have come to the chair, from which, after so long and bitter a controversy, he was afterwards deposed. Dr. Macgilvray was also an unsuccessful candidate for the Chair of Systematic Theology in the New College, Edinburgh, being defeated by Rev. J. S. Candlish, then minister of the Free East Church, Aberdeen. Dr. Macgilvray was the author of several volumes, as well as of numerous published sermons and lectures; and he had other works in contemplation at the time of his death, in 1880. He had retired from the active pastorate of the congregation in 1876, and for the last four years of his life had lived quietly in Edinburgh pursuing his favourite studies. Dr. Macgilvray was unquestionably a man of outstanding parts. He had the defects of his qualities --a quick temper, which may have been the accompaniment of his oratorical temperament, and an impulsiveness, which may have sprung from his Highland fervour. He was generous and warm-hearted in disposition, gentlemanly and dignified in demeanour, and, alike as a preacher and a citizen, he filled a large place in the public life of Aberdeen in his day and generation.

Perhaps the outstanding triumph of Dr. Macgilvray's public career was his return at the first School Board election in Aberdeen at the top of the poll by a large

majority. He took what was then regarded as an advanced position—when he declared for the dropping of the Shorter Catechism and the retention of the Bible only in the public schools the position subsequently adopted in Aberdeen.

The next minister of Gilcomston Church—Rev. Robert A. Mitchell, M.A.—was of an entirely different type. Mr. Mitchell, who was of a quiet, studious, retiring disposition, was appointed assistant to Dr. Candlish in St. George's, Edinburgh, during the absence of Mr. Oswald Dykes, afterwards Principal of Westminster College, Cambridge, and in 1864 he was ordained to the ministry at Carnbee, shortly thereafter declining an invitation to succeed the distinguished Dr. Duff. He was translated to East Kilbride in 1869, where he followed eminent men, such as Dr. Hanna, Sir Henry Moncreiff, Dr. R. G. Balfour, of Edinburgh; Dr. Oswald Dykes, and Dr. Ross Taylor. In January, 1877, he was settled as colleague and successor to Dr. Macgilvray, and in 1880 he became sole pastor. In the course of a few years the heavy debt on the church was cleared off, and the halls were built. Mr. Mitchell took little part in public or even Presbytery work. The only time when he came prominently forward was in connection with the Robertson Smith controversy, when he ably advocated the case for toleration. He preferred the quiet of his own study and the companionship of his books. Those who were qualified to speak were ready to declare that no more accomplished theologian than the minister of Gilcomston Church could have been found in his time; but he was so shy and sensitive and so unwilling to allow himself to be brought out of obscurity that only his intimate friends had any idea of the treasures of his mind. His congregation knew the value of his pulpit work. He put his best into his sermons, and they were regarded as models of their kind, based on a careful exegesis, expressed in beautiful diction, and delivered with a tender, subdued earnestness and deep sincerity. "Quietly and modestly he did his work, loved and trusted by his congregation, admired by his friends, and regarded with reverence by those who were admitted to his close friendship." Thus spoke one of his colleagues when he passed away, and the truth of the words all who knew Mr. Mitchell will be ready to admit. Latterly his health was not robust, but, though his strength was seen to be failing, the public were startled by the suddenness of his death on 31st October, 1897. Mr. Mitchell has left behind him several published sermons and one or two minor works, but nothing which can be regarded as in any way affording an indication of his exceptional gifts as a thinker and theologian. His best monument is to be found in the memory of his unsullied life and his consistent Christian character.

In Rev. Robert Forgan, B.D., the congregation found a worthy successor to the men who had occupied the Gilcomston pulpit, and one with excellent qualifications for taking up the work of the charge. A



Rev. Robert Forgan, B.D.

highly distinguished student, and, like Mr. Mitchell, a holder of the Cunningham Fellowship, Mr. Forgan had gained experience of the work of the ministry at Montrose and Rothesay; and he came to Aberdeen in 1898 fully equipped in every way for the task before him. Gilcomston required such a man at the time. The congregation was in a sense feeling the strain of something like a transition period in its history. To Mr. Forgan there lay the task of consolidating and increasing the membership, of developing the organisation, and quickening the activities of the congregation. In this he has been largely successful. An able preacher, with a special gift of clear exposition, scholarly, and practical rather than rhetorical, he has maintained the traditions of the Gilcom-

BALANCE

Rev Canon Gordon Lawrence died at Howard House, Upper Richmond Road, Putney S.W. 16th August 1911, aged 59 years. He was late of Edgware.

ston pulpit; while by his organising and administrative powers he has led the people forth to new experiences of work and endeavour. Since his settlement, the sum of £1700 to £1800 has been spent on the church fabric (including the price of the organ), and the cost has been entirely defrayed. New agencies have been instituted, and those already in operation have been stirred into new vigour. The Band of Hope, which is under the superintendence of Baillie Robertson, is one of the largest in the city, and the Sunday School is also flourishing. In this connection it may be interesting to note that the Denburn Mission of the East U.F. Church was at one time attached to Gilcomston. Dr. Macgilvray's attitude on the union question alienated some of his leading office-bearers and workers, and caused a small secession from the congregation. A number, including Mr. Thomas Ogilvie and his father, who was a prominent elder at the time, left Gilcomston and joined the Free East, and practically took the Denburn Mission along with them. Gilcomston was not in a position at the time to enter its protest, and thus the mission has remained under the care of the East Church.

Gilcomston has well-known names associated with its history. Professor A. B. Davidson was for a short time assistant to Dr. Macgilvray, and among others who were connected with the congregation either as young men or assistant ministers there may be mentioned—Rev. Alex. Rust, Arbroath; Rev. Alex. Wishart, Forgue, and Rev. W. Gordon Lawrence, of Birmingham. The most prominent layman was Dr. Francis Edmond of Kingswells, who in more than one respect was a tower of strength to the congregation. In the present day it has, in addition to Baillie Robertson, public men such as—Mr. G. M. Thomson, a former member of the School Board; Mr. A. M. Munro, city chamberlain; and Mr. A. Tytler Nicol, solicitor. Mr. Forgan takes more than an average interest in the Church Courts, and his reputation as an ecclesiastic which is already high—is steadily growing The claims of Gilcomston, however, are not allowed to suffer. Since his settlement the membership has increased from about 550 to 700, and its growth has not yet been arrested. Phenomenal progress is, perhaps, not to be looked for; but steady development may be taken as assured.

GILCOMSTON U.F. CHURCH.

Services in Celebration of Jubilee.

The jubilee of Gilcomston U.F. Church, Aberdeen, which was opened in 1868, was observed by special services yesterday. The Church goes back to 1843, the year of the Disruption, when, under the ministry of the Rev. Dr James Bryce, "it came out." The late Rev. Dr Walter Macgilvray became minister in 1854, and continued in the active pastorate until 1876. Dr Macgilvray was succeeded by the late Rev. Robert A. Mitchell, and in 1898 the Rev. Robert Forgan was called from Rothesay to be minister of the congregation, which he has served with great devotion and acceptance. Besides his purely pastoral work Mr Forgan is well known throughout the Church for his capacity in the work of the General Assembly.

The congregation of Gilcomston first worshipped in the Music Hall Buildings, but in the course of time built the first Gilcomston Free Church in Huntly Street, and the building is now known as the Albert Hall.

Yesterday forenoon the Rev. J. S. Stewart, North U.F. Church, occupied the pulpit, and in the evening the service was conducted by Mr Forgan. There were large congregations at both services.

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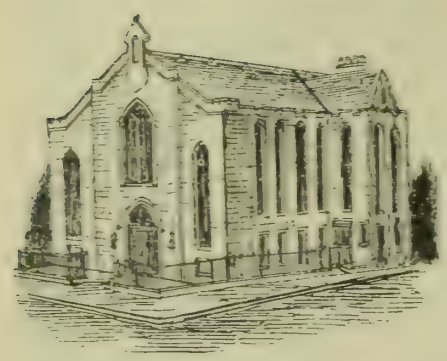
XXXIII.—GREYFRIARS UNITED FREE CHURCH.



Greyfriars U.F. Church.

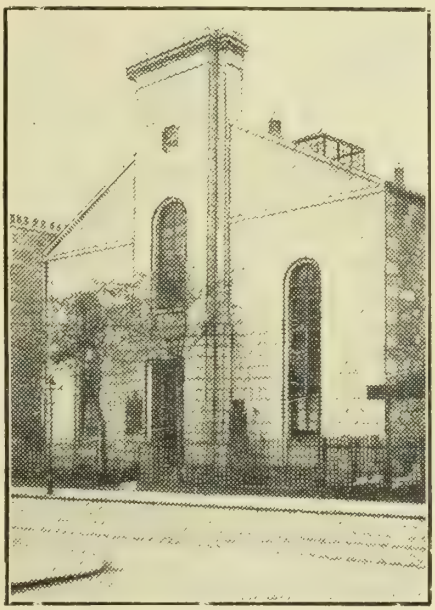
The minister of Greyfriars Parish in the Disruption year of 1843 was the Rev. Abercromby L. Gordon, one of the most zealous and successful of the city clergymen of his day. In addition to the work of his own pastorate, he had found an outlet for his zeal in various schemes for the amelioration of the lot of the people in the district, as well as for the extension of the church. It was due to his power of initiative and pioneering earnestness that John Knox Church was founded in Mounthooly to supply the northern portion of Greyfriars Parish. He likewise instituted the John Knox Schools, which proved so notable an adjunct of that church, and was the originator of the Porthill Schools in the Gallowgate, in closer proximity to Greyfriars, and designed to serve his own parish. In several enterprises of a philanthropic and charitable nature, he was the prime mover, and notably in the institution of the Girls' Hospital in the Gallowgate. He was also one of those mainly instrumental in the raising of the Mariners' Church to the status of a regular charge with an ordained minister. In this matter Mr. Abercromby Gordon spared neither time, trouble, nor means. The claims of the Seamen's Chapel appealed to him, and he urged its cause in the Church Courts, including even the General Assembly, and ultimately undertook and discharged a considerable financial responsibility in order to have it placed on a sound basis.

When the controversy which issued in the Disruption was raging throughout the country, the position of Mr. Abercromby Gordon was easily determined. It was soon evident that his sympathies were wholly with the non-intrusion party—indeed, he made no effort to conceal his opinions. Some weeks prior to the Assembly of 1843, he called a meeting of Greyfriars congregation, explained to them the whole position of affairs, and asked their opinion as to future proceedings. Even then it seemed clear that there would be a great upheaval, and as the members were practically unanimous in their support of Mr. Gordon's attitude, the prospect of being left churchless was under consideration. Various suggestions were made as to the future, but nothing was decided. When Mr. Gordon returned from the memorable Assembly, he found Greyfriars congregation ready to forsake the Establishment along with him. The old church was left almost wholly deserted, and the congregation found a temporary place of worship in St. Paul Street Relief Church, which was lent them for part of the Sundays. Ultimately it was resolved to proceed with the erection of a Free Greyfriars Church in Crown Street, near the corner of Academy Street, and to this proposal the Presbytery gave its sanction on 25th July, 1843. Mr. Gordon undertook the sole financial responsibility himself, but the members, although largely of the poorer classes, subscribed most heartily.

Round the question of this site there raged for a time a keen controversy, which must have been prejudicial to the progress of the congregation. There had apparently been—outside the congregation at anyrate—a division of opinion on the matter all along, and after Mr. Gordon left, the discussion reached an acute stage. Mr. Gordon's resignation of the charge was intimated to the Presbytery on 25th July, 1845, and he subsequently removed to London, and connected himself with the English Presbyterian Church. The position of Greyfriars then claimed the attention of the Presbytery, and it proved for a time a thorny subject. There was in the court a party which held that the church should never have been built outside the parish of Greyfriars, and Captain Shepherd of Kirkville, Skene, was one of the most outspoken of this section. At one meeting

of Presbytery the captain is reported to have said that Greyfriars congregation should have remained in the parish and built a church in the Gallowgate, but that "their own ambition drove them to the west end among the gentry, close by another church, too"—the latter reference being to Trinity Free Church, which had also been erected about the same time a few yards farther north in Crown Street. To the remark as to ambition driving them to the west end among the gentry, Mr. Abercromby Gordon took strong exception. Although he had then severed his connection with the church and with Aberdeen, he wrote from London a long letter of remonstrance to the Moderator of the Presbytery. This letter, which went fully into all the facts of the case, was subsequently published in pamphlet form as Mr. Gordon's defence against what he regarded as false insinuations. His main argument for the choice of a site in Crown Street was that Greyfriars Parish was fully occupied by other Free and dissenting churches. The Free North had been erected within the parish at one end, and at the other Free John Knox occupied the field. The Gallowgate was served by the St. Paul Street Relief Church, and Longacre and West North Street by the Wesleyan Methodists. In going to a new locality farther west, he therefore argued that he was serving the interests of Church extension, and he had hoped that by raising a strong congregation in this new locality he might be able, with their support and co-operation, to give more effective service than ever in east end mission work. It is said that he contemplated in course of time founding a church and school in the Bool Road (Albion Street) district, another near the Porthill Schools, and still another in the vicinity of Jack's Brae and Short Loanings. Mr. Gordon may not have seen any of these ideas realised, but the whole trend of his life in Aberdeen seems to refute the imputation which he so warmly resented that his "ambition drove him to the west end among the gentry."

Whatever may have been Mr. Gordon's motives, the Presbytery, although approving of the site when it was chosen, evidently came to the opinion that it was a mistake. As early as 6th January, 1846—within a few months after Mr. Gordon's removal—the court had under consideration a proposal to remove the congregation from Crown Street. In the meantime, repeated efforts had been made to secure a new minister for Greyfriars, but three times in succession the call was declined. The fourth attempt was more successful, Rev. John Thomson, of Montrose (a half-brother of the celebrated Dr. Andrew Thomson, of St George's, Edinburgh), accepting the invitation, and being inducted to the charge on 5th November, 1846. The controversy over the removal of the congregation continued for some time, but ultimately it was formally decided to leave the Crown Street district. The church which was then relinquished afterwards passed into the hands of the Episcopalians,



Old Free Greyfriars Church, Crown Street.

and was for many years known as St. James's Episcopal Church. It is used today as the Aberdeen Physical Training College.

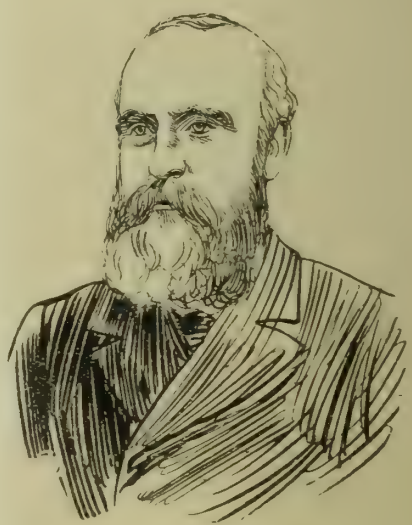
The Greyfriars congregation were again homeless, and they worshipped for a considerable time in the Free South Church Schools in Charlotte Street, pending the selection of a site for a new church. This was eventually found in George Street, at its junction with Maberly Street, where the present church stands. The opening services in the new building were held on 17th June, 1855, the preachers on the occasion being the famous Dr. Guthrie, of Edinburgh, Rev. Professor Patrick Fairbairn, and Rev. John Thomson, minister of the congregation. Dr. Guthrie, who was a

relative of Mr. Thomson, also gave a public lecture on a week evening in the Free South Church, the proceeds going to the Greyfriars Building Fund. Mr. Thomson continued in the pastorate for other 15 years—thus giving in all 24 years in the service of Greyfriars. He was a man of courtly instincts, gentlemanly and dignified in bearing. Apparently he was regarded as belonging to the old school of ministers, with but little interest or sympathy towards the newer movements which were even then beginning to develop, or the new claims which were asserting themselves. His resignation took effect in 1870, when he retired from the active duties of the ministry.

At this time the condition of Greyfriars congregation again occupied the attention of the Presbytery. Notwithstanding Mr. Thomson's earnest ministry, the congregation latterly had not been in a flourishing condition, and now it was temporarily reduced to the status of a preaching station. For the next year or two it was worked as a territorial mission under the Free East Church, and Mr. Hugh Fitzpatrick, of the Irish Presbyterian Church, was appointed missionary in charge in September, 1870. The minister and office-bearers of the Free East took a warm and active interest in the cause, and Mr. Fitzpatrick soon proved very successful in building it up—so successful, indeed, that in June, 1872, Greyfriars was again erected into a regular charge of the Free Church, with permission to call a minister. The outcome was the ordination of Rev. Hugh Fitzpatrick to the charge.

Mr. Fitzpatrick's ministry—especially in its earlier years—was one of phenomenal prosperity. He caught the ear of the working people, and drew large congregations, particularly on the Sunday evenings, when the church was always filled. The membership for a time increased very rapidly, and the seating accommodation had to be extended, but in 1884 Mr. Fitzpatrick removed from Aberdeen, having accepted a call to Keith, where he still labours.

The vacancy which followed was in some respects a trying one for Greyfriars Church, and the congregation had declined somewhat by this time. In July, 1885, Rev. William Smith, the present minister, was inducted to the charge, having accepted a unanimous call addressed to him after he had preached by request. Mr. Smith, who is a native of Caithness, studied at Edinburgh University and New College, and soon after the completion of his course he was appointed to take charge of Inverurie Free Church for three months after the departure of Rev. P. W. Minto. When there his name came under the notice of the Greyfriars congregation, with the result that he finally became minister of the church. Mr. Smith's task was from the first beset by not a few difficulties, but he has remained at his post, working with earnestness and fidelity along purely evangelical lines. The outstanding feature of his ministry has been the alteration and improvement scheme, which was begun in November, 1900, and completed in September, 1901. By this scheme Greyfriars congregation was provided with what was



Rev. William Smith.

practically a new church, and put in possession of buildings well equipped in every way according to modern ideas. The old church had become not only antiquated in style, but almost unfit for occupation, while no other meeting-place was available for classes and societies except the small, dingy vestry. The alterations provided not only for a comfortable church, but also for sufficient hall accommodation underneath, and the total outlay amounted to about £2000. Some assistance was received from the Presbytery's East-End Scheme, and by the efforts of the minister and congregation the expense has now been almost wholly defrayed. The church occupies a desirable

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OBITUARY.

REV. HUGH FITZPATRICK.

[Photo by John Stuart, Keith.

On Thursday last week the body of a gentleman well advanced in years was found lying on the beach near Portknockie by a fisherman, named Falconer, about twelve yards above high-water mark. The body was still warm, but life was extinct. Under the direction of Mr Addison, J.P., and the local constable, it was removed to the vestry of the Seafield Parish Church, where it was identified by a son as that of Rev. Hugh Fitzpatrick, minister of the North U.F. Church, Keith. It is stated that Mr Fitzpatrick left an Aberdeen-bound train at Cairnie on Thursday forenoon, and joined the 11.55 a.m. train for Cullen.

The news of the sudden and unexpected death of Rev. Hugh Fitzpatrick was received in Keith on Thursday evening with feelings of the most profound sorrow and regret. It was only on Tuesday evening that at a meeting of his session he stated that on September 1 he would have completed 40 years of his ministry, and that he had intimated this fact to Rev. James Stockdale, Grange, clerk to the Banff and Strathbogie U.F. Presbytery, so that the matter of providing a colleague and successor to him in the ministry of the North Church might be considered. Little did his session imagine that the career of Mr Fitzpatrick would be brought to such a sudden and tragic termination.

A native of the north of Ireland, Mr Fitzpatrick, after being minister of Greyfriars U.F. Church, Aberdeen, went to Keith in succession to Rev. Robert Macleod, Free John Knox, Aberdeen, in the 'eighties. Besides attending to his ministerial work he took a keen and active interest in all public affairs, more especially in the work of the Parish Council and the School Board. He is survived by his wife, who is a daughter of the late Mr Eaton, Aberdeen, and a family of two sons and two daughters.

In Aberdeen Mr Fitzpatrick was one of the most popular of city clergymen, and the high pulpit standard which he reached in Aberdeen was fully maintained during his long and active ministry of nearly 40 years. When in Aberdeen he took an active part in the work of the Presbytery. Of a genial and likeable disposition, Mr Fitzpatrick made many friends during his residence in Aberdeen, and his death under such sad and tragic circumstances will be deeply regretted both in the city and in Keith.

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site in one of the busiest thoroughfares in the city, and in the midst of a dense population, where there is likely to be abundant scope for aggressive work for many years to come. Meantime the congregation has the usual organisations, such as Sunday School, Band of Hope, etc., and special missions are occasionally held with the view of reaching the non-churchgoing.

Amongst those who were prominently identified with Greyfriars in byegone days special mention must be made of Dr. R. G. Brown, Professor of Greek in Aberdeen University, and Moderator of the Assembly in 1848, and his brother, Dr. G. G. Brown, who, after an influential career abroad, settled in Aberdeen. Both of the brothers stood loyally by Greyfriars through its various vicissitudes, and rendered inestimable service to the congregation in many ways. With few exceptions, however, the membership, even when at its largest, was almost wholly composed of the working classes, and this characteristic, which has been true of Greyfriars through all the years of its history, is equally pronounced to-day.

XXXIV.—HIGH UNITED FREE CHURCH.

High U.F. Church.

The building in which this congregation worships was erected at the time of the Disruption in 1843, but the congregation itself, under its present constitution, dates only from the year 1867. There is a history attaching to the building itself, and this history must be referred to in any attempt to trace the origin of the congregation.

In the memorable year of the Disruption, when there was so great an exodus from the churches of the Establishment in Aberdeen, there was a great boom in church building in the city. Many places of worship were speedily prepared, but the most important of all the schemes of the time was that for the erection of a group of three churches with a common spire. An excellent site was secured at the junction of Belmont Street and Schoolhill, the purchase price, as the result of very careful and skilful negotiations, being only £2031 8s 7d. Through the sale of a dwelling-house, the creation of an annuity of £40 on the ground and the employment of rents received from tenants, a sum of £1491 6s 4d was obtained, and the actual cost of the site was thus reduced to £540 2s 3d. A joint committee, or body of trustees, consisting of three persons from each of the three congregations, was appointed to proceed with the erection of the common edifice, Mr (afterwards Dr) Francis Edmond being the leading spirit in the movement. The promoters were extremely fortunate in securing the services of Mr. Archibald Simpson, a man of true genius, as architect for the building. The work was prosecuted with all possible speed, until, in the end of December, 1843, and in January, 1844, in the incredibly short period of about seven months after the Disruption, the churches were ready for occupation, the spire alone remaining to be added. Not less remarkable than the rapidity of the erection of the joint edifice was the moderate amount of its cost, the total sum falling below £7000. From an architectural point of view also, the scheme proved a marked success. At the time, the fine appearance of the triple church was universally admired, and even to-day, with our more advanced views, it is recognised that the spire surmounting the edifice, albeit it is built of brick and not of granite, is unsurpassed in its graceful lines and fine proportions by any church spire in Aberdeen. The West Church, as its name indicated, was the westmost of the three, having its entrance under the tower; the East Church, as its name also indicated, was the eastmost of the three; while the South Church inter-

sected the other two. The West and East were similar in size and construction, each containing 1100 sittings; the South was somewhat larger, with 200 sittings more. It is with the West Church that we are here concerned.

Rev. (afterwards Dr) Alexander Dyce Davidson, when he left the West Parish, had a large following, and when the Free West was opened on 27th January,1844, there was already a large and influential congregation. Dr Dyce Davidson stood in the front rank of the preachers of the city in his day, and there was a time of prosperity in the congregation. Everything went well until the year 1865, when a crisis suddenly occurred in connection with the West Church. The construction by the Great North of Scotland Railway Company of a line along the Denburn valley was believed to have undermined the churches and rendered them unsafe for occupation. This applied specially to the West, which was the nearest to the railway line, and the one most likely to be affected. Lengthened negotiations took place, and ultimately the Railway Company purchased the whole joint edifice for £12,000. The South and East congregations re-purchased their respective buildings from the Railway Company for £3000, each of them thus making a profit of £1000 on the transaction. The West Church was left for the time unoccupied, and the congregation worshipped first in the old Gilcomston Church in Huntly Street (by arrangement with the Gilcomston congregation) and afterwards in the Music Hall. Meantime proposals were being made for building a new church farther west in the city, but the feeling was by no means unanimous. The controversy continued throughout the year 1866, and serious friction occurred in the congregation. It was evident that the majority supported the westward movement, but the minority in favour of returning to the old church was by no means insignificant either in numbers or influence, not a few prominent office-bearers being included among them. In the closing months of 1866 the final decision was taken. Dr Davidson declared his adherence to the party in favour of a new church, and the resolution to build was carried by a great majority, steps being immediately taken to secure the present site of the West United Free Church in Union Street.

The trouble, however, did not end here. The minority declined to acquiesce, and decided to take independent action. To the number of 100 to 130 they seceded from the Free West congregation, among the leaders in the movement being Major Ross, Chief Constable of Aberdeenshire; Mr Batchan, banker; Mr David Mitchell, advocate; Mr Neil Smith, jun.; Professor Dickson, Baillie Berry, and Dr Dyce Brown. The old church was purchased from the Railway Company for £3800, the actual cost, however, being only £1800, the South and East Churches generously contributing the other £2000, being the amount of their profit, as already stated, on their transactions of sale and repurchase with the Railway Company. As some acknowledgment of the kindness of these sister churches, they were granted by the new congregation the right to use the hall below their buildings for one night each per week. When the South congregation removed, and the East Church acquired hall accommodation of its own in the building thus vacated, this agreement came to an end. Some difficulty was experienced when application was made to the Presbytery for sanction to the establishment of a new charge. After considerable negotiation—not without friction—the petitioners succeeded so far, the Presbytery sanctioning their erection into a preaching station. Rev. Dr (afterwards Principal) Brown was appointed convener of the special Presbyterial Committee to advise with the new congregation. The church was reopened on Sunday, 20th January, 1867, Dr Brown preaching in the forenoon, and Rev. David Arthur, of Belmont Congregational Church, in the afternoon. At a meeting of the congregation held during the following week Rev. Henry M. Williamson, of Huntly, was invited to take charge of the station, and, having accepted the invitation, Mr Williamson preached to the congregation for the first time on 3rd February, 1867.

The question as to the name of the church gave rise to some discussion. A natural desire was felt for the retention of the old title of "West" in some form or conjunction, and it was suggested to the Presbytery that the designation should be either "The Old Free West Church" or "The St Nicholas Free West Church," a preference being expressed for the former. The Presbytery, however, objected, apparently with good reason, to the term "West" occurring in the name in any conjunction. Finally,

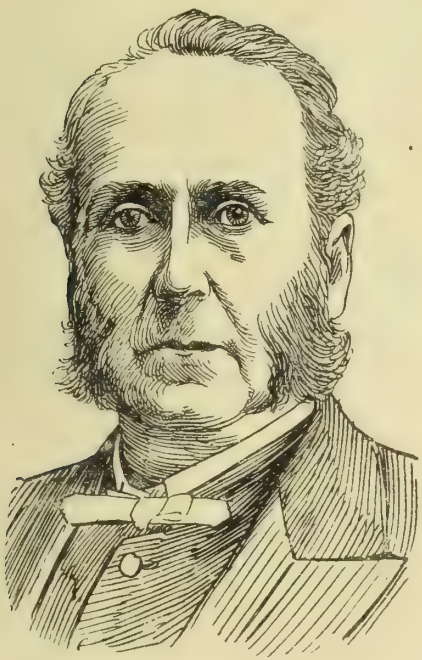
on the suggestion of the Rev. John Adam, of the Free South Church, and by the sanction of the Presbytery, obtained on 21st October, 1867, the designation of "The Free High Church" was adopted. In the interval the congregation had made considerable progress. Somewhat strained relations existed for a time between the dissentients and their former fellow-members, but this state of matters gradually disappeared. An interesting fact may be cited in this connection. On 28th January, 1872, Dr Dyce Davidson returned to his old church to perform the ceremony of the baptism of a son of the minister, Rev. Henry W. Bell. This kindly interchange, so significant of the improved relations, was a source of great gratification to both congregations concerned. It was also a singular, though undesigned, coincidence that the pulpit was then occupied for the last time, a new one taking its place on the succeeding Sunday. Thus it happened that Dr Davidson, who had been the first to preach from the pulpit, on 27th January, 1844, was the last to occupy it twenty-eight years later.

Under the Rev. H. M. Williamson the progress of the Free High congregation had been so satisfactory that application was made to the General Assembly of 1867 for permission to have it raised to the status of a regular ministerial charge. The prayer of the petition was granted by the Supreme Court, and in due course Mr Williamson, who had been labouring in the congregation for five and a half months, was formally called to the pastorate. Having accepted the call, he was inducted on 1st August, 1867, and entered on his work as first minister of the congregation.

Mr Williamson had always been noted for his strong evangelical tendencies. At Huntly he had been prominent as a supporter of revival movements, and had gained some distinction as a speaker in connection with such efforts throughout the north. On coming to Aberdeen, he displayed the same characteristics. He possessed in large measure what is known as the evangelistic gift, and this pervaded all his pulpit work. His preaching was fervent, earnest, and direct in appeal. From the outset of his ministry in the Free High Church there were many signs of progress. The membership quickly increased until there were over 700 names on the roll; while the spiritual life of the congregation was at a high level. Mr Williamson's work, however, was almost entirely that of in-gathering; his ministry was too short to permit of the consolidation of the results. He accepted a call to Fisherwick Place Presbyterian Church, Belfast, on 17th February, 1870—two and a half years after his induction to the Free High. In Belfast, Dr. Williamson (for he was afterwards a D.D.) gained great influence. He remained there until his death, and became widely known as one of the leading evangelical forces in the north of Ireland. In 1896 he was called to the Moderatorship of the Irish Presbyterian Church, and other honours came to him. Dr Williamson was a comparatively frequent visitor to Aberdeen, and his interest in the Free High was maintained to the end. On several occasions he occupied his old pulpit, and seemed to derive much satisfaction from the renewal of association with former members and friends. Dr. Williamson was a man of earnest and genuine character, and a devoted Christian worker. He was, perhaps, not a brilliant, yet, in his own way, he was a powerful preacher—a man of strong convictions and consuming zeal. He accomplished good work in Aberdeen, and some fruits of it remain even unto the present.

On Dr. Williamson's departure, the Free High had to endure a somewhat lengthened vacancy. An unsuccessful attempt was made to secure Rev. George D. Low, of Clunie, Perthshire, who afterwards came to Aberdeen as minister of the Free North. A call was subsequently addressed to Rev. Henry W. Bell, of Chalmers' Church, Dundee, who had been heard by deputies, and who was unanimously recommended by the joint-committee of election. The invitation was accepted on 9th February, 1871, almost exactly a year after the vacancy had occurred. Mr. Bell is a native of Poona, India, in the Presidency of Bombay, where his father was engaged for a long period in the Civil Service. His arts course was taken at the University of Glasgow, where he had a highly-distinguished career. He specially excelled in classics and philosophy, taking the degree of B.A., with honours in the latter subject. On that occasion he was bracketed with his intimate friend of those days, Dr. George Matheson, the famous blind poet-preacher and author, the two occupying second place out of a list of 86 who took the degree. The following year, Mr. Bell took his M.A. degree, and then passed on to the Glasgow Free Church College for

his theological course. There also he scored many successes, and he completed his course by standing highest in the exit examination and carrying off the chief honour of the college, the Clark Fellowship. Almost immediately on taking licence, Mr. Bell was appointed assistant to Rev. William Arnot Stirling, of Chalmers' Free Church, Dundee, and, on the tragic death of Mr. Stirling some months later, he was called to the pastorate of the church. In his seven years' ministry, the membership of the congregation increased



Rev. Henry W. Bell, M.A.

from 130 to 700, and when he left for Aberdeen the church was in a flourishing and hopeful condition.

Mr. Bell was inducted to the pastorate of the Free High Church on 23rd February, 1871, Rev. James S. Candlish, of the Free East Church (afterwards Professor Candlish, of Glasgow), presiding on the occasion, and addressing both minister and people. The introductory services on the following Sunday were conducted by Rev. Dr. William Wilson, of Free St Paul's, Dundee, and Dr. Wilson's forenoon sermon and Mr. Candlish's sermon and addresses were afterwards published at the request of the office-bearers. Mr Bell maintained a high standard of pulpit ability, and continued in the active work of the pastorate, discharging all its duties without assistance until near the end of 1906. In February, 1904, he made an announcement that he contemplated resignation of the charge either in whole or in part, on the completion of the 40th year of his ministerial life. That period elapsed, but in the interval the crisis in the United Free Church altered the whole aspect of affairs, and under the circumstances Mr Bell decided to abide by his congregation for some time at least. At the General Assembly in May, 1906, he was granted a colleague and successor, and in due course the congregation addressed a call to Rev. D. M. Munro, of Bainsford Church, Falkirk. Mr. Munro was inducted on 31st January, 1907, and as Mr Bell gave up all active duty, the sole charge of the congregation passed into the hands of the junior colleague.

In addition to those already mentioned as having been associated with the inception of the movement for the formation of the congregation, the High Church had the allegiance of many well-known citizens. Amongst these may be mentioned—Colonel Kirby, Mr. Robert Stevens, Dr. Gibbon, Dr. Crabbe, Mr. James White of Legatesden, long an elder and for many years congregational treasurer; Mr. Hugh Leith, grain merchant, who followed Mr. White in the treasurership; Mr. John Macdougall, grain merchant; Mr Alexander Brand, accountant, one of the leaders in the movement which led to the founding of the Y.M.C.A. in Aberdeen; Surgeon-Major White, and ex-Provost Wood, of Banff. These are all deceased, and there were others who at one time were active members, but are now attached to other congregations, and rendering service in various spheres. In this connection it may be mentioned that Principal Salmond was for some years an elder in the High Church. There has always been in the congregation a band of loyal and steadfast office-bearers and members, whose staunch support and warm adherence to the congregation have done not a little to maintain its position among the churches of the city. Among the elders of long standing in the present day, Mr Stodart J. Mitchell, advocate, is the bearer of an honoured name in the annals of the High Church and of the denomination in Aberdeen.

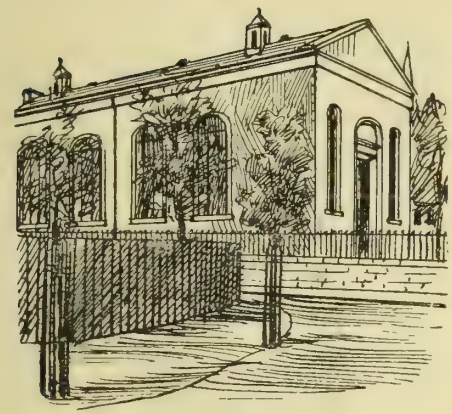
The most important development in the

Rev. D. M. Munro.

history of the congregation since the settlement of Mr Munro has been the union effected with the members of St Columba Church. When, by the decision of the Churches Commission, the congregation of St Columba were deprived of the church, they met for a time in the Union Hall, but shortly after the departure of Rev. A. F. Campbell for Glasgow a proposal was made that they should unite with the congregation of the High Church. The proposal was heartily taken up in the St Columba congregation, and it was encouraged by the ministers and people of the High Church, while the Presbytery gave its cordial approval. The formal amalgamation of the two congregations took place on 10th October, 1907, the St Columba congregation going over to the High Church in a body. The St Columba office-bearers retained their status in the united congregation, and the arrangements for amalgamation provided for the appointment of a Gaelic-speaking missionary-assistant and the continuance, in connection with the High Church, of the Gaelic service so long associated with St. Columba congregation.

Under Mr. Munro's vigorous ministry the united congregation has been making good progress. Himself a true Celt, Mr. Munro has gained the warm attachment of the Highland element introduced by the St. Columba congregation, while his forceful and inspiring preaching has attracted many new members.

XXXV.—HILTON UNITED FREE CHURCH.



Hilton U.F. Church.

From 1843 to 1900 this church was known as Woodside Free Church. The union accomplished in the latter year made it necessary that a new name should be chosen, seeing that there were then two congregations of the United Free Church in the district. After full consideration of several suggested titles, that of Hilton was selected as being specially appropriate and distinctive.

The Disruption made a great upheaval in Woodside. The pulpit of the Parish Church was then occupied by Rev. Robert Forbes, one of the most popular and highly esteemed ministers of his time, and a man whose influence was paramount in the district. He had succeeded Rev. Andrew Gray, the first minister of the church, who was translated to Perth in 1836. All through the "Ten Years' Conflict" Mr. Forbes took a prominent part in defending the Non-Intrusion party, and, naturally, when matters came to a crisis in 1843, he left the Establishment. So strong was his hold over the people that it was no surprise when the great bulk of the congregation followed him in forsaking the Parish Church. Those were memorable days in Woodside. For several Sundays Mr. Forbes preached to great congregations in the playground of the school. A wooden church was erected on a field behind the school, but only after considerable difficulty had been experienced in securing the site. Feeling ran high at the time, and the Moderate party brought strong pressure to bear on Mr. Russell, the owner of the feu, to refuse it for such a purpose. After much controversy, and chiefly through the influence of a wealthy Aberdeen lady, Mrs. Spark, the necessary permission was secured, and the wooden structure was speedily erected. This served the congregation for 18 months, when, by a strange irony of events, they returned as a Free Church congregation to the Parish Church they had left in protest. This church—a commodious building, capable of seating 1200 persons—had been erected as a Chapel of Ease in 1830. At the Disruption in 1843 it was still burdened with a debt of £1200, but the Moderate party, while claiming the building, repudiated the debt. Litigation followed, the case ultimately going to the Court of Session. The final decision was that the church and the debt must go together, and as a way out of the difficulty the property was exposed for sale. Mr. Forbes and his followers were the purchasers, and accordingly they left the temporary wooden erection and returned in January, 1845, to the old church, endeared by many tender ties. In this building the congregation still worships, although alterations and improvements have been carried out from time to time in order to bring it more into line with modern requirements.

The ministry of Mr. Forbes was characterised mainly by its wide range of influence. He was more than pastor and preacher. A great variety of subjects interested him, and many projects claimed his sympathy and practical support. One of the first ministers to espouse the total abstinence cause, he gave unreservedly of his time and strength to its advocacy, and remained until his death one of its most prominent and popular leaders. Mr. Forbes was an avowed social reformer when social efforts were less fashionable than they are to-day. He instituted a savings bank, a coal fund, and a clothing society; secured the naming of the streets and the numbering of the doors in the village, and in many ways rendered excellent service in improving the material comfort of the people. In another field Mr. Forbes was a pioneer. At a time when popular lectures were hardly dreamed of, he ventured on a

course dealing chiefly with scientific subjects, but also embracing instruction in history, art, and philosophy. These proved very successful, and were largely attended. Personally, Mr. Forbes was most precise and methodical in his ways. It was said that he was always a week ahead with his pulpit work; he was systematic and painstaking to a degree in his pastoral work, and was never known to forget or overlook an engagement. His diligence was remarkable. In addition to his pulpit and pastoral duties, which always claimed his first attention, and his social and temperance work and public lectures, he found time to use his pen to some advantage. He published an excellent catechism for the use of his young communicants, and, later on, a manual for parents on the duties devolving upon them in connection with the baptism of their children. With great pains he also compiled and published an excellent digest of the rules and procedure of the inferior courts of the Church—a book which was found most useful by kirk-sessions and deacons' courts all over Scotland.

In the midst of his manifold labours, and at a comparatively early age, Mr. Forbes was removed by death with a startling suddenness which came as a shock to the community. Returning between 10 and 11 o'clock at night from a meeting of the Temperance Committee which had been held in the school, he fell on his face among the snow within a few yards of the manse gate, and there breathed his last. The spot on the Old Road (now Clifton Road) where this sad event occurred is marked by a small granite tablet inserted in the wall. Thus there passed away on 21st October, 1859, in the 48th year of his age and the 23rd of his ministry, one who had exercised a widespread influence in the district. The tragic circumstances of Mr. Forbes's death stirred the community, and at the funeral sermon, which was preached by Rev. Alexander Spence, of St. Clement's, there was an immense congregation, the Established Church being closed for the day, in order that the members might join with their brethren in the Free Church in paying a last tribute to the memory of one who had lived and laboured for Woodside. A short memoir of Mr. Forbes, with several of his sermons, was afterwards published, and a marble tablet with suitable inscription was erected in the vestibule of the church.

It was not without some difficulty and delay that a settlement was made of a successor to Mr. Forbes. Unfortunately, there was a keen division of opinion on the question, and at one time it seemed as if matters would come to a deadlock. Rev. Alexander F. Moir, M.A., of St. Fergus, was, in course of time, elected by a majority of the congregation, but on account of the state of feeling at Woodside he did not see his way to accept, although he placed himself in the hands of his Presbytery. After discussion, the Presbytery of Deer decided in favour of Mr. Moir remaining at St. Fergus, to the great

Rev. Alexander F. Moir, M.A.

satisfaction of his congregation there. A strong majority in the Woodside congregation determined, however, to carry the matter further, and an appeal was intimated to the Synod. The Synod reversed the finding of the Presbytery, and gave instructions for Mr. Moir's translation. Accordingly, he was inducted at Woodside on 22nd November, 1860.

Mr. Moir was a native of Strathdon, where, in his early years, he attended the parish school, passing subsequently to Aberdeen Grammar School and King's College. He studied divinity for two years at Aberdeen under Dr. Davidson, of the West Church, and Rev. James Bryce, of Gilcomston, and afterwards at the New College.

GRAY FORBES MARRIAGE

At Broadlands Lodge, Edmonton [illegible]

on the 5th inst. [illegible]

Aberdeen, Alexander Gray, C.E., Dublin, to Mary

Stanley, eldest daughter of the late Rev. [illegible]

[illegible] Broadlands, Hampshire.

[illegible] June 9 [illegible]

Edinburgh, under Dr. Chalmers, where he was the second student of his year. At the close of session 1846-47, he was licensed by the Presbytery of Deer, and was called by the church at St. Fergus before he was at liberty, by the rules then in force, to accept it. He therefore served the church for a year as a probationer, and was then ordained to the charge on 28th December, 1846.

When Mr. Moir came to Woodside, in the end of 1860, he found the congregation still keenly divided. It was no easy matter to hold the balance between the different sections, and many a minister might have found the ordeal too much for him. Yet Mr. Moir, by his genial tact and his strong common-sense, succeeded in overcoming the difficulties of the situation, and under his influence the party spirit died out more speedily than anyone anticipated. To the end of his long tenure of the active pastorate the personality of Mr. Moir continued to exercise a unifying influence in the congregation, and while he gained the respect and esteem of the members for the manner in which he discharged all the duties of his office, there was, perhaps, no department in which he excelled more than in pastoral work. His presence was always welcome in the homes of his people, and he was at all times accessible; and many, especially amongst those who were brought up as young men in the congregation, have good cause to remember his kindly words and his unaffected interest in their welfare and prospects. While spiritual results cannot be tabulated, it can be said that Mr. Moir laboured assiduously for the highest interests of the congregation. Its position in material things also improved considerably under his charge. He saw the debt which the congregation assumed along with the property entirely wiped out, and a further sum of about £3000 was spent on improvements and repairs of various kinds. The suite of halls and classrooms erected in conjunction with the church was opened on 10th November, 1880. After 34 years' work at Woodside, Mr. Moir was feeling the weight of advancing years, and in January, 1895, he retired from the active pastorate, and was granted a colleague and successor. He then removed to Cults, where he afterwards resided, although still retaining a warm interest in the affairs of his old congregation, and ever ready to respond to any call for his services. He lived to celebrate his ministerial jubilee, and he became the father of the Aberdeen Presbytery. His death occurred on 26th September, 1907, and with him there passed away one of the remaining links between the old order and the new—between the Woodside which was once a burgh by itself, and the Woodside which is now incorporated in the City of Aberdeen. He had seen all the developments of the district—municipal and otherwise—and personally had come to be regarded as one of the landmarks of the place.

Rev. Andrew Dickson, on whom fell the choice of the congregation as successor to

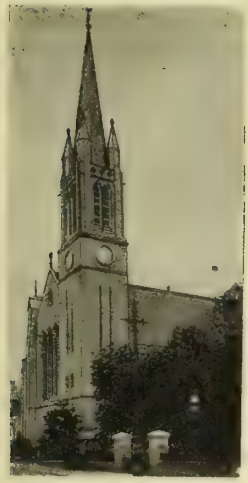
Rev. Andrew Dickson.

Mr. Moir, is a native of Berwickshire, and a student of Edinburgh University. At the close of his divinity course at the New College, he acted for a short time as assistant to Rev. (afterwards Dr.) John Kelman in St. John's, Leith, and while serving in that capacity he was called to Glencaple, Dumfries, where his ordination took place in December, 1892. Two years' successful work in that rural charge followed, until he was translated to Woodside and inducted to the pastorate there in January, 1895. On Mr. Dickson, while Mr. Moir survived, the entire responsibility and work of the church fell, and he met all demands with a ready resourcefulness. An able and effective

evangelical preacher and an earnest worker, he has exerted a helpful influence in the community. The membership of the congregation has shown a steady upward tendency. The various departments of Christian activity in which the congregation is engaged are maintained with zeal and efficiency, and a thoroughly healthy tone pervades the whole of the life and work of the church.

Many names might be mentioned of those who in byegone days were prominent in this congregation. Baillie William Hutton was one of its best friends, and there were also Mr. John Bonnyman, Mr. John Booth, Old Auchmill; Mr. William Booth, Mastrick; Mr. Alexander Barnett, Mr. William Johnston, Mr. John Catto, Mr. Robert Gill, Bankhead; Mr. George Lawrence, gas inspector; and Mr. John Johnstone. To-day the senior elder is Mr. George F. Duthie, whose work as an educationist will not be soon forgotten in Woodside; and next to him in length of service is Mr. William Gunn, Stoneywood, the respected session clerk; whilst amongst the elders closely following in seniority are well-known men in the district, such as Mr. Robert Hall, chemist, and Mr. William Porter, Grandholm. Altogether, the session and deacons' court are staffed by a body of capable men. The office-bearers are thoroughly representative of the congregation, and the membership embraces many different classes—two facts which go far to ensure the continued vitality of a church situated in an industrial community.

XXXVI.—HOLBURN UNITED FREE CHURCH.



Holburn U.F. Church.

The minister of Holburn Parish at the time of the Disruption was the. Rev William L. Mitchell, who had been ordained to the charge in 1838. An interesting incident is related concerning Mr. Mitchell's first visit to Aberdeen. A native of Dundee, he acted for some time after the close of his Arts and Divinity course as missionary and preacher in Chapelshade Church in that city, and when thus engaged he became a candidate for the vacancy at Holburn. The journey from Dundee to Aberdeen was a greater undertaking in those days when there was no railway connection. The only conveyance was the mail coach, and, unfortunately for Mr. Mitchell, a severe snowstorm came on soon after he left Dundee, with the result that after a tedious journey the coach was snowed up at Stonehaven. This was late on Saturday afternoon, and rather unsettling for the preacher who had to appear as a candidate on the following day. Not to be outdone, Mr. Mitchell travelled on foot to Aberdeen, and although he arrived in an exhausted condition, he was able to occupy the Holburn pulpit according to arrangement, and his ministrations proved so acceptable that he was unanimously elected to the vacancy.

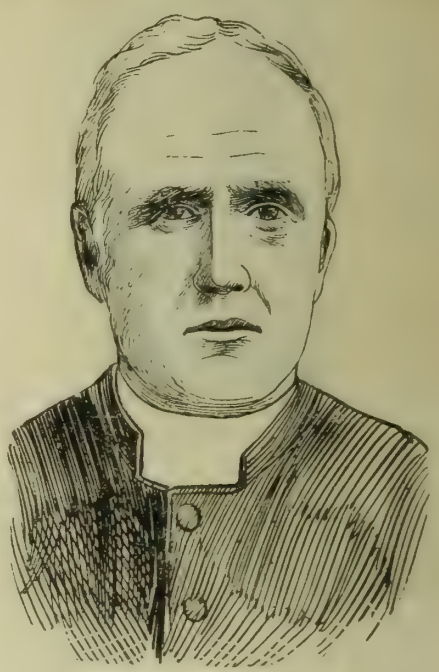
Mr. Mitchell was one of the most evangelical of the parish ministers in Aberdeen in pre-Disruption days. This was evidenced in various ways, and not least by his friendship with the famous William C. Burns. When most of the city pulpits were closed against the ministrations of the band of evangelists led by Mr. Burns, the minister of Holburn not only invited them to preach in his church, but aided and encouraged them in every possible way. Before the fateful year of 1843, it was clearly seen where his sympathies lay in the ecclesiastical struggle, and it was no surprise when he "came out" at the Disruption. He took part in the historic march in Edinburgh, walking arm in arm with Dr. John Baxter, his college companion, to the first Free Church Assembly in Canonmills. Returning to Aberdeen, he found that practically the whole of his congregation had resolved to follow him. The Parish Church was quitted, and only a handful of members remained to carry on its work.

His followers had to find a temporary place of worship, and a large wooden church was erected with all possible speed in the hollow between Justice Mills, Union Glen, and the Hardgate. There a large and influential congregation worshipped from Sunday to Sunday, and there were many evidences of prosperity and vigour. A site for a church having been secured at the corner of Bon-Accord Terrace and Justice Mill Lane, a church was erected, which, with the exception of the three joint churches, the South, East, and West, was probably the best ecclesiastical edifice of which the Free Church in Aberdeen could then boast. It was a commodious structure, and from the first it was filled by an almost overflowing congregation. Mr. Mitchell has been described as "singularly rude and uncouth in his style of preaching, and he seemed to plume himself on his unrefined manner." If this were so, the matter of his sermons must have largely atoned for the style. He had at anyrate the reputation of being a sound and solid Calvinistic preacher, and there can be no doubt he exercised a deep and lasting influence. Both in his pulpit and pastoral work he was conscientious and earnest, and he had his reward in the large and vigorous congregation he kept around him, many of his members being men of standing and influence in various walks of life in the community. In the Presbytery, Mr. Mitchell was always a

great favourite. He had no equal in swift rejoinder and keen repartee, and while he was an adept at sharp and caustic remarks, yet he was warm-hearted and kind to a degree, and not infrequently his influence was of a conciliatory nature. Mr. Mitchell was a strong opponent of the proposed union with the U.P. Church; he vigorously opposed the introduction of hymns; and in the famous Robertson-Smith controversy he was on the conservative side. Mr. Mitchell continued in the active discharge of all the duties of his pastorate until 1875, when he applied for the appointment of a colleague and successor, and Rev. Andrew M'Queen was elected to the position. For other five years Mr Mitchell took occasional duty in Holburn Church when his health permitted, but his strength gradually failed until his death on 15th May, 1880. His loss was mourned by his co-presbyters and by his fellow-citizens, but most of all by his attached congregation, which he had served during the whole of his ministerial career, his connection with it under varying circumstances extending to a period of 42 years.

Rev. Andrew M'Queen, B.D., who was ordained as colleague and successor to Mr. Mitchell in 1875, has held the sole ministry since 1880. The outstanding event of his pastorate has been the removal of the congregation to the present church in Great Western Road, which he was so largely instrumental in erecting and clearing of debt. In course of time, with the rapid extension of the city and the rise of suburban charges, the old Holburn site in Bon-Accord Terrace came to be recognised as less suitable for the development of the congregation. The Presbytery had also been considering the advisability of starting a church extension movement in the Mannofield direction, and ultimately it was arranged that the Holburn congregation should move westwards to occupy the new district. The old church was disposed of (having since been used by the Catholic Apostolic body), and on the excellent site secured in Great Western Road the present church was built at a cost of £6000. The new building, from plans by Messrs. Brown and Watt, architects, was formally opened in October, 1894, a dedication service being held on a week evening, and special services on the following Sunday. Since its removal to the west-end, the congregation has prosecuted its work along the usual lines.

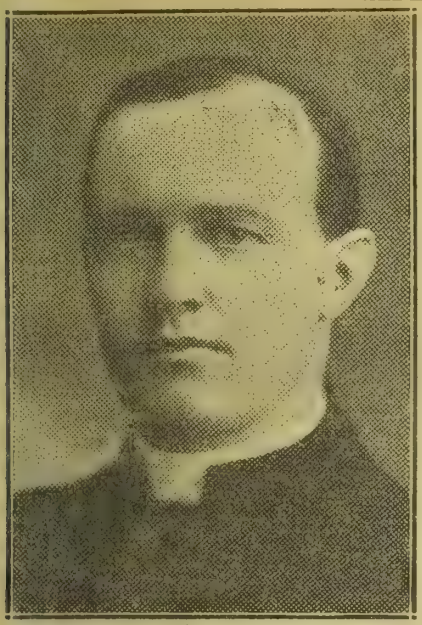
A notable feature of Holburn congregation, particularly in the earlier years of its history, was its very active and vigorous Home Mission work. At first the mission premises were in the Hardgate, where a suitable building was erected, in which a large amount of effective work was carried



Rev. Andrew M'Queen, B.D.

on by means of various organisations and agencies. On the hall being acquired by the School Board in connection with an extension of premises, the Holburn congregation built the Mission Hall in Holburn Street, which is now connected with the Ferryhill U.F. Church. In that building, so suitably situated, the work was subsequently conducted, but when the congregation removed to the new church it was resolved to abandon the mission, and the Mission Hall was then sold to the Ferryhill congregation. Another interesting feature was the number of young men who were connected with the church by means of its Young Men's Association, and in other capacities. Several of these have since found their way either to the ministry at home or the mission field abroad, and the names are recalled, amongst others, of Rev. James Harvey, Lady Glenorchy's Church, Edinburgh;

New Aberdeen Minister.



[Photo, Hardie, Union Street.

The Rev. John Niven, United Free Church, Glass, Huntly, whose induction as colleague and successor to the Rev. Andrew M'Queen, minister of Holburn United Free Church, Aberdeen, took place yesterday afternoon.

Rev. Alexander Badenoch, Abbey Church, Dunfermline; Rev. William Beveridge, New Deer; Rev. James W. Duncan, Lassodie; Rev. Joseph Fraser, Kinneff; Rev. James Dewar, Kalabase, South Africa; Rev. Alexander Tomory, and Professor Alexander Thomson, of the United Free Church College, Calcutta; and Mr William Summers, superintendent of the British and Foreign Bible Society for Spain, Portugal, and North Africa. Rev. G. C. Milne, of Woodside Congregational Church, was connected with the congregation in his early days, and other names might be mentioned of those who at one time or another had associations with Holburn Church, and who are now doing good service in various spheres. The large portion of the ministers sent out by the congregation were brought up under the ministry of Mr. M'Queen, who encouraged them in many ways and took great interest in their careers. This was another feature of his pastoral work which commended him to the members of the church.

It is one of the proudest boasts that among the ministers associated with the congregation there can be included the name of Rev. Dr. Walter C. Smith, author of "Olrig Grange," the eminent poet preacher of the United Free Church, who in pre-Disruption days was connected with the congregation during the ministry of Mr. Mitchell. Another member of more than local fame was the Rev. Dr. Daniel Dewar, afterwards Principal of Marischal College, who, in his day, was the acknowledged leader of the evangelical party in the city.

In the membership and in the ranks of the office-bearers there were to be found not a few citizens who were known and respected throughout the whole community. Mr. James Smith, shoemaker, a natural orator who was much in demand on public platforms; Mr. A. D. Milne, Mr. Alexander Badenoch, a prominent and honoured temperance worker in the city; Mr. John Williamson, Mr. James Davidson, Mr. William Keith, slater; Mr. Alexander Allan, coal merchant; Mr. George T. Harvey, Mr. Charles Michie, University Library, Baillie Adamson of Norwood, and Mr. John M'Kelvie, city assessor, to name only a few, were associated with the church either in the management of its affairs or in the furtherance of its congregational and Home Mission work.

With such a record it is evident that Holburn Church has worthy traditions. Its past recalls the memories of many good men and true, and of much earnest endeavour. It occupies to-day a most desirable position, commanding the whole of a growing residential district where there can hardly fail to be progress and development. A notable fact in connection with this congregation is that it has taken part in building four churches—Holburn Parish, the Wooden Church, Free Holburn in Bon-Accord Terrace, and the present church.

Old Free Holburn Church, Bon-Accord Terrace.

XXXVII.—JOHN KNOX UNITED FREE CHURCH.

John Knox U F. Church.

The minister of John Knox Parish Church, when the Disruption took place in 1843, was the Rev. John Stephen, who had then been settled in the charge for five years. Mr Stephen had not begun his studies for the University until past the usual age, and he was in his thirty-eighth year at the time of his ordination and induction to John Knox Church. He had already, however, become well known as a preacher in the city, having in 1837 conducted one of the services in the West Church every Sunday for three months during the vacancy between the resignation of Dr. Glennie and the induction of Dr. Dyce Davidson. From the outset of his work in John Knox Parish he exercised great influence over the congregation, and the prosperity and activities of the church were fully maintained. At the time of his settlement the Ten Years' Conflict was in progress, and was steadily becoming more acute. Mr. Stephen's attitude was clear from the outset. His sympathies were entirely with the Non-Intrusion party, and he kept his congregation fully informed on the questions at issue. Returning from the Convocation of 1842, he called his people together, and explained to them the whole circumstances carrying their sympathies with him. When the famous General Assembly of 1843 met in Edinburgh, Mr. Stephen, not having been elected a member for that year, could only look on, but when the fateful decision was made, he immediately intimated his adherence to the Free Protesting Church, and in due course signed the documents severing his connection with the State Church.

The immediate course of events in John Knox Parish was somewhat different to that pursued in some of the other churches in the city. The ministers of the six city parishes, on declaring their determination to join the Free Church party, at once vacated their churches. John Knox's, however, was a "quoad sacra" church, and, as such, it was claimed that it stood on a different footing. At anyrate, Mr. Stephen and his congregation continued to occupy the Parish Church until they were compelled to leave it nearly two months after the Disruption.

An appeal was made to the Presbytery, the petition claiming the church buildings for the Free Church being signed by 988 members at a special meeting of the congregation, the signatures being afterwards increased to upwards of 1100. Ultimately the Presbytery—advised, it was said, by the Law Committee of the Assembly, that they were legally entitled to claim the church and schools—decided against the minister and his people. On Sunday, 23rd July, 1843, Mr. Stephen appeared for the last time in the pulpit of the Parish Church, and the service on that occasion was attended by great crowds Not only were the proceedings inside the building of peculiar and affecting interest, but the scene in the street outside was also memorable. At the close of the service the people remained in a body outside the building until they saw it left for the last time by their minister, who "was saluted with melancholy and respectful solemnity as he passed through the crowd on his way home."

During the ensuing week a meeting of the congregation—attended by 1200—was held in the premises of Messrs. Routledge and Sons, rope and twine manufacturers, Catherine Street; and at this gathering Mr. Stephen was presented with a pulpit Bible and Psalm Book to replace those which had been left in the old church The proceedings were marked by great enthusiasm, and the decision to erect a new church and schools in Gerrard Street was unanimously approved. Pending the erection of the building, it was arranged that the services should be held in the Temperance Hall, George Street.

On the site selected in Gerrard Street a plain but substantial church—with accommodation for 1100 to 1200—was built. The congregation resolved to continue the

Peoples Friend
4/9/1915

MIDMAR MINISTER.

CALLED TO JOHN KNOX U.F. CHURCH, ABERDEEN.

At a meeting of Aberdeen United Free Church Presbytery in the U.F. College, Aberdeen, on Monday a deputation was present from John Knox Kirk-Session, Deacon's Court, and congregation to prosecute the call to Rev. John A. Martin, Midmar.

The Clerk (Mr Semple), in introducing the deputation, said that the call had now been signed by 517 members and 54 adherents, and the Presbytery would see how hearty it was. The meetings had been harmonious in every way, and the call to which they had to put their names was one which went forth with every hope of success.

Mr J. P. Gill, for the Kirk-Session, said this was a unanimous call, and it was unnecessary for him to say how much they had set their minds on securing Mr Martin. They were satisfied that in Mr Martin they had a man who would prove a worthy successor to the present minister of John Knox, and who had all the capacity and energy required to carry on the work of the congregation.

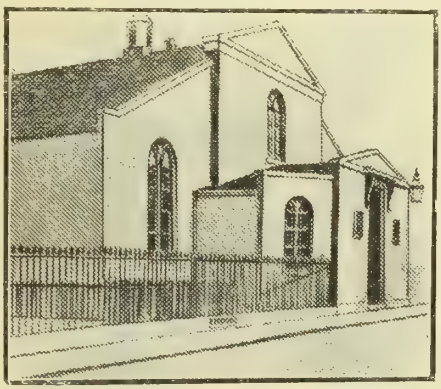
It was moved that the call be sustained and passed on to the Court of which Mr Martin was a member, and this was agreed to.

The Clerk was appointed to prosecute the call before Deeside Presbytery, and it was agreed to have a special meeting on Friday, September 17, to get the report and see what further could be done.

educational work which had been associated with the Parish Church, and a boys' school was built on one side of the new church, and a girls' on the other. These schools were carried on with vigour and success until the Education Act of 1872 came into force, and rendered their existence no longer necessary. So rapidly was the work of erection accomplished that the church was opened for public worship on 31st March, 1844, Mr. Stephen officiating on the occasion.

For the next thirty years and more the history of the church was practically the history of Mr Stephen's life and work. The strong hold he had gained over the people in the early years of his ministry was confirmed and deepened in the Disruption struggle, and in a very large measure it was maintained to the end of his life. Situated in a populous district, the church became the centre of a large amount of active effort. A great congregation was built up, and it has remained one of the largest in the city. Mr. Stephen was a man of strong personality and great earnestness. As a preacher he is said to have in some respects borne a resemblance to Dr. Kidd. He was trained both in the University and privately under that famous but erratic divine, and may have been unconsciously influenced by his style. Certainly, at times he was almost as unconventional in the pulpit as the minister of Gilcomston. His preaching, however, was mainly characterised by its sympathetic and earnest presentation of truth, while in pastoral work he excelled—his interest in the families of his flock and his watchful care over them being one of the special features of his influence. Many young men—including not a few students now in the ministry—found in him a helpful friend and a wise counsellor. Mr. Stephen continued to discharge all the active duties of the pastorate until he had reached nearly four-score years, but at last, on 26th March, 1878, Rev. John Tainsh, formerly at Strichen, was inducted as his colleague and successor. The colleagueship was a mutually pleasant and happy one, but it was destined to be of short duration. On 17th June, 1881, Mr. Stephen passed to his rest, his death being deeply mourned by his attached congregation, and by many others throughout the community in which for so long a period he had been a prominent figure. He left behind him several volumes of sermons and expositions, and after his death a volume was published, under the title of "Memorials of a Faithful Pastor," containing a memoir by Rev. William Selbie, of Maryculter, and a number of Mr. Stephen's special discourses.

Rev. John Tainsh, who was colleague to Mr. Stephen from 1878 to 1881, continued in the sole pastorate of John Knox Church until 1883, when he accepted a call to the historic Tron Church, Glasgow, where he still labours. Although Mr. Tainsh's connection with the congregation lasted only for about five years, he accomplished good and lasting service. His vigour as a preacher, his energy as a pastor, and particularly his faculty of attracting the young, made a marked impression. His business capacity also was of considerable



Old Free John Knox Church.

help to the congregation, and this feature has been even more apparent in his subsequent career, and has proved of considerable value to the Church at large. In the Assembly committees Mr. Tainsh has been a diligent worker, and his efforts for the improvement of the service of praise, first as colleague and latterly as successor to Professor A. B. Bruce in the convenership of the committee, were largely instrumental in the production of the Church Hymnary. Mr. Tainsh came to John Knox Church when the weight of advancing years was beginning to tell on Mr. Stephen, and threw himself into its varied activities with all the vigour of a young man, and imparted to it fresh life and energy. His pastorate, though a short one, was not without its influence in the history of the congregation.

Mr. Tainsh was succeeded in the pastorate of John Knox Church by the present minister, Rev. Robert Macleod, who was inducted to the charge in 1883. Mr. Macleod is a native of Caithness, and he received his University training in Aberdeen. After completing his Arts course, he acted

as a teacher in the Gymnasium, Old Aberdeen, for five years, during which time he also studied Divinity in the Free Church College. On completing his theological curriculum, he was appointed, on the recommendation of Principal Lumsden, to a new mission station in Dundee, which has since developed into Ogilvie Church, one of the largest of the denomination in that city. After a year of hard but highly successful work in this pioneer cause, Mr.

Rev. Robert Macleod.

Macleod accepted a call to the church at Clunie in Perthshire, where he was ordained in 1873. After a ministry of six years in that beautiful country district, he was called to Keith, where he laboured with great acceptance and success from 1879 to 1883, when he was translated to Aberdeen. John Knox Church under Mr. Macleod has not only maintained, but considerably improved its position. The membership at the date of his induction was 737; to-day, notwithstanding the westward tendency in the city, and other causes likely to adversely affect it, the communion roll contains over 900 names. The congregation is fully organised, and its numerous agencies are carried on with exceptional energy and success. A noticeable feature is the great number of young people who are associated in various aspects with the church. The Sunday morning Fellowship Association for young men and women is one of the most successful in the city. Mr. Macleod has largely reserved his time and strength for the duties of his own pastorate. In public work outside he has never taken a prominent part, but in concentrating his efforts he has not been without his reward. The position of the congregation to-day is a testimony to the effectiveness of his pastorate. In the pulpit Mr. Macleod is an eloquent and forceful preacher. His discourses are able and evangelical, and his delivery is often characterised by Celtic fire and fervour. The outstanding incident in Mr. Macleod's ministry has, of course, been the erection of the fine new church and halls on the old site. The new church—an imposing edifice costing about £6000—was opened by Dr. Alexander Whyte, of Edinburgh, in January, 1900.

In the course of its history, John Knox Church has given several of its sons to the ministry. The list of those who were "brought up" in the congregation, or were associated with it in their youthful days, includes the names of Rev. Alexander Wishart, Forgue; Rev. Mr. Barclay, Liverpool; Rev. John Smith, Demerara; Rev. James A. Jaffray, Blackburn; Rev. Alexander Forbes, pioneer missionary in Canada; Rev. George Williams, of Norrieston, Stirling, and others. The church has had from time to time in its membership men well known in the community. In the Disruption difficulties one of the best friends of the congregation was Mr. James Garden, advocate (father of Mr. James Murray Garden), and amongst those who at various times in its subsequent history were identified with it were Mr. Henry Brechin (one of the most prominent trades councillors of his day), Mr. J. H. Bisset, builder; Mr. William Mitchell, postmaster; Mr. James Cran, Gas Office; Mr. Duncan M. Smith, and Baillie Young.

The membership of the congregation is almost exclusively composed of the working classes, and therein lies one of the main elements of its strength. John Knox Church has exerted in the past, and is exerting to-day, a wide influence for good, but, perhaps, the greatest service it has rendered to the denomination in Aberdeen has been in proving that it is possible to maintain even in the very centre of the city and largely on the old lines, a large, strong, and flourishing congregation of the common people.

XXXVIII.—MELVILLE UNITED FREE CHURCH.

Melville U.F. Church.

Perhaps no congregation in Aberdeen has had a more changeful career than that which is worshipping to-day in Melville United Free Church. It has witnessed many strange ecclesiastical developments, and its history is bound up with several denominations. Leaving the Established Church in 1756, its founding marked the origin of the Secession in Aberdeen, the movement which in later years led to the formation of the United Presbyterian Church. The congregation was originally attached to the Burgher section of the Secession, and when the Burgher split took place over the Old and New Lights controversy it adhered to the Old Light Synod. At a further stage in its history it returned to the Established Church, leaving it again, however, to join the Free Church, and merging with it into the larger body of the United Free Church of Scotland. Established Church, Burgher, Old Light Burgher, Established Church, Free Church, United Free Church—surely this is a record of denominational development it would be difficult to surpass.

It is generally conceded that Rev. John Bisset, of the East Parish Church, was the father of the Secession in Aberdeen. Mr. Bisset, although he made several overtures to the Secession leaders, never formally allied himself with the movement. Yet his sympathies were wholly in that direction, and before his death in 1756 he advised his followers to cast in their lot with it. They left the Established Church in two parties—one joining the Burgher Secession and founding the present Melville congregation in 1757, and the other seeking admission to the Anti-Burgher Secession and founding in 1777 the congregation known to-day as that of Belmont Street U.F. Church.

The Burghers secured a place of worship in Weigh-house Square, and on 4th January, 1757, two months after Mr. Bisset's death, the Presbytery of Perth and Dunfermline had their petition under consideration, and Mr. Shirra, of Kirkcaldy, was sent as pulpit supply for several Sundays. In course of time a call was addressed to Rev. Alexander Dick, a preacher who had just completed his course of training under the Burgher Synod. Mr. Dick was also called by Torphichen, and the Synod had to decide which invitation he ought to accept. By a great majority the Aberdeen call was preferred, although it is said that Mr. Dick had considerable difficulty in acquiescing. Yet he must afterwards have acknowledged the wisdom of the choice, for his ministry in Aberdeen was a long and eminently prosperous one. He was ordained on 7th December, 1758, and the congregation soon began to flourish under his care. The numbers greatly increased, many of the best known families in the town becoming connected with the new cause, and in 1772 a new and more commodious church, with 700 sittings, was erected in Netherkirkgate. The cost, which amounted to £500, was met by subscriptions at the time, and what remained was cleared off from the proceeds of the seat rents. A house for the minister was afterwards built on the same piece of ground. Mr. Dick continued to carry on the work of the charge until his death in 17th February, 1793, in the 64th year of his age and the 35th of his ministry. In

a memoir prefixed to "Sermons and Notes of Sermons" preached by him and published in 1852, it is stated that, though afflicted with nervous weakness during the last years of his life, he was only laid aside from public duty the Sunday before his death. Mr. Dick, as the first Secession minister in Aberdeen, was an honour to the movement. He compelled respect even from those who had no sympathy with his sect. His memory is perpetuated by a marble tablet in the vestibule of the present Melville Church, and by a handsome monument erected by his congregation over his grave in St. Nicholas Churchyard, the inscription recording that he preached the Gospel with primitive simplicity to a people who honoured and loved him, and that his life was a perpetual commentary on the purity of his doctrine.

First Melville Church, Weigh-house Square.

A crisis occurred in connection with the appointment of a successor to Mr. Dick. A call to Rev. William Brunton, of Newbattle, was presented to the Presbytery with the signatures of 240 members and 30 adherents. A section of the congregation, however, had set their hearts on Rev. John Dick, of Slateford, a son of the former minister, and although defeated in the voting, they carried their opposition to the Presbytery, and lodged a protest signed by 64 members against the call to Mr. Brunton being sustained. The Presbytery sustained the call, but the minority would not acquiesce. They applied forthwith for disjunction, and went out to form St. Nicholas Lane congregation, which now worships in St. Nicholas U.F. Church, Union Grove.

Mr. Brunton was ordained on 22nd April, 1795, but he soon found himself in a nest of troubles. When the controversy between the Old and New Lights began to disturb the peace of the Church the congregation adopted the conservative position, but Mr. Brunton favoured relaxation. The result was that his elders refused to take part with him in the observance of the Sacrament. They next went the length of forbidding him to assist any of his brethren at communions, and this was followed in 1798 by a petition to have the relation between them and their minister dissolved. Petitions were also presented by 40 or 50 friends in his favour, and matters were becoming confused. At last four elders, the leaders of the opposition, who had been laid under suspension some months before, were cut off from the fellowship of the church, and Mr. Brunton was left without a session. In the end the majority withdrew their petition, but the contest was renewed in the courts of law over the disposal of the property. Mr. Brunton still occupied the pulpit, and an attempt to close the door against him was circumvented by altering the locks. The Sheriff decided in favour of the Old Lights, and the Court of Session, on the case being appealed, confirmed his judgment. The case was decided on 13th May, 1801, and on 3rd September Mr. Brunton gave in the demission of his charge. The pastoral tie was dissolved on 15th December, 1801, and Mr. Brunton removed to Dundee. For a time he was engaged in teaching, but afterwards, with the Presbytery's sanction, undertook engagements for pulpit supply. In 1820 he emigrated to Canada, and after preaching in various places he undertook, in 1831, the pastoral care of the congregation at La Chute, of which he was minister at his death in 1839.

The congregation had now to suffer a long vacancy. Strife and turmoil had told upon the members, for none of the three unsuccessful calls issued during this period had more than 165 signatures, including adherents. After five years a settlement was effected by the acceptance of a call addressed to Rev. William Primrose, a preacher from Kincardine-on-Forth. Mr. Primrose was ordained on 13th August, 1806, and during his 60 years' occupancy of the pastorate the Melville congregation passed through several important stages in its history. For a number of years there could have been no progress, for in 1837 the membership was returned at 160, and the stipend was the same as at Mr. Primrose's settlement—viz., £100, with £20 for house rent. In 1839 both minister and congregation forsook their Secession connection and sought admission to the Established Church. Their petition was granted, and in that year Melville was created a

INDIVIDUAL COMMUNION CUPS.

Used in Melville U.F. Church.

The special feature of the summer communion service in Melville United Free Church, Aberdeen, yesterday, was the introduction of individual communion cups, which are now in use in several congregations in the city. There was a large congregation. The Rev. James Muir, minister of the congregation, officiated, and preached an impressive and eloquent sermon from John xii., 21—"We would see Jesus." The communion service passed off with perfect smoothness, and many of the communicants subsequently expressed themselves as well pleased with the change. In the course of a post-communion address, Mr Muir spoke from the text Exodus xxiv., 11—"They saw God, and did eat and drink."

EE 19/6/1911.

YORK PRESBYTERIAN CHURCH.

Memorial to Rev. J. H. Collie, of Aberdeen.

In the Presbyterian Church of York on Sunday, three stained glass windows were unveiled to perpetuate the memory of the Rev. James Hunter Collie, first minister of the church, and that of two famous Scottish regiments which have been prominently identified with the church in recent years, the Royal Scots Greys and the Royal (42nd) Highlanders, Black Watch. The windows were provided by Mrs Collie (widow) and family, and were formally presented by Mr John Collie (son), Liverpool.

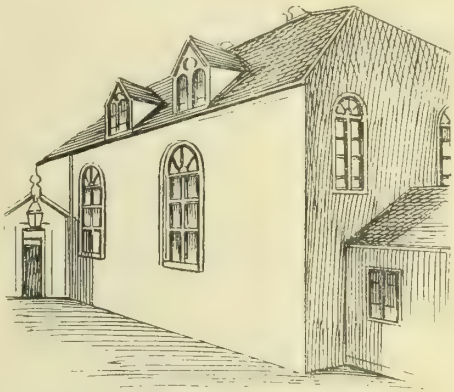
The late Mr Collie was a native of Aberdeen, and before proceeding to York laboured successfully in the city. The Rev. Dr Bruce, Banff, in a letter, which was read at the ceremony on Sunday, regretting his inability to be present, paid a high tribute to Mr Collie's work in Aberdeen. "In Aberdeen during the 60's and 70's," Dr Bruce says, "Mr Collie exercised a very wonderful power over young men and women. Melville Church used to be crowded in the evening with the youth of the city, listening with looks of great expectancy and hope to the preacher's thrilling exposition of the Scriptures."

On behalf of the military, Major Dingwall Fordyce returned thanks for the gifts unveiled that day in memory of the Royal Scots Greys and the Black Watch.

amj 7/11/15

"quod sacra" Parish Church. Four years' connection with the Establishment sufficed, for when the Disruption of 1843 occurred the Melville congregation, actuated, perhaps, by its first principles, went out in a body and proclaimed its adherence to the new Free Church of Scotland. After this further change in its ecclesiastical position, Melville Church had other 23 years of the ministry of Mr. Primrose, his death taking place in 1866. The manner of man he was may be inferred from his hold over the congregation, which remained practically intact under three changes of denomination. His influence must have been largely a personal one, but of his pulpit appearances it has been testified that "he had not only clear views of the Gospel, but was correct in expression, and very fervent in delivery." During the closing years of his ministry he was unable to officiate with any regularity, and the congregation fell off considerably. Late in 1866, Rev. James H. Collie, M.A., was appointed assistant, and on 7th March, 1867, he was ordained to the pastorate of the congregation in succession to Mr. Primrose. Mr. Collie was a son of the congregation, and he served it in the ministry with acceptance and success for over eight years. The revival movement in Scotland in the early 'seventies spread to Aberdeen during Mr. Collie's ministry in Melville, and he threw himself into it with whole-hearted earnestness. He gathered around him a band of devoted workers, and there was a great ingathering to the membership of the church. In a sense, Melville congregation still bears the impress of Mr. Collie's ministry. The evangelistic sympathies it gained then and the practical interest it acquired in home mission and general aggressive work have never left it, but are among its distinguishing features to-day. Mr. Collie left in 1875, and was afterwards minister of the English Presbyterian Church at Bootle, Liverpool, for many years.

The vacancy in the pastorate was speedily filled by a call being addressed to the Rev. James Masson, of Saline, Fifeshire. Mr. Masson came to Aberdeen with an experience of eight years' successful work in the ministry after a distinguished career at college. He found Melville congregation when it had reaped the results of the revival, and the work that lay to his hand was that of solidifying rather than of extending. In this he was amply successful. The church in Correction Wynd to which the congregation had removed from Netherkirkgate required extension and renovation, and soon after Mr. Masson's settlement the building had to be temporarily vacated. The way in which the members held together during the trying time of exile when the services were held in the Song School, in Union Street, was a testimony to the depth and strength of Mr. Masson's influence. He was in some



Second Melville Church, Correction Wynd.

respects peculiarly fitted for the special work he had to do in Melville. "His preaching," it has been said, "was just such a combination of evangelical, doctrinal, and practical teaching as is required for the making of an all-round, manly, and robust type of Christian life. It was always sane and sappy, always pointed and plain. He was faithful and helpful in the pulpit, frank and approachable in private, and tender and thoughtful as a woman with those for whom the waters had deepened, and who were tasting the bitters of life." During the most of his ministry in Aberdeen Mr. Masson had to struggle with ill-health, although he never allowed this to affect his preaching. The strain, however, was severe, and there was, perhaps, little surprise, although sincere regret, when he accepted in 1884 a call to the church at Coupar-Angus. There he laboured until April, 1904, when the tidings of his death came with the keen sense of a personal loss to those in Aberdeen who had, 20 years previously, enjoyed the benefits of his ministry.

On Mr. Masson's departure, Melville for the first time in its history went north in search of a minister. Its choice fell upon Rev. David Eaton, M.A., of Dufftown, who accepted the invitation, and was happily

Rev. James Muir, M.A.

settled in the pastorate before the close of 1884. Mr. Eaton's work in Aberdeen was not of a demonstrative or showy kind. He pursued the duties of his office quietly but diligently, and the outstanding characteristics of his ministry may be said to have been its wisdom, its earnestness, and its charity. Personally, he was beloved by his members for his genuine, gentle, and unassuming character. Always of a studious disposition, and with a brilliant record as a scholar, he still further matured his powers during his stay in Aberdeen. His eminence as a Hebrew scholar became widely acknowledged, and had it not been for his innate modesty, several important positions might have been within his grasp. More than once his name has been proposed for vacant professorships, and he has discharged with acknowledged success the duties of a Hebrew chair during a temporary vacancy. Dr. Eaton (for he is now the worthy wearer of a D.D. degree) left Melville in May, 1893, to become minister of Great Hamilton Street Church, Glasgow, and he has more recently undertaken the pastorate of Scotstoun Church, one of the new extension charges promoted by the Glasgow Presbytery.

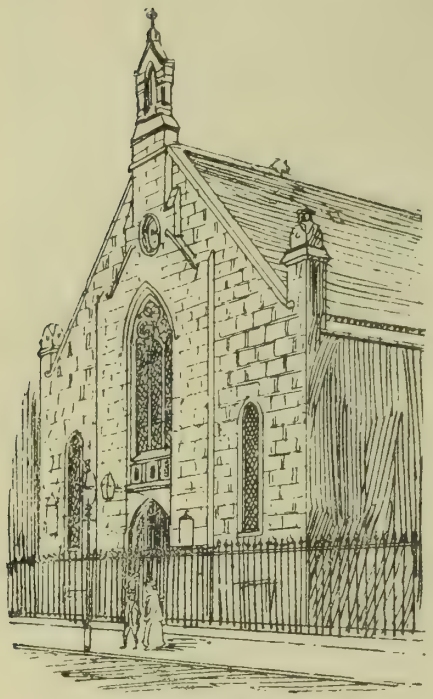
A prolonged and rather trying vacancy followed on Dr. Eaton's removal from Melville. Ultimately it was unanimously agreed to call Rev. James Henderson (son of Sir William Henderson), who had recently returned from Constantinople, and had formerly been minister at Insch. Mr. Henderson at the same time received a call from Queen's Cross Church, Glasgow, which he accepted in preference to Melville. The committee set to work again, and in the course of time the vacancy was filled by the harmonious settlement, in

March, 1894, of Rev. W. S. Swanson, M.A., of Lochmaben. Mr. Swanson was a son of Rev. Dr. Swanson, of China, who was Moderator of the English Presbyterian Church in 1887. He traced his ancestry to the far north of Scotland, and he was trained for the ministry of the Free Church, gaining considerable distinction as a student. He was not long in Aberdeen before it was seen that he was in many ways a striking contrast to his predecessor. His culture was beyond dispute, but he always gave the impression of being pre-eminently a man of action. His breezy manner, his impetuous walk, and his ringing utterance in public speech betokened a personality of a marked kind. Mr. Swanson came to be known as a man of glowing enthusiasm and boundless energy. His preaching was fresh, eloquent, and telling, and he became a power on the platform as well as in the pulpit. Temperance and social work claimed his special sympathy, and when he left to become minister of Paisley Road Church, Glasgow, in 1901, it was recognised that the temperance movement in Aberdeen had lost its ablest and most persistent and powerful advocate.

The present minister of Melville, Rev. James Muir, M.A., was called from Kilbirnie soon after Mr. Swanson's departure for Glasgow, and he entered on the pastorate in October, 1901. In Kilbirnie he had gained a great reputation as a preacher of real spiritual power, and throughout the whole district his influence was acknowledged. Since coming to Aberdeen he has been steadily justifying the expectations formed regarding him. The outstanding feature of his ministry so far has been the removal of the congregation from the old church in Correction Wynd and the erection of the fine new suite of buildings in Skene Street West. The situation of the old edifice, removed, as it was, from the street, and with access only by a narrow passage, must have proved detrimental to the interests of the congregation, particularly within more recent years. The only advantage that may be said to have accrued from the old site was that it gave Melville an undisputed right to claim that it belonged to the Invisible Church; while none could question the fact that narrow was the way which led to it. The new church buildings, designed by Messrs. Brown and Watt, architects, are unique among Aberdeen churches in two respects —one affecting the exterior and the other the interior of the building. There is a campanile built wholly of granite, and the auditorium of the church has the seating arranged in horseshoe form. The foundation stone of the new church was laid by Professor George Adam Smith on 5th October, 1901, and the building was opened for public worship on 3rd January, 1903, by Rev. W. M. Clow, B.D., of Glasgow. In the new and modern structure, so admirably equipped with halls and classrooms for all the needs of a congregation of these days, there is room for growth in numbers and development along various lines; and Mr. Muir's inspiring ministry will now have abundant scope. Already there has been considerable progress, and what has been attained may be taken as a forecast of the possibilities of the future.

Melville congregation has never lacked earnest and capable men to direct its affairs. It has had such men in the past, and it does not lack them now. Not a few, both past and present, have taken their share in public work and received honours at the hands of the community. Yet the distinguishing features of Melville Church, as already alluded to, are its evangelistic sympathies and its practical interest in aggressive religious work. These have dominated it all through; and the church has been conspicuous, not so much for the public eminence of individual members as for the harmonious, united, and earnest manner in which the whole body of the people have been banded together for active effort. Various outlets have been found for the zeal of the congregation, and much good has been accomplished. Nothing, however, has reflected more favourably on the members than the manner in which the excellent Guestrow Mission, with all its many agencies, both religious and philanthropic, was maintained for many years.

XXXIX.—NELSON STREET UNITED FREE CHURCH.



Nelson Street U.F. Church.

This church owes its origin to a dispute which occasioned at the time a considerable amount of interest in local ecclesiastical circles. Two Presbyteries were agitated over it, and the Supreme Courts of two denominations had it under discussion; while the actual outcome was the seceding of a body of members from the Free Church to the United Presbyterian Church. Time, however, obliterated the distinctions, and the dissentients or their descendants returned to full communion with their former fellow-churchmen in the larger body which, as the United Free Church of Scotland, included both the sections formerly having a separate existence.

The agitation which led to the founding of Nelson Street congregation centred almost exclusively on the personality and work of Rev. Thomas Brown. Mr. Brown would appear to have been a native of Edinburgh, as in his boyhood he had been connected with Tolbooth Church in that city. Not much can be learned of his record in the earlier part of his life. Presumably it had been spent in home mission work, as he came to Aberdeen in 1854 at the age of 42 to undertake the charge of the Gallowgate Mission under the supervision of a committee of the Free Church Presbytery. He held that position for about nine years before anything occurred to interrupt the harmony of his relations with the Presbytery. The work was characterised not only by diligence and zeal, but also by marked success in outward results. Mr. Brown found a handful of people worshipping in a mission hall, but by his earnest efforts and his skilful organisation a congregation of over 200 was soon gathered together. The Presbyterial committee, being gratified with the progress of the work, resolved in 1859 to provide for its future development by erecting a church in the district, and this project was carried into effect in 1861. So far, Mr. Brown and his members had no cause for complaint regarding the action of the Presbytery. They were less successful, however, with their application to have the mission raised to the status of a sanctioned charge of the Church, with power to elect their own minister. As a territorial mission under the Presbytery, the control of its affairs rested with that court, and, in view of the increase in numbers and general prosperity, the members were strongly of opinion that the time had come when this state of matters should cease to exist. One strong argument adduced was that Mr. Brown's engagement was liable to be terminated at any time when the Presbytery thought fit, without those who had by his instrumentality been gathered into a congregation having any voice in the matter. Strong feeling was shown, and when the decision of the Presbytery and the General Assembly was found to be adverse to the wishes of the people, it was, perhaps, only natural that there should have been keen resentment. It was certainly the case that the result was received with feelings of indignation, and that steps were taken to secure redress.

What these steps were and who instigated them formed the subject of long and heated debates in the Free Church Presbytery and of a vigorous controversy between two local newspapers. Overtures were made to the United Presbyterian Presbytery, Mr. Brown's application to be received as a

licentiate of the Church being made on 10th February, 1863. The U.P.'s, however, resolved to act with caution, and the Frees instituted an inquiry regarding Mr. Brown's alleged action in seeking to influence the congregation to enter another denomination. The controversy was a prolonged and unhappy one. Ultimately, the U.P. Presbytery, acting by authority of its Supreme Court, resolved to receive Mr. Brown, seeing that the Free Church Presbytery had nothing against him on the score of status or reputation. Thereupon another petition, in the form of a memorial from over 300 individuals connected with the Free Church Gallowgate Mission, was presented to the Presbytery, praying to be received into the U.P. Church. The Presbytery appointed Rev. Andrew Dickie, of St. Paul Street, and Rev. J. M. M'Kerrow, of St. Nicholas Lane, to meet with the memorialists. Mr. Dickie and Mr. M'Kerrow convened a meeting in the Gallowgate Mission Hall, and gave an exposition of the principles of the United Presbyterian Church, and at the close 133 certificates of membership were handed in. On 8th September, 1863, the prayer of the petition was granted, and a communion-roll made up. Mr. Brown was appointed to take oversight of the new charge for a time, and on 3rd May, 1864, he was ordained to the pastorate, thus reaching the goal so long in view. The congregation continued to meet in the Gallowgate Hall for several months, but another place of worship was felt to be necessary, and, after negotiation, a site was secured in Nelson Street near its junction with West North Street and the Gallowgate. There the building known as Nelson Street U.P. Church was erected. The new church was opened on 22nd March, 1867, by Rev. Dr Andrew Thomson, of Broughton Place Church, Edinburgh, and the congregation then entered into possession of the premises.

Mr. Brown threw himself into the work with characteristic zeal. He had no particular ability as a preacher, but he was a hard worker, and spent his whole time among the poor folk in the district. While he never attained a position of influence, he gained the confidence and warm esteem of his own people. Everybody liked him, and he became a very welcome visitor in the houses of the poor in the Gallowgate district. For a time there was no lack of success, for the congregation gradually increased until there were about 300 names on the roll. Mr. Brown, however, proved unequal to the strain which the work imposed. When he entered on the pastorate he was no longer a young man, being then over 50 years of age, and it was not surprising that within 14 years of the date of his ordination he found it necessary to retire. The pioneer work requiring to be done and the exacting demands of the people of the district in the way of pastoral visitation and oversight began to tell on his health, and on 8th April, 1878, his resignation was formally accepted by the Presbytery. He was not spared to enjoy a long period of respite from active work. He died at Greenock on 10th May, 1879—little more than a year after his retirement in the 67th year of his age. A tablet to his memory (erected by his widow) finds a place in the vestibule of Nelson Street Church. There may have been—and there may still be—grave doubts as to the wisdom of the decision to found Nelson Street congregation, but this need not in any way detract from an appreciation of the work accomplished by Mr. Brown. He rendered, within his own limits, valuable service, and he will be remembered chiefly as a kindly, earnest man, full of evangelical zeal and genuine sympathy for the people, and especially for the poor.

The second minister of Nelson Street was Rev. John E. Dobson, who was inducted to the charge on 17th September, 1878. Mr. Dobson came with an experience of some 11 years in several spheres where he had laboured with varying success. He was attached originally to the Congregationalists, and the earlier part of his career was spent in the Congregational ministry. In 1867 he had been ordained as pastor of the Congregational Church at Blairgowrie, but after two years he removed to Lerwick, where he remained for five years, until he resigned owing to the unsuitability of the climate. His next charge was at Gainsborough, but before two years were ended he complained of ill-treatment, and resigned his pastorate; while at the same time he severed his connection with the Congregational body. At the Synod of 1877 he applied for admission to the fellowship of the United Presbyterian Church, the reason he assigned for his change of denomination being the lack of any safeguard in the Congregational system against the interference of office-bearers. The application was favourably considered. Mr. Dobson became a licentiate of the U.P. Church, and after fully a year he was settled as minister of Nelson Street. Of his work there it is not unjust to say that it was not a success. What the reasons that militated against the progress of the

cause under his pastorate may have been it would, perhaps, be difficult to state, but the fact remains that the prospect became decidedly less hopeful. On 2nd November, 1886, Mr. Dobson resigned, and was loosed from his charge. His next appointment was to Guardbridge in 1892.

When Mr. Dobson left it, Nelson Street Church was in rather straitened circumstances. The membership had dropped considerably, and there was a general falling-off in other respects. As a consequence, the church was reduced in status to a preaching station, and a probationer was settled in it for a time. After some months, Rev. Archibald Campbell, a native

Rev. Archibald Campbell.

of Glasgow, and a probationer of the U.P. Church, then in charge of the home mission station at Fetterangus, was sent to Nelson Street. He entered on the work in October, 1887, and it was not long before there were signs of renewed life and vigour. Within a year of Mr. Campbell's settlement there was so manifest an improvement in the congregation and its prospects were so much brighter that the Presbytery agreed to restore the church to its former status with power to call a minister. It was only natural that the choice of the people should then have fallen on Mr. Campbell, who was formally ordained to the pastorate on 8th January, 1889.

In the resuscitation of the church Mr. Campbell had associated with him assessors appointed by the Presbytery from some of the other U.P. churches in the city. He was specially helped by Mr. William Gray, draper, and the late Mr. Charles Cowie, cartwright, West North Street, both of whom stood by him and gave valuable active support. Yet the burden of responsibility fell chiefly on his own shoulders, and he had to take a personal share in almost every department of work. In this he did not spare himself, strengthening and developing existing agencies, and initiating new movements as the circumstances appeared to call for them. During his first winter Mr. Campbell started Saturday evening entertainments and founded a temperance society. The entertainments were the first of their kind in the city, though there are now many similar ventures. Evangelistic work always bulked largely in the church's record. The Sunday evening service was mainly of an evangelistic character, and special missions were frequently arranged for; while the surrounding district was systematically overtaken by a band of visitors, who invited the people to the various meetings. Perhaps, however, the Sunday School was the most encouraging feature of all the operations of the Church. At one time it had vanished entirely, but then it became a most vigorous and effective agency. Yet in this connection a difficulty was very acutely felt. The accommodation in the church buildings was not only far from comfortable, but it was also very far from adequately meeting the needs of the situation. Many aspects of the work of the church were capable of considerable expansion. This fact was recognised for some time by the members themselves, and they were diligently working with a view to the erection of more commodious and suitable premises on a site which had been acquired in Causewayend.

More recently a proposal was made for uniting the congregation with that of St. Andrew's U.F. Church, and the negotiations were, in due course, brought to a successful issue. The arrangement provided for the united congregations worshipping in St Andrew's Church, while the buildings in Nelson Street would be utilised for home mission work. Under the act of union, which came into force on 5th September, 1909, it was further provided that both ministers should be retained on an equal footing, and that the united congregation should be known as that of King Street U.F. Church.

NATIONAL RE-DEDICATION

13TH APRIL, 1919

Order of Evening Service

NORTH UNITED FREE CHURCH

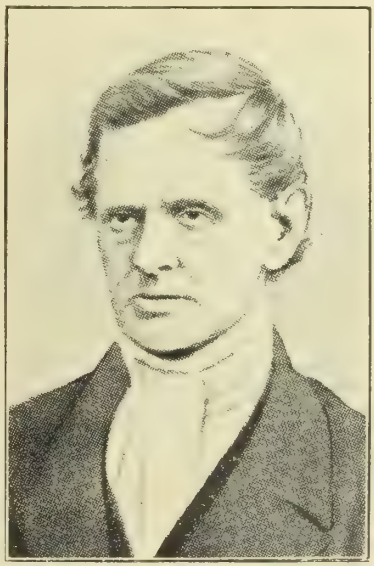
ABERDEEN

XL.– NORTH UNITED FREE CHURCH.

North U.F. Church.

This congregation has, since its inception, held a distinctive place in the religious life of Aberdeen. In the earlier years of its history it led the way in a great evangelical movement, and now in more recent times it is again acting as a pioneer in its great Home Mission enterprise.

The first minister and founder of the congregation was the Rev. Dr. John Murray, who came out of the North Parish Church at the Disruption of 1843. Dr. Murray was a man of power and influence—one of the foremost figures in the Disruption days in Aberdeen — and he carried almost his entire congregation with him, and held them well together until a new church could be erected. For thirty-four weeks he met with his followers in the Frederick Street Congregational Chapel, where most successful services were held. In the meantime a site had been secured at the corner of Queen Street and West North Street, directly facing the Parish Church, where, with all speed, a suitable building was erected. On 22nd January, 1844, the Free North Church was opened, and Dr. Murray and his people were once more housed in a place of worship of their own—less commodious and stately, perhaps, than the building across the street they had left for conscience sake, yet a sanctuary destined to gather around it many rich associations, and to exert a remarkable influence in the community. The history of the congregation in its earliest days is largely bound up with the work of Dr. Murray. Long before the Disruption he was one of the most widely-known ministers in Aberdeen. In 1816 he had been appointed to the vacant charge of Trinity, from which he was transferred, in 1824, to the East Church. On the division of the City Parish of St Nicholas in 1828, he was appointed first minister of the North Parish, and the present huge church in King Street was then erected for him. In these various spheres Dr. Murray had accomplished excellent work, and when he became minister of the Free North he had already an established reputation. He was a man of many-sided ability, characterised alike by courage and charity, something of a Boanerges in the pulpit, and withal a man of genuine goodness of heart and unquestioned sincerity of purpose. His ministry continued for 18 years, until his death in March, 1861. Latterly, he had an assistant in the person of the Rev. George Campbell, who afterwards became his colleague and suc-



Rev. Dr. John Murray.

Rev. George Campbell.

cessor, and under whom the Free North entered on a most interesting period of its history.

Mr. Campbell was settled in September, 1858, and it was not long before his ministry began to tell in quite a remarkable way. He developed strong evangelical tendencies, and his preaching struck a note largely its own. In the Revival movement, which stirred Aberdeen in the early 'sixties, Mr. Campbell stood in the forefront, and the Free North became for the time the recognised evangelical centre for the whole city. Mr. Campbell carried on a wonderful work. Crowds thronged to the church; mass meetings were held in the Music Hall; great multitudes gathered in the open air at the Castlegate and other places, and everywhere his preaching seemed to sway the hearts of his hearers. He was truly a prince of evangelists, with the emotional sensibility of a man of genius and a wealth of imaginative, as well as spiritual, power. Some of the most prominent evangelical leaders of the time were frequently in the Free North in these stirring times. Rev. John M'Pherson, of Dundee, was intimately associated with Mr. Campbell in the work; Brownlow North, Reginald Radcliffe, and many others lent ready assistance; Duncan Matheson was a frequent helper, and amongst other local ministers who gave earnest support were Rev. James Smith, of Greyfriars, and Rev. Henry Williamson, of Huntly. Whilst many congregations benefited, the Free North naturally felt the influence of the movement at its highest. The membership increased until the accommodation was quite insufficient, and in other ways the evangelical zeal of the congregation became apparent. Earnest, aggressive work of various kinds was undertaken, and in those days many young men, who have since taken high positions in the Church, were connected with the congregation, and, under its auspices, were introduced to practical work. Principal Whyte, of Edinburgh, was frequently to be found at the Free North during his student days at King's College, and he has gratefully acknowledged his great obligations to the influence of Mr. Campbell. Rev. Professor Gibb, of Westminster College, Cambridge, was at the same time one of the church workers, and the Rev. George Cassie, of Hopeman, was a leader in its aggressive and mission efforts. Mr. Campbell's ministry extended over a period of fully 15 years. He left for the Wynd Church, Glasgow, in February, 1873, and subsequently was appointed by the General Assembly as an ordained evangelist of the Church. In that position he found a congenial sphere, and his evangelistic gifts were used with lasting effect throughout the length and breadth of the land until his death in July, 1893.

The third minister of the congregation was the Rev. George D. Low, M.A., who was called from Clunie, in Perthshire.

Rev. George D. Low, M.A.

The Late Mr Cruden, Schoolmaster, Fetternear.

Mr William Cruden, late schoolmaster, Fetternear, died suddenly yesterday at 3 Anson Road, Cricklewood, London, the residence of his son, t owhom he was paying a visit. Mr Cruden, who was in his 77th year, and lived in Aberdeen at 35 Bonnymuir Place, was a native of Forgue, where he was a pupil teacher. He received his scholastic waining at the Free Church Normal School, Edinburgh, and he was afterwards appointed to the mastership of the Inverkeithnie School. Afterwards he was appointed master of the Free Church School, Inverurie, where he had among his pupils ex-Lord Provost Maitland, Aberdeen; Principal Skinner, Cambridge; Principal Skinner, Madras; and other eminent scholars. The Chapel of Garioch School Board subsequently appointed Mr Cruden to the mastership of Fetternear School, where he remained until his retirement on reaching the age-limit. In Aberdeen he was a member of the North U.F. Church, and acted as joint session-clerk. His eldest son and only daughter are teachers in Aberdeen, while the second son is a doctor in London. One of the other sons is in business in London, and a fourth is a teacherin South Africa, and the remainig one is a farmer in Canada.

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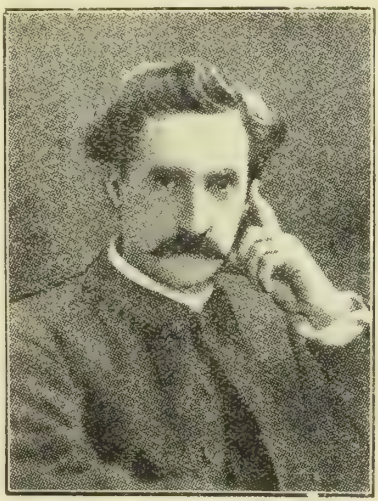
Mr. Low had been a student of rare distinction, taking a foremost place in his classes, and forming at the same time close friendships with not a few contemporaries who were destined in after years to become famous in the Church. He was inducted to the pastorate of the North Church on 12th June, 1893, the service on the occasion being conducted by Professor Robertson Smith, then a member of the Aberdeen Presbytery. On the following Sunday he was formally introduced by his friend, Principal Rainy, while other three of his friends, Dr. Alexander Whyte, Dr. Macphail, and Dr. Reith, took part in the proceedings at his welcome meeting. Mr. Low served the North Church with conspicuous fidelity, and although his ministry is the shortest of the series, it was yet in various ways a very helpful one. Like his predecessor, he cherished warm evangelical sympathies. He was, however, perhaps more of a student than Mr. Campbell; a man of wide and deep reading, well versed in theology, and ripe in practical experience. He has been described as "an edifying and savoury preacher," and there can be no doubt that, by his gifts and graces, he did much to solidify the congregation at a time in its history when such a work was of peculiar necessity and importance. Mr. Low accepted a call to Fountainbridge, Edinburgh, in August, 1882, but he has retained a keen interest in the work of his former congregation, and he took part in the closing service in the old church in January, 1904.

On 26th August, 1883, the Rev. F. Renton Barry was inducted to the pastorate of the North Church. Mr. Barry came with an experience of fully three years in the work of the ministry at Carnbee, Fifeshire, where he had been ordained in 1879, but he came also as quite a young man, with all the ardour of youth. From the outset he maintained a high standard of pulpit efficiency, his sermons being marked by no mean intellectual ability and expository skill. In the various duties of his office—and not least in pastoral work—he laboured with great acceptance during his ministry of nearly nineteen years, gaining not only the respect and personal esteem, but the affection of his members. The need for a new church, which had been felt almost from the beginning of Mr. Barry's pastorate, became an ever more pressing one, and ultimately it came to be recognised that some practical steps would require to be taken. The prolonged negotiations between the Presbytery and the congregation regarding the selection of a new site, and other matters connected therewith, need not be referred to, further than to say that the congregation remained perfectly united. The differences were entirely between the Presbytery and the congregation; among the members themselves there was the utmost harmony, minister and people remaining absolutely loyal to one another. In July, 1902, Mr. Barry tendered his resignation, which was accepted by the Presbytery, as it was by the congregation, with the greatest regret, and with the most ample recognition of his eminently faithful and fruitful ministry. Almost immediately thereafter, he was settled as minister of Richmond Presbyterian Church, London, where he is finding suitable exercise for his abilities.



Rev. F. Renton Barry.

For a time the outlook of the North Church was anything but hopeful, but it proved to be only the darkness before the dawn. A new chapter of signal interest in the congregational history was about to open. The Presbytery, with which the congregation had been frequently in conflict, now offered to go hand in hand with them in a great new scheme of east-end mission work. Several members of the Presbytery, and notably some laymen, such as Mr. Thomas Ogilvie, had been impressed by the great success of the Man-

chester Wesleyan Mission in reaching the masses in the lower parts of that city, and they became convinced of the desirability of such a venture being tried in Aberdeen. It was recognised that an undertaking of the kind would be too great for any single congregation to attempt unaided, and that Presbyterial assistance and support would require to be freely given. The position of the North Church at the time, and the well-known characteristics of the congregation, suggested its suitability for this responsibility and honour being laid upon it, and numerous conferences took place. Ultimately the congregation unanimously and enthusistically resolved to adopt the scheme, and the erection of the splendid new church premises on the site of the old was the first step towards carrying it into effect. The new buildings, designed by Mr. W. E. Gauld, architect, an office-bearer of the congregation, form a splendid pile, admirably adapted in every way, with the commodious church (in which there is no pulpit, but a large platform with accommodation for the choir and orchestra and a desk for the preacher in front), the numerous halls, class-rooms, sisters' rooms, etc., for the conduct of the social as well as the religious work of which they are the centre. A supreme difficulty, however, confronted the promotors in finding the right man to become the leader of this great new "Forward Movement," but eventually they found him in the person of a city minister, Rev James S. Stewart, of Rutherford Church. By his evangelical fervour, his great practical ability and enterprise, and by his conspicuous success in gathering together a very large congregation at Rutherford, Mr. Stewart had shown that he possessed pre-eminent qualifications for the position. He was unanimously and heartily called by the North congregation to be their minister, and was inducted to the pastoral charge on 9th September, 1903, being formally introduced by Dr. Alexander Whyte, of St. George's, Edinburgh. At that time, and pending the erection of the new church, the services were held in the Trades Hall, Belmont Street. The new buildings were opened on 1st September, 1905, by Rev. Dr. Robertson Nicoll, editor of the "British Weekly," and the services on the following Sunday were conducted by Rev. S. F. Collier, superintendent of the Manchester Wesleyan Mission, and Rev. G. D. Low and Rev. F. R. Barry, former ministers of the congregation.

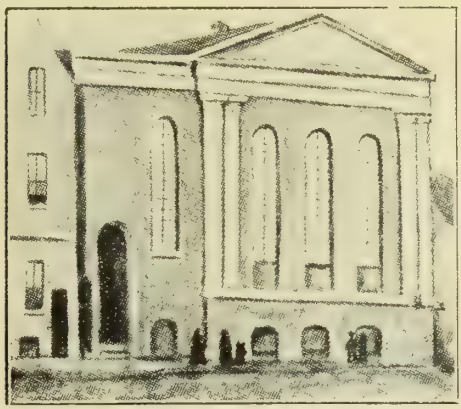
Of its traditions the North Church has good reason to be proud. Its ministers have been characterised by an influence which has been widespread, and which many men in high position have been glad to acknowledge. Dr Whyte and his companions have been mentioned as coming under the spell of Mr. Campbell, and others could be cited as having at different times been more or less intimately associated with the congregation. In this connection it may be noted that the Rev. Dr. James Hastings, the learned editor of the "Expository Times," the "Dictionary of the Bible," the "Encyclopædia of Religion and Ethics," and other im-

Rev. James S. Stewart.

portant undertakings, was a member of the North Church, and a worker in the Sabbath School and other agencies, during his college days in Aberdeen. Prominent citizens also were to be found both in office and in the membership. Many of them have passed away, including Mr. William Garvie and Mr. Alexander M'Robbie, but others remain leaders and active workers in the manifold activities of the congregation, for nothing in the history of the North Church has been more remarkable than the continued loyalty of its best members through all the stress of trying times and amid all the changes in the aspect of the district. Amongst those long

connected with the church who remain attached and earnest workers to-day are Mr. William Valentine, Mr. Edgar Gauld, and others whose names are well known in religious and philanthropic movements in the city, while in the ranks of the younger generation there are several who occupy prominent positions in professional and business circles. It has thus been shown that residence in the west-end need not of necessity lead to the severance of connection with an east-end church, and this has afforded a practical illustration of the manner in which one of the pressing problems of the day may be solved.

Alongside the problem of the maintenance of east-end churches there is another and greater problem to be faced in the reclamation of the east-end masses. To this great task the minister and people of the North congregation have now applied themselves. The work has been adapted to the conditions under which it has to be carried on. The central feature, perhaps, has been the popular Sunday evening service, with large choir and orchestra. These services have invariably been attended by crowded audiences all the year round. The Brotherhood of Social Service, which meets on Sunday afternoons, is specially designed to reach the men of the district, and by means of various agencies and clubs every class is catered for, and the buildings are a hive of industry. As many as nine different services and meetings are held every Sunday, and twenty-six every week. Mr. Stewart has had a succession of able and capable assistants, among the number being Rev. Graham Park, of Loudon; Rev. W. D. Niven, of Macduff; and Rev. W. A. B. Gall, of Cromarty and a trained Sister is also steadily engaged in work amongst the people. There has been no lack of voluntary workers, the office-bearers—both old and young—throwing themselves into the movement with the utmost enthusiasm and devotion. As an experiment in Home Mission work on new lines, the North Church enterprise has attracted much attention throughout the Church at large, and many visitors have come from other parts of the country to see the scheme in operation.



Old Free North Church.

XLI.—OLDMACHAR UNITED FREE CHURCH.

Oldmachar U.F. Church.

The Disruption of 1843, which for the time wrecked the Established Church in the city of Aberdeen itself, made comparatively little impression on its sleepy neighbour the Old Town. In those days, the "Aulton" gloried in its separate existence; and in the whole aspect of its life and thought it stood as a community entirely by itself. Thus the ecclesiastical storm which raged in fury in the new and greater city was but little felt in this stronghold of conservatism. The Free Church found an opening at the time, but under circumstances entirely different from these which prevailed in the neighbouring community. This fact is worthy of notice, as it has undoubtedly, to some extent, affected the whole subsequent history of the congregation then formed.

The ministers of the Cathedral in 1843 were Rev. (afterwards Dr.) Robert Smith and Rev. Dr. Patrick Forbes, who held the first and second charges respectively. Both exercised considerable influence, especially Dr. Forbes, who had been Moderator of the General Assembly in 1829, and was well known throughout the Church at large. Although all their brethren in the pulpits of the Established Church in Aberdeen joined the Free Church, the two ministers of Oldmachar remained at their posts, and declined to associate themselves with the Disruption party. This naturally produced a steadying effect on the members of the congregation, the great bulk of them adhering to the Establishment. A small party, however, sympathised with the founders of the Free Church, and severed their connection with the Cathedral. Their going forth from the Church of their fathers was in strange contrast to that of the Aberdeen Disruptionists. It was devoid of the dramatic effect produced by ministers leading forth great numbers of their people, and it lacked the inspiration always associated with a great movement. They went out quietly; but if the occasion was not signalised by any popular demonstration, it perhaps bore all the more eloquent testimony to the strength of conviction on the part of those who took the step. The seceding party worshipped at first in one of the classrooms of the Gymnasium, which was placed at their disposal by Rev. Mr. (afterwards Dr.) Anderson, who, from the first, was in hearty sympathy with the movement. In a short time a wooden church was erected in High Street, which, after considerable delay, was replaced on the same site by the present stone and lime building. The prospects of the congregation undoubtedly suffered from its having been formed without a minister, and it had to labour under this disadvantage for two years. Then, in 1845, Dr. Anderson, of the Gymnasium, was called to the pastorate. Dr. Anderson had formerly been parish minister of Boyndie, but had become more widely known as the founder and head of the high-class boarding school in the Chanonry known as the Gymnasium. This establishment gained a high reputation, and there went forth from the "Gym." many men who afterwards rose to high positions in various walks of life. Dr. Anderson was held in the highest esteem by the whole community of Old Aberdeen, and under his ministry the congregation entered on a period of prosperity. It was a great blow to the church when, after a few years' pastorate, he thought it necessary to resign his connection with it on account of his changed views on the question of infant baptism. Dr. Anderson afterwards founded a Baptist Church in Ross's Hall, George Street, to which he ministered for a num-

ber of years, until it joined the John Street congregation in forming what is now Crown Terrace Baptist Church. On the union of the two congregations being effected in 1879, Dr. Anderson became minister-emeritus of Crown Terrace Church, and he retained that position until his death.

The second minister of the Old Aberdeen Church was Rev. Alfred Edersheim, Ph.D., who was destined to become famous in after years as a Biblical scholar. Dr. Edersheim had been assisting Rev. Robert Forbes at Woodside, where his services were highly appreciated, and it was through his work there that he became known to the people of Old Aberdeen. Previous to his settlement in the north, his career had been a varied one. Born at Vienna, of Jewish parents, he became early in life a teacher of languages, and when thus engaged at Pesth he made the acquaintance of Dr. John Duncan and other Presbyterian ministers, who acted as chaplains to the Scottish workmen engaged in building the bridge over the Danube. Under their influence he embraced Christianity, and he subsequently accompanied Dr. Duncan on his return to Scotland. In 1846 he entered the Presbyterian ministry, and thereafter he preached for a year as missionary to the Jews and Germans at Jassy, in Roumania. Dr. Edersheim was settled at Old Aberdeen in the beginning of 1848, and he remained in the charge for twelve years. His ministrations seem to have proved very acceptable, and the congregation continued to prosper under his care. In the academic quiet of Old Aberdeen Dr. Edersheim laid the foundations of his future fame as a writer. During his ministry there he translated several German theological works into English, and wrote his "History of the Jewish Nation from the Fall of Jerusalem to the Reign of Constantine the Great"; while he was also a contributor to the "Athenæum" and other periodicals. Unfortunately, his health broke down, and he was compelled, after a lengthened leave of absence, to resign the charge and remove to Torquay. Having in large measure recovered his strength in the more congenial climate of the south of England, he was instrumental in founding St. Andrew's Presbyterian Church, Torquay, of which he became the first minister. In 1872 his health again broke down, and he resigned and removed to Bournemouth, but in 1875 he made a greater change when he left Presbyterianism and passed into the Church of England. Taking holy orders, he was appointed to the living of Lovers, in Dorsetshire, where he wrote his great work, "The Life and Times of Jesus the Messiah." In 1882 he removed to Oxford, where he was, on occasion, Select Preacher at the University, and filled various posts until his death, which occurred suddenly at Mentone on 16th March, 1889. Dr. Edersheim has been described as "gentle and amiable in disposition, bright and humorous in conversation, genial in manner, a ready and fluent writer, and an effective preacher; possessed of a poetical imagination which was apt to give a rhetorical redundance to his style; in literary and theological questions conservative but tolerant." Dr. Edersheim left behind him a great reputation as a scholar, but he is remembered in Old Aberdeen mainly as an earnest Christian minister. He laboured zealously for the welfare of the congregation, was instrumental in securing the erection of the present manse, and by his preaching and pastoral care promoted the best interests of the people.

When Dr. Edersheim first left in quest of health, arrangements were made for carrying on the work of the congregation, and Rev. Thomas Gardiner was secured as "locum tenens." Mr. Gardiner had, in his probationer days, served for some time in one of the largest churches in Aberdeen, and later on he had been elected to the pastorate of a church on Deeside. The claims of the foreign mission field had, however, appealed to him, and he offered himself for work in India. Going abroad in 1853, he was closely associated with Dr. Duff, and also with Dr. Thomas Smith, who, in later days, was his most intimate friend. A breakdown in health brought this part of his life-work to an end in the closing months of 1861, and shortly thereafter Mr. Gardiner came to Old Aberdeen. Taking up his residence in the manse, then recently erected, he carried on the work in all its departments for seventeen months, and then on Dr. Edersheim resigning the pastorate, he was most cordially elected to the vacancy. His induction took place on 30th July, 1863, and he was formally introduced (although in his case no introduction was necessary) by Dr. Thomas Smith. Mr. Gardiner entered on the pastorate with devoted earnestness. A man of true piety and ripe spiritual experience, he took a high view of the duties and responsibilities of the Christian ministry, and he freely spent his strength in the service of the church. He was very exact and methodical in all his ways, punctual to a degree with his engagements, and

scrupulously careful in the arrangement of his books and papers. His pulpit work was most diligently prepared, and for many years he was in his study before five o'clock in the mornings of four days in the week. He left 1040 carefully-written sermons and lectures. His preaching has been described as both doctrinal and practical. He "preached doctrine practically and practice doctrinally." Yet the main characteristic of his pulpit message was its fervent evangelicalism. The same spirit breathed through his pulpit prayers, which were often uttered with great fervour and even heart-felt emotion. His people also remembered long after his ministry was ended the power and unction with which he gave out some of his favourite Psalms to be sung by the congregation. The deeply solemn and yet happy tones in which he read

> "O let my soul live and it shall
> Give praises unto Thee;
> And let Thy judgments gracious
> Be helpful unto me."

were not soon forgotten.

In pastoral work Mr. Gardiner was extremely conscientious. From the last summation in his books it was found that he had made 3170 pastoral visits, and 3289 to the sick and afflicted, making a total of 6459 connected with the Old Aberdeen congregation. This represents a considerable expenditure of time and strength when it is borne in mind that the pastoral visits were not mere calls for casual conversation, but were made the occasion of imparting direct religious instruction and edification to the members of the families of his flock. The affairs of the congregation were in a very fair state of prosperity, but a load of debt still rested on the church and manse, and to some extent hindered the work. It was resolved to hold a bazaar, and this was done in December, 1874, when, thanks to the generous help of many friends in Aberdeen outside the congregation, the sum of nearly £600 was raised. The result was eminently gratifying to Mr. Gardiner, and highly encouraging to the congregation.

Mr. Gardiner from a very early stage in his ministry at Old Aberdeen took a keen interest in ecclesiastical affairs and in public questions generally, and he was a member of several of the Standing Committees of the Church, whose meetings in Edinburgh he attended with great regularity. But it was in connection with the Robertson Smith case that he first became a prominent public figure. In that famous controversy he was destined to become a leader on the conservative side, although entries made in his diary at the time show that he had no desire personally to play such a part. Some of the entries reveal the man in another aspect than that which may have appeared to the public of those days. Writing at one time, he says:—"I have had to take such a leading part as I never anticipated. I am sure I did not wish it, but begged to be excused when the brethren placed the lead in my hands." In the Presbytery he was foremost amongst those who took the strongest view against Professor Robertson Smith, and when several appeals were made to the Assembly, he appeared at the bar along with Principal Brown and stated his case in a manner which gratified his friends. In two of the appeals the decision of the Assembly was in favour of his contentions. When the Aberdeen Presbytery resumed consideration of the case after the Assembly, Mr. Gardiner was chosen as convener of the committee appointed to prepare the libel against Professor Smith, and this work had only just been completed when he was seized with the illness which in a short time ended in his death. There could be no doubt as to Mr. Gardiner's position on the matters in dispute. He was avowedly of the old school, and delighted in the old paths. "I had rather," he said at one time, "be a Covenanter than a critic," and this very fairly indicated his attitude towards the critical school generally. His opposition to Dr. Robertson Smith was not to him a light matter. He felt he was doing battle for the truth, and there can be no doubt that he was actuated by the highest motives. Even towards the Professor himself, however severely he may have criticised his position, and in whatever light his action may have appeared at the time, his feelings were entirely free from any personal animosity. Writing to a friend in the height of the controversy, he said, with reference to one of the heated Presbytery meetings:—"I never felt so kindly to Professor Smith himself—so free from anything like personal feeling." In paying a memorial tribute at the Presbytery, Dr. Laidlaw, who had often differed from Mr. Gardiner with regard to the case, paid a worthy tribute to the purity of motive and freedom from personality and bitterness which had marked his conduct throughout.

Mr. Gardiner succumbed to an attack of scarlet fever, which was then prevalent in the Old Town, his death taking place on 14th October, 1877. He had completed 14

years' pastorate of the congregation, and he was laid to rest in Oldmachar Churchyard amid many manifestations of sorrow in the community generally. In his day Mr. Gardiner filled a large place in the ecclesiastical life of the district. While he could hardly be described as a man of outstanding mental power, he had a keen and ready mind, and he was a fluent and effective speaker. His business-like qualifications shone to advantage in the Church courts, but in his own congregation it was by his devoutness and earnestness that he made an impression, and it is by these that he is remembered.

In 1878 Rev. D. M. Macalister, of Fassoway, was called to Old Aberdeen, and was in due course inducted as pastor of the congregation. A very acceptable preacher, Mr. Macalister made a good impression, and the membership for a time showed signs of increase. Like his predecessor, he took an extreme conservative position on the questions agitating the Church—organs being one of his pet aversions. In Mr. Macalister's time the church hall was built, and there were other evidences of progress and prosperity, although these were not by any means conspicuous. Mr. Macalister's abilities never met, perhaps, with all the success they merited at Old Aberdeen, and in 1887, after a pastorate of nine years, he accepted a call to Buccleuch-Greyfriars Church, Edinburgh. At the Union of the Churches in 1900, he took sides with the minority, and declined to enter the United Free Church. He was intimately associated with the Free Church for some years, and subsequently attained the dignity of the Moderatorship. In 1904 he retired from pastoral work.

Mr. Macalister was succeeded at Old Aberdeen by Rev. Duncan Maclean, B.D., of Allanton, whose settlement took place in 1887. Mr. Maclean continued the work with great fidelity. He was less pronounced in his views on the ecclesiastical problems of the time than either of his two immediate predecessors, and rather shrank from any public discussion. He became known, however, as a man of scholarship and culture. Yet, notwithstanding his undoubted gifts, he found the work of the pastorate beset by not a few difficulties. The conditions were by no means conducive to success, but Mr. Maclean laboured in the charge with persistent earnestness for thirteen years. In 1900, owing to the health of his wife, he resigned the pastorate, and removed to Edinburgh, where he has since lived in retirement, although undertaking occasional pulpit supply in different parts of the country.

Rev. Joseph Shillinglaw, B.D., the present pastor of the congregation, was ordained and inducted to the charge in October, 1900. After a highly successful career as a student at Glasgow University and Glasgow Free Church College, he was appointed assistant in St. Paul's Church, Glasgow, and laboured there for over a year before being called to Oldmachar. Mr. Shillinglaw threw himself into the work

Rev. Joseph Shillinglaw, B.D.

with the enthusiasm of youth, and his efforts have not been unavailing. The membership has been about doubled—having increased from 150 to nearly 300—the debt has been cleared off, and the buildings renovated to some extent. A Band of Hope has been instituted, and is now successfully conducted by one of the elders, Mr. Hendry Davidson, and the mothers' meeting, under Mrs. Shillinglaw, is another effective agency, while the Sunday School is also maintained in efficiency under the superintendentship of Mr. James Thomson. Mr. Thomson is now the senior elder, and he has stood by the congregation in many ups and downs in its history. Another member of session who has been long associated with the congregation is Mr. Robert Clark, and in the membership, although not in office, are at least two representatives of the University, these two being Professor J. Arthur Thomson and Mr. John Clarke, Lecturer on Education.

In summing up the history of this congregation, it must be noted as an interesting fact that so many of its ministers should have changed their denominational connection. The first minister became a Baptist, the second joined the Church of England, and the fourth allied himself with the "Wee Frees," while the third, although he did not change his own denomination, was one of the leaders in the movement which resulted in the ousting from that denomination of one of its most brilliant sons. Truly, the ministers of Oldmachar Church have played an important part. The congregation itself has had alternating periods of prosperity and decline. Situated as it is, under the shadow of the venerable Cathedral, and amid a population in which town and gown mingle with only indifferent success, it is not surprising that the church has never made phenomenal progress. Another element not altogether helpful has been the atmosphere of unbroken repose in which the community generally seemed to live and move and have its being. With the fusion of Old and New Aberdeen in one municipal burgh, there has been a gradual casting away of old traditions, and a steady progress towards a new order of things more in keeping with a progressive community. Amid these changed and changing conditions, and under its present minister, who is so fully abreast of all the intellectual and social movements of the time, the congregation was, perhaps, never in a more hopeful position than it is to-day.

XLII.—QUEEN'S CROSS UNITED FREE CHURCH.

Queen's Cross U.F. Church.

As early as 1872 Principal Lumsden and other leading Free Churchmen in Aberdeen had seen the necessity for the erection of a new church to serve the rapidly-extending western district of the city. Communications were opened with the view of attaining this object, but certain difficulties emerged, and these for a time proved insurmountable. About five years later the proposal was revived, and, the obstacles in the way having then disappeared, the scheme was successfully launched.

In the early part of 1877 the Church Extension Committee of the Presbytery had the matter under consideration, and invited an expression of opinion on the part of members of the Free Church resident in the western suburb. In course of time it was reported that a number of gentlemen belonging to the west-end, wishing to take a public-spirited interest in the Church's prosperity and progress, had met with the committee and certain well-known friends of the Church. The result, after conferring on the whole situation, was a complete unanimity of opinion that the time had arrived for taking active steps towards the formation of a congregation. These residents in the locality were so convinced of the propriety of proceeding that they made careful examination of several available sites. Before committing themselves, however, to any particular scheme, they submitted the whole matter for the approval and encouragement of the Presbytery. The question came before the Court at its meeting on 4th December, 1877, the report being submitted by Professor Salmond, who acted as convener of the Church Extension Committee, and who took an active and leading part in all the negotiations. Good encouragement was given by the Presbytery, the adoption of the report being moved in a most cordial speech by Rev. John Laidlaw, of the West Church, who strongly urged the formation of this new congregation, although he recognised it would mean that several of the older and larger churches, such as his own, would have to part with a number of their members.

Those who had been taking an interest in the project were then formed into a Local Committee, and the question of a site was at once considered. The first site chosen was in Queen's Road, on its north side, where the houses Nos. 8 to 10 stand to-day. After further negotiation, however, the committee eventually secured the site originally contemplated,, and certainly, in every way more desirable, viz., the triangular piece of ground lying west of Albyn Terrace, and forming the junction at Queen's Cross of Albyn Place and Carden Place. Competitive designs were invited for a complete suite of buildings, including, in addition to the church, a suitable hall, together with session house, vestry, etc., Mr. Pirie (Messrs. Pirie and Clyne) being the successful competitor, with a design providing for a handsome edifice in granite at a cost of about £6000, exclusive of £3000 for site and extras. The original trustees were Professor Salmond, who was also convener of the Local Committee; Major Ross, Mr. George Neilson, secretary, Great North of Scotland Railway, who also acted as convener of the

Finance Committee; Mr. James Mathieson; Mr. Robert Lumsden, manager, North of Scotland Bank; Mr. William Keith, jun., granite merchant, who was convener of the Plans and Buildings Committee; Mr. William Henderson, Devanha House; and Mr. George Allan, advocate, who was one of the original promoters of the church, and from the outset treasurer of the Local Committee.

Principal George Adam Smith.

The church was opened for public worship on 18th April, 1881, the preachers on the occasion being Rev. Dr. Walter C. Smith, of Edinburgh, and Rev. Dr. Laidlaw, of the West Church. The pulpit was occupied in the ensuing months by many of the most popular preachers in the Free Church from various parts of the country. During this time the necessary steps were being taken to secure a minister for the church, and several names were under consideration. From the opening of the church, Rev. George Adam Smith, M.A., who was then filling the place of Professor Robertson Smith in the Free Church College, had frequently acted as pulpit supply, and the young Hebrew tutor's ministrations proved so very acceptable that he was unanimously called to be the first minister of the church. Mr. Smith accepted the call, and he was ordained to the charge on Thursday, 20th April, 1882, Rev. G. Webster Thomson, of the West Church, officiating on the occasion. The introductory services on the following Sunday were conducted by Rev. (afterwards Dr.) R. G. Balfour, of Edinburgh, afterwards Moderator of the General Assembly.

The ministry which then began proved one of the most striking and influential which the city of Aberdeen has enjoyed within the last quarter of a century. Mr. Smith's brilliant preaching soon made a great impression, and by his bright and eager personality, so full of contagious enthusiasm, he gained a special influence over young men. The pulpit of the new suburban charge became one of outstanding importance in the city, and Queen's Cross Church was a centre to which large audiences flocked from all quarters. The fame of the young preacher was beginning to spread beyond Aberdeen, and when his first volume on "Isaiah" was published in the series of the "Expositor's Bible," his name became known throughout the whole country. It was recognised that a new scholar and theologian of rare distinction had appeared, and henceforth many eyes were set on Queen's Cross. Overtures from various spheres of influence—including one of special urgency from the premier church of St. George's, Edinburgh—threatened to disturb the pastoral tie; but Dr. Smith remained firm in his adherence to his first charge until he was called by the General Assembly of 1892 to the Chair of Hebrew in the Glasgow College. His ten years' ministry at Queen's Cross was fruitful in many ways. He laid the foundations of a strong and successful congregation, raising the membership to about 700, and organising it in various departments of service. To a wider constituency, outside the congregation, he was a guide in matters of faith, and an inspiration to noble and strenuous living. His departure was felt to be the loss of a public-spirited citizen, and ample testimony was borne to the extent and helpfulness of his influence in the community. The name of Professor George Adam Smith is now familiar throughout the world, and his eminence as a theologian is acknowledged in many countries, but nowhere has his growing fame been watched with greater satisfaction than in the city where he held his first and only pastorate. Dr. Smith's interest in his old congregation is still unabated, and he finds frequent opportunities of showing this in a practical manner. In October, 1909, Professor Smith was appointed Principal of Aberdeen University.

The vacancy at Queen's Cross was happily filled by the induction on 31st May,

1893, of Rev. Martin Lewis, B.A., formerly of Gravesend. Mr. Lewis had a brilliant scholastic career in the University of London, in which he gained the distinctions of "University Scholar" and "Fellow of University College." He had likewise a distinguished record as a minister before coming to Aberdeen. Before completing his course at the Theological College of the English Presbyterian Church, he was elected to Bournemouth as colleague to Rev. James M'Gill. Ordained there in 1878, he worked for a time along with Mr. M'Gill, and afterwards held the sole pastorate for some years. Overwork having affected his health, he went for a voyage to Australia, and when visiting Melbourne was called to Toorak Church, one of the most influential Presbyterian Churches, not only in that city, but in the whole of Australia. Resigning his charge at Bournemouth, Mr. Lewis entered on the work in Melbourne, but the summer climate of Australia proved so injurious that he was compelled, after a short ministry, and to the great regret of an attached congregation, to return home. After his return in 1886 he was for some time in charge of the preaching station at Mentone, and thereafter assisted Dr. Adolf Saphir in London, until he was asked to undertake the care of the congregation at Gravesend, which had fallen into a state of decay. There Mr. Lewis accomplished excellent work, removing a heavy debt, and raising a large sum for the completion of the church and the erection of extensive mission premises in a poor neighbourhood, while during his ministry the Communion roll was greatly increased and vigorous aggressive work was carried on.

In succeeding Dr. George Adam Smith, it was recognised that Mr Lewis would have no easy task, but he has stood the ordeal well. A man of the highest culture, his preaching is refined and thoughtful, while at the same time practical and evangelical. As a preacher to children he has unique gifts, and his work among boys and girls has been a special feature of his ministry both in Aberdeen and elsewhere. Mr. Lewis has been a contributor to the "Expository Times," the "Sunday Magazine," and other periodicals, and he has frequently been urged to publish more, but as his health has never been robust, he has required all his available strength for the pressing duties of the ministry. Personally, as well as for his talents, he is held in high esteem, and this was abundantly shown in 1904, when he received handsome presentations before going on a tour to the East. The fact that under Mr. Lewis's ministry the work and finance of Queen's Cross Church have been fully maintained, and even in some cases extended, is no mean tribute to his gifts and capabilities. The agencies of the church include the minister's Bible Class, Sunday School, Young Men's Fellowship Association, Literary and

Rev. Martin Lewis, B.A.

Musical Association, Mothers' Meeting, Women's Work Party, Temperance Society, and Boys' Brigade. In addition to these purely congregational organisations, a large Sunday School and a vigorous Band of Hope are carried on in Ashley Road Public School, and members of the church also conduct a Sunday School for the inmates of Oakbank Industrial School. While Queen's Cross Church has no Home Mission of its own in the east-end, it has taken what is, perhaps, as helpful a part by providing a portion of the salary of a missionary for the congregation of St. Clement's. The Christian liberality of the congregation is noteworthy, its annual collection on Hospital Sunday placing it in the front rank of city churches, while its contributions to the Sustentation Fund have been such as to give it a place among the leading congregations in the United Free Church. To other funds, both for home and foreign work, it has subscribed very liberally.

A notable feature in the history of

Queen's Cross Church has been its good fortune in the selection of assistant ministers, many of whom have risen to positions of high distinction as theologians or preachers. The list includes the names of Rev. Professor C. Anderson Scott, of Westminster College, Cambridge; Dr. John Kelman, Edinburgh; Rev. A. Herbert Gray, Glasgow; Rev. A. Duff Watson, Bourtreebush; Rev. R. H. Strachan, Elie (a son of the congregation); Rev. James Wishart, Irvine; Rev. Donald Cameron, Montrose; Rev. W. S. Anderson, Markinch; and Rev. Hugh Watt, of Waterbeach.

There have been many well-known public men in active connection with Queen's Cross Church. The late Principal Salmond was one of the most attached friends of the congregation from its origin, with which he had so much to do, and he rendered loyal service in the eldership and in many other capacities. Mr. George Allan, advocate, is the sole survivor of those who took the initial responsibilities of the congregation. The leading officials to-day are men well known in the community. The late Mr Gray C. Fraser, advocate, was session clerk for many years; and the present treasurers are Mr. J. Buckley Allan, advocate; Mr. James Duguid, advocate; and ex-Baillie Henderson. The elders include two Professors of the University—Professor Finlay and Professor Matthew Hay—and the Kirk-Session and Deacons' Court comprise many of the foremost figures in professional and business circles in the city. The membership, as might be expected, is largely drawn from the west-end and well-to-do classes.

The original cost of the church and site, amounting to over £9000, was entirely cleared off without any outside appeal, and further outlays of considerable amount have been made from time to time. A splendid pipe organ was installed at a cost of over £1200, and a beautiful Communion Table and Choir Stalls have been added; while three handsome stained-glass windows gifted by members of the congregation adorn the building. Both in its interior and exterior the church is one of the finest in the city. It still holds, and is likely to hold for many years to come, the key of the position in the west-end, and there is every reason to believe that its future will be worthy of the traditions that are already associated with its life and work.

XLIII.—RUTHERFORD UNITED FREE CHURCH.

Rutherford U.F. Church.

The founding of this congregation was the direct outcome of earnest and successful home mission efforts. These were centred in the Northfield district, and it is necessary to refer to some aspects of the work there in order to trace the steps which led to the formation of a regular congregation.

The locality in the 'forties and 'fifties was a strange contrast from what it is to-day. South Mount Street, Kintore Place, Richmond Street, and Eden Place were unbuilt. A nursery extended from Farmer Hall (now known as Farmer's Hall Lane) westward to the back of the Short Loanings, and from Rosemount Place south to Leadside Road. In Short Loanings and Leadside Road there were rows of more or less dilapidated dwellings, and the locality had a bad reputation, and was regarded by staid citizens as a dangerous place to visit after dark.

For some time previous to 1840 religious meetings were held in the house No. 44 Short Loanings, where there lived a godly man named John Ross. The accommodation proving insufficient, the gatherings were transferred to a small school in rear of No. 54 Leadside Road, where Mr. Ross had the assistance in his voluntary work of Mr. John Dalziel, the dominie. In this humble meeting-place, with an earthen floor and an uncomfortably-low ceiling, much good work was done, and many well-known men gave ready assistance. On one occasion Rev. W. C. Burns, afterwards the famous missionary to China, had promised to preach, and as he did not appear at the appointed hour, Mr. Ross and his son set out to seek him with a lantern in their hands. They met him about the foot of Jack's Brae, and while coming up that steep incline Mr. Burns remarked, "This reminds me of the Hill Difficulty." Amongst frequent speakers were—Rev. Messrs. Macphail, Free East; Trail, late of Elgin; Ogilvie, Maryculter; Simpson, Trinity; Thomson, Greyfriars; and Parker, Bon-Accord; along with Rev. A. Beverley, LL.D.

Nothwithstanding the countenance and active support of various ministers, the movement for some time was entirely under the control and dependent on the exertions of Mr. Ross and those associated with him. The Free Church Presbytery, however, was not uninterested. In 1845 a City Mission Committee was appointed to secure the preaching of the Gospel in destitute localities of the city, and the Northfield work came formally under notice. Instead of instituting any new effort, it was wisely decided to help Mr. Ross. Some financial assistance was given, and arrangements were made whereby many of the ministers undertook a share in conducting the services. The City Mission Committee also gave the help of two deacons and several ladies. Prior to this, however, Mr. Ross had secured the co-operation of one who became his colleague more than his assistant, and who ultimately assumed practically the entire control of the movement. This was Mr. Alexander Laing, coachbuilder, whose name must ever be prominently associated with the history of Northfield. Mr. Laing joined Mr. Ross about 1848, and he soon became a power in the district. So popular was he with the residents that a petition was presented to the Presbytery praying for his settlement as a catechist, but the request was unsuccessful. Mr. Laing, however, persevered with the work, and he had the gratification of seeing many tokens of pros-

perity. The accommodation again proving insufficient, he conceived the idea of erecting a more suitable meeting-place, and in course of time secured an old, dilapidated dwelling in Leadside Road as a suitable site. The old house was demolished, and in its place there was built a small chapel and schoolroom. The chapel, which still remains as the eastern part of Northfield School, came to be known all over the city as "Laing's Kirkie," and that not without good reason. Not only was it the centre of Mr. Laing's lengthened and beneficent work, but it was largely the product of his own hands. He was his own architect, drawing the plans and superintending the building; while he paid the entire cost, with the exception of £30, out of his own pocket.

"Laing's Kirkie," Northfield.

The chapel was opened on 10th November, 1850, and, nothwithstanding the cordial relations which had up till then existed between Mr. Laing and the Presbytery, this event was the cause of an unfortunate division of opinion. The Presbytery did not approve of the new venture, and made arrangements for continuing the work in the old school. In this they were utterly unsuccessful, and the attempt had soon to be abandoned. Mr. Laing had gained the confidence of the people, and they went to his meetings in crowds. He laboured incessantly, and left a deep impression on the district, "Laing's Kirkie" becoming a noted centre of religious life in the city.

Soon after the revival of 1859-60, the kirk-session of the Free East Church felt that it was their duty to undertake some aggressive work, and the Upper Denburn was selected as the field for their efforts. The City Mission Committee had been carrying on work in a school opposite the Chapel of Ease brae, near the point where the Viaduct now crosses Upper Denburn, and this was transferred to the Free East congregation. Negotiations were also opened for the transfer of Mr. Laing's chapel in order that Northfield might be joined to the Upper Denburn to form one territorial district. Mr. Laing handed over the chapel and school as a gift on condition that the session also took along with them the small debt still resting on the buildings. This agreement was sanctioned by the Presbytery in March, 1863, and the Free East Church took possession with the aim and hope of developing the work, so that a territorial mission charge might soon be formed. Mr. Laing's official connection with the movement then ceased, although his work cannot be forgotten.

The first student missionary was Mr. John Gibb, now Professor Gibb, D.D., of Westminster Presbyterian College, Cambridge. He was succeeded by Mr. James Clark, afterwards minister of Lassodie; Mr. John Keith, afterwards minister of Carmyllie; Mr. A. Ogilvy, afterwards minister of Coatbridge; Mr. M'Farlane, afterwards minister of Leghorn; and Mr. Alexander Clark, afterwards minister of Kingswells. In 1866, the kirk-session of the Free East Church began to see that it would be necessary to secure the services of an ordained minister if they were to succeed in raising a regular congregation. The continual changing of the missionary was felt to be detrimental to the ingathering and upbuilding of a membership, and it was thought that the settlement of an ordained minister might add somewhat to the standing of the congregation. In April, 1867, the kirk-session of the East Church resolved to offer the appointment to Rev. Alexander Yule, then minister of Cargill, in Perthshire, who was known as an earnest mission worker, and one not unacquainted with the district, as he had in earlier years, along with Rev. T. T. Matthews, afterwards of Madagascar, conducted a Sunday School in a mission room in the Upper Denburn. Mr. Yule intimated his willingness to undertake the work on condition that Mr. Gray C. Fraser and Mr. George Bisset would associate themselves with the congregation as elders. These gentlemen readily agreed, and the session of the Free East consented to part

with them, although Rev. J. C. Macphail, who was then minister of the church, and who had shown so deep and practical an interest in the Northfield Mission, remarked that "giving them was like giving away his right hand."

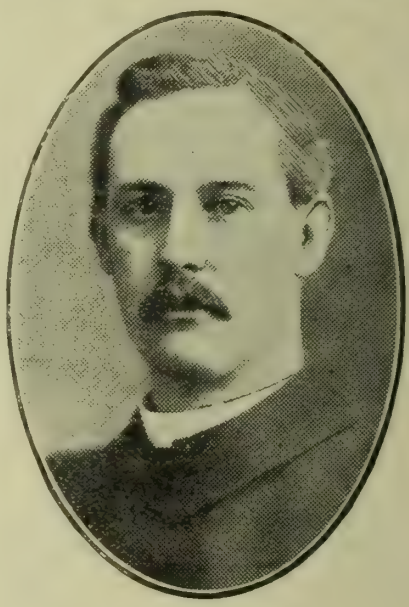
Mr. Yule was settled in Aberdeen in August, 1867. The wisdom of his selection was manifest from the outset, and in a few months it became evident that a larger place would have to be secured. The congregation made application to be raised to the status of a regular charge, and the Presbytery recommended the application to the General Assembly, which granted its formal sanction in May, 1868. An excellent site was secured for a church in Rosemount Place, directly facing Short Loanings, thus close to the street where the movement first began, and commanding the district from which the bulk of the members had been drawn. The selection of this particular spot has proved a remarkably fortunate one. Rosemount Place since then has become one of the main arteries of traffic in the city, and the church is now in the very heart of a densely populated residential locality. Great developments have taken place in the district, all tending to enhance the prospects of the church, and enlarge its sphere of usefulness. A neat church was erected, with a spire, the clock and bell in which were largely, if not entirely, the proceeds of subscriptions from residents in the district. There was some difficulty in deciding on a name for the new church—the choice ultimately lying between that of Columba and Rutherford. It was finally resolved to adopt the latter. The half of Samuel Rutherford's memorable letters were written by him when he was in the city of Aberdeen, and it was to perpetuate the memory of that interesting fact that the church was called by the name of Rutherford. The opening services were conducted on 9th February, 1870, by Rev. J Hood Wilson, of the Barclay Church, Edinburgh, and on the following Sunday the special preachers were—Rev. J. C. Macphail, of Pilrig, Edinburgh (formerly of the Free East); Rev. R. S. Candlish, then of the Free East, and afterwards Professor Candlish, of Glasgow; and Rev. H. M. Williamson, then of the Free High, and afterwards of Belfast.

After the opening of the new church, the membership steadily increased, and many agencies were carried on with vigour. Nor was the work at Northfield allowed to languish. Mr. Yule and his office-bearers took a personal interest in the various organisations and meetings, and in November, 1871, a student missionary was appointed to superintend the work. The first to occupy the position was Mr. J. G. Paterson, who afterwards went abroad. He was succeeded in 1873 by Mr. John Berry, who undertook a charge in South Africa on the completion of his college course, but subsequently returned to this country and settled in Lanarkshire. Mr. Berry was followed by Mr. Henry E. Michie, now minister of the South Church, Stonehaven, who laboured with great acceptance and amid much encouragement for two years. Mr. Michie left for Dunedin in the early part of 1877, and some time elapsed before a successor was appointed. In the autumn of 1878, Mr. John Burgess was selected for the post, and, on the expiry of his term, by a strange coincidence, he followed his three predecessors to the colonies, afterwards rising to the highest position of honour in the Church in Australia. Shortly after Mr. Burgess's appointment as student missionary, the church had to face the possibility of losing its minister. In September, 1878, Mr. Yule received a call to the pastorate of Erskine Church, Melbourne, and this he decided, after due consideration, to accept. In Rutherford Church the prospect was naturally viewed with regret, for Mr. Yule had practically made the congregation what it was. Under his fostering care, and as a result of his earnest preaching and devoted work, the membership had risen to 450. By his evangelistic gifts and his special faculty for dealing with the young, he had exercised an influence which had been felt throughout the city at large; while in the Presbytery he had distinguished himself during the great Robertson Smith controversy as an able and ready debater. Mr. Yule enhanced his reputation in Australia, gaining widespread esteem, and being ultimately called to the Moderatorship of the Federal Assembly. During a visit to Scotland in 1904 he occupied his former pulpit in Rutherford Church, and renewed his acquaintance with the Northfield district and the scene of his early labours.

The selection of a successor to Mr. Yule was speedily and harmoniously settled—the unanimous choice, alike of the committee and of the congregation, falling on Rev. James Dewar, of Campsie. Mr. Dewar was inducted in March, 1879, and was introduced by the late Rev. Dr. Adam, of Glasgow. He took up the duties of the pastorate with great vigour, and soon

proved his fitness as a practical worker. Possessed of special organising gifts, he developed the activities of the congregation in various ways. The transference of the Northfield Chapel to the School Board led to the removal of a number of the agencies to the Church Hall, but the mission operations were still continued. The services of a missionary were dispensed with for a time, and the work was apportioned among the elders and other office-bearers. New organisations, both religious and philanthropic, were instituted by Mr. Dewar, and the church became the centre of many efforts for the good of the people of the district. Much was also done about this time in raising funds to clear off the debt on the church buildings, and the congregation were able to rejoice in the success of their efforts in this respect. Mr. Dewar had held the pastorate for 13 years when, in 1892, the Home Mission Committee of the General Assembly asked him to undertake the work of raising a new congregation in Motherwell. The task did not promise to be a light one, and the inducements, from a worldly point of view, were not great, but he accepted the invitation, and the result has been such as to ratify the wisdom of his decision. Mr. Dewar was very highly esteemed for his personal worth as well as for his record of work. He was as fully appreciated out of the pulpit as in it—perhaps even more so, for his diligence as a pastor and his unfailing sympathy made his members his friends in the true sense of the term. The work he had to do was different in certain respects from that which fell to Mr. Yule. He found the congregation recently raised from a mission, and it was his lot to develop its congregational life and organise it more fully for Christian service. In doing this he left his mark upon it.

In seeking a successor to Mr. Dewar, the congregation met with two disappointments, calls being declined by Rev. John Hall, Cullen, and Rev. T. L. Ritchie, Brechin—both now in Edinburgh. Notwithstanding these discouragements, a unanimous and hearty call was addressed, before the vacancy had become prolonged, to Rev. James S. Stewart, of Rathen. Mr. Stewart accepted the invitation, and his induction took place on 31st August, 1893. On the following Sunday he was introduced by his relative, Dr. Hood Wilson, of Edinburgh, who, as already stated, officiated at the opening of Rutherford Church. From the outset of his ministry Mr. Stewart met with remarkable tokens of outward success. His fervent, evangelical preaching made an immediate impression, and his eager, enthusiastic Celtic temperament seemed to carry everything before it. The membership went up by leaps and bounds, until an enlargement of the church was rendered an absolute necessity. This large scheme was undertaken with considerable enterprise—side galleries being erected, and the transepts largely extended; while at a later date the church was still further improved by the introduction of a handsome pipe organ. The mission at Northfield shared in the general impetus. The work was

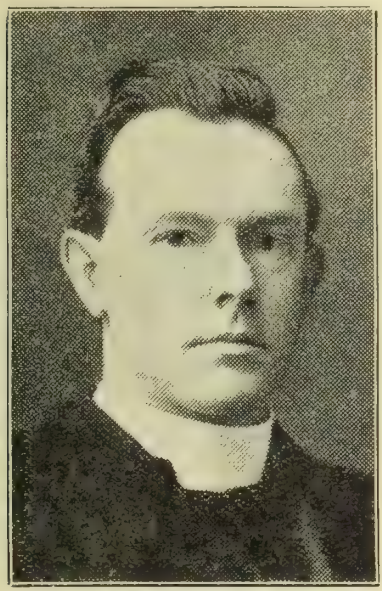


Rev. John D. MacGilp, M.A.

again put under the charge of student missionaries, and amongst those who filled the position there may be noted the late Rev. James Wallace, Blundellsands, Liverpool; Rev. John Cooper, Ballater; Rev. Ranald Macdonald, Dingwall; Rev. Alexander Robertson, Poona; Rev. Kenneth Cameron, Lochgilphead; and Rev. Alex. Maclean, Nethy Bridge. Mr Stewart's ministry continued with unbroken success until August, 1903, when he accepted the invitation of the North congregation to the pastorate of their church with the view of leading the new east-end Forward movement in Aberdeen on the lines of the Manchester Mission, this step having the full and cordial approval of the Presbytery.

During Mr. Stewart's ten years' pastorate at Rutherford, the congregation had more than doubled. He left it with a membership of about 900, and with its prospects in every respect brighter than at any previous period in its history.

The next minister of the church—Rev. John D. MacGilp, M.A.—was called from Lockerbie, and inducted to the charge in March, 1904. An able student, he had also proved his qualifications for the ministerial vocation by the acceptance and success of his work at Lockerbie, and he came to Aberdeen with the benefit of 12 years' experience. He also came with the reputation of being specially interested and proficient in the work of the Church Courts, and this reputation he justified in Aber-



Rev. Donald M'Farlan, M.A.

deen. Mr. MacGilp was an able, thoughtful, and edifying preacher, and by his high-toned personality he gained a strong hold on the esteem and respect of the members. There was genuine regret when, in December, 1907—after a short pastorate of less than four years—he left for Crown Church, Inverness. The vacancy in Rutherford was filled on 20th February, 1908, by the induction of Rev. Donald M'Farlan, M.A., formerly of the West Church, Thurso, who is still minister of the congregation, and is worthily maintaining its reputation.

Rutherford Church has been as fortunate in its office-bearers as in its ministers. At the first it had the services, as already noted, of Mr. Gray C. Fraser, who afterwards became associated with Queen's Cross Church, and of Mr. George Bisset, who retained his connection with Rutherford until his death. One elder still remains who was associated with the work at Northfield from the very first, and was one of the first leet of elders to be ordained in 1869. This is Mr. Peter Stewart, late plumber, who for many years acted as joint superintendent of the Northfield Mission School. The steadfast loyalty of its office-bearers is one most gratifying feature of the history of Rutherford. Mr. Matthew Edwards has held office as an elder since 1873, and for nearly as many years has been superintendent of the Congregational Sunday School. Mr. John Whyntie has been an elder since 1878, and since 1883 has acted as congregational treasurer, in addition to filling at various times many of the important offices in the church. Mr. William Herd has discharged the duties of session clerk since 1889—having acted for many years jointly with the late Mr. D. R. Halley, and, since his death, solely. The congregation has already given some of its sons to the ministry, and in years to come the list may grow. Rev. James Wallace and Rev. John Cooper, already mentioned as missionary-assistants, had both a family connection with Rutherford, and to these there can be added Rev. John Thomson, of Carmyllie; Rev. J. H. J. Bissett, of Fyvie; and Rev. William Herd, now a minister in the Colonies. Rev. Fred. G. Bowie, of the New Hebrides, was a member of the church, and Rev. Dr. Frank Innes, of Livingstonia, was an adherent during his college course. Both these missionaries were ordained in Rutherford Church, and formally set apart for their work before the congregation.

In the present day the congregation is a living and vigorous one, and it is fully organised in every department of Christian activity. Neither in numbers nor in organisation can any further development be reasonably looked for. Its task for the future must be consolidation rather than extension. It supplies an excellent type of a thoroughly modern congregation, composed largely of the working and business people in the surrounding district, alive to the claims of the Church and of those who are yet outside of it, and touching at many points the life of the community.

XLIV.—RUTHRIESTON UNITED FREE CHURCH.

Ruthrieston U.F. Church.

This congregation does not, like many others, owe its origin to united action on the part of a number of residents in the locality. Its formation may be said to be wholly due to one man, who was a comparative stranger to the district. That man was Rev. Mungo Fairly Parker, whose memory is still green after the lapse of many years.

Mr. Parker was a man of rare parts. He was one of the most distinguished students of his day at the University of Glasgow, and on the completion of his course he was appointed in 1837 to the East Church, Brechin, where he had for a time as his colleague Dr. M'Cosh, afterwards the well-known Principal M'Cosh, of Princeton, United States. In 1843 Mr. Parker took part in the Disruption, and carried a large section of his congregation along with him into the Free Church. In 1857 his health broke down, and he went to reside at the Bridge of Dee, where in a great measure he recovered. The village of "Ruddristoune" at that time was of small extent, and there was no great population, but the irreligion apparently so prevalent, and especially the neglect of the young, stirred Mr. Parker's heart, and with returning strength he resolved to put forth an effort to stem the tide. Having enlisted the support of a few sympathetic residents, he set about securing a suitable place where meetings could be held. One of the innkeepers in the village, who rented a small house on the brae above the fords for evening entertainments, raffles, dancing classes, etc., gave Mr. Parker permission to occupy the premises on Sundays. Forms used in tents on the adjoining market stance were brought in and arranged round the room; a plain deal table, with a hastily-prepared bookboard, was used as a reading desk; while a dim, religious light was obtained from a number of candles. The venture succeeded beyond all expectations, and the room was filled every evening. Encouraged by the success of his first effort, Mr. Parker next rented a cottage in what is now Ruthrieston Road, and got the partition walls removed, so that there was one large room with accommodation for 140 people. By this time his preaching had become widely known, and not only was the meeting-house packed every Sunday evening, but chairs set round the house were also fully utilised, and even the dyke which bounded the garden would be entirely occupied with listeners. The next move was for the erection of a church, and on 8th August, 1858, a plain and unpretentious but comfortable building, which cost £250, was opened for public worship. There Mr. Parker ministered with ever-growing acceptance and success, until his death in 1867, and it is with this building that the memory of his lucid, earnest, and persuasive preaching will ever be associated. Mr. Carnie has finely voiced the sentiments of many in his verse—

O! loved for aye those Sabbath eves,
And godly Parker's voice:
"Come unto Him each soul that grieves,
Come, wearied ones, rejoice."
I hear the call—I join the psalm:
We plead before the Throne,
And memory gilds with holy calm
The Old Church in the Loan.

Mungo Parker exercised a remarkable influence in his day. His preaching seemed to strike a distinctive note, and there were many who thought it worth while to journey from the city—for it was something of a Sabbath day's journey to Ruthrieston then—to have the privilege of hearing him week after week. Outside the pulpit his power was also great. Quietly and kindly he moved about amongst the people, ever ready to render help and guidance, and labouring with special zeal for the education of the young. Mr. Parker

DEATH OF REV. DR G. M. RAE.

The Rev. Dr George Milne Rae died at his residence in Drummond Place, Edinburgh, on Saturday, at the advanced age of 76.

Born at Udny in 1840, he studied at the University and Free Church College, Aberdeen. In 1867 he was ordained a missionary to Madras, where he remained till 1891, when he returned to this country. In the following year he was appointed secretary of the Colonial, Continental, and Jewish Mission Committees.

For some months in 1867 Dr Rae had charge of the Ruthrieston Free Church Mission, now the Ruthrieston U.F Church, to which he was ordained in the East Church. He carried on the work at Ruthrieston until his appointment to a professorship in the Madras College. BE

24/3/1917

Aberdeen Ev. Express
Mon 18-4-1921

MR D. M'HARDY OF CRANFORD.

Memorial in Ruthrieston U.F. Church.

In Ruthrieston United Free Church, Aberdeen, yesterday morning, the Rev. Dr Semple, senior minister, unveiled on the wall on the west side of the pulpit a handsome brass mural tablet:—

To the glory of God, and in memory of David M'Hardy, J.P., of Cranford, 1838-1915. A devout worshipper, zealous as an office-bearer and treasurer, generous in his benefactions, devoted to the children in the Sabbath School as teacher and superintendent for over half a century.

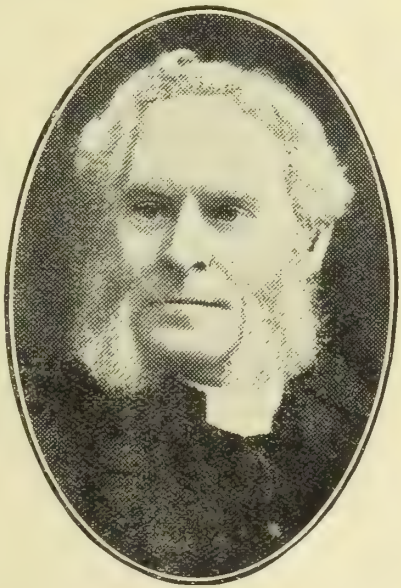
Erected by members of the congregation, family and friends.

The service which was largely attended, was conducted by the Rev. A. R. Taylor and Dr Semple, the former reading the lessons from Ecclesiastes xii and Hebrews xi.

died on 1st April, 1867, and a memorial erected by public subscription marks his last resting-place in Nellfield Cemetery.

The members of the mission (for Ruthrieston was still but a mission station) were now confronted with an aspect of affairs which tended to test their loyalty. Mr. Parker had drawn an income from the funds of the Free Church as minister of the East Church, Brechin, and had given his services at Ruthrieston gratuitously, but now the whole expenses of pulpit supply and general maintenance devolved upon the congregation. A meeting was called to consider the circumstances—Dr. Macgilvray, of Gilcomston, presiding and with the utmost unanimity and heartiness the members agreed to stand by the mission and support it to the best of their ability, the general feeling being concisely summed up in the remark that "they had been ee'st wi' guid preachin', and they beet t' hae that fatever cam'." Principal Lumsden, of the Free Church College, accepted the convenership of the mission, and in various ways used his powerful influence on its behalf. His first act was to ask Rev. George Milne Rae, M.A., to undertake the pastoral charge. Mr. Rae was ordained in the East Church on 27th June, 1867, Principal Lumsden presiding, and he carried on the work at Ruthrieston until his appointment to a professorship in the Madras College in September of the same year. Dr. Milne Rae is now secretary of the Colonial and Continental Committee of the United Free Church. Happily, the Ruthrieston people were able to get the vacancy speedily and satisfactorily settled. Rev. George G. Cameron, M.A., was at that time supplying the pulpit of the Free West Church for Dr. Dyce Davidson, and as his engagement there was almost at an end, he was invited to take up the work of Ruthrieston. He accepted the invitation, and officiated with acceptance for over a year. On the death of Professor Sachs, of the Free Church College, in the end of 1868, Mr. Cameron, who had the reputation of being an accomplished Hebrew scholar, was appointed to discharge the duties of the vacant chair until the meeting of the Assembly, and his connection with Ruthrieston was, therefore, brought to an end. In 1887 he returned to the city again to take up the work of the chair, not, however, in this instance for an interim period, but as the formally appointed Professor. From that time to this Professor Cameron, who is now a D.D. of our University, has been a worthy citizen of Aberdeen, and he still retains a warm interest in the affairs of his former charge.

Principal Lumsden continued to take a deep interest in the cause at Ruthrieston, and although there was a vacancy of some length, there was no lack of pulpit supply, for when he failed to secure any other preacher, the Principal always took the services himself. In March, 1870, Mr. Alexander Linn, a probationer from Glasgow, was settled in the charge, but after one year's service, he accepted a call from St. Fergus, subsequently becoming minister of Cranstonhill Church, Glasgow, which was afterwards handed over to the authorities of the Free Church.



Rev. Robert Semple.

Soon after Mr. Linn's departure, a call was addressed to Rev. Robert Semple, then assistant at West Kilbride. Mr. Semple had been recommended by Principal Fairbairn, of Glasgow Free Church College, and having preached before the congregation, he received a unanimous invitation. His settlement took place in the spring of 1871, and Ruthrieston was raised by the Assembly of the same year to the status of a church. Mr. Semple was ordained in February, 1872, and soon thereafter it was resolved to proceed with the erection of a new church. A building capable of accommodating 390, with hall and vestry, was designed by the late Mr. James Matthews,

and the work was carried out at a cost of about £2800. The opening services in November, 1876, were conducted by Dr. Walter C. Smith, the poet-preacher of the Free Church. The congregation, under Mr. Semple's ministry, continued to flourish, and in course of time another new church had to be thought of. For one thing, the attendance at the Sunday School had so increased that the hall was overcrowded, and the Deacons' Court had to face the question of enlarging the hall, building a new one, or in some other way meeting the difficulty. The outcome was a resolution to build a new church and turn the former church into a hall. The present handsome and comely edifice was, therefore, erected at a cost of about £4500, with accommodation for 700; while the halls accommodate 300 and 120 respectively. The opening services were held on 1st September, 1901, the preacher on the occasion being Dr. Stalker, then of St. Matthew's Church, Glasgow.

Mr. Semple has not only had the pleasure of seeing Ruthrieston raised from a mission station to a regular congregation under his ministry, but he has also been instrumental in securing for it a desirable reputation as an active, harmonious, and prosperous suburban church. His ministry of 39 years has not been in vain, and, happily, it is not yet at an end, for he is still in full vigour. Mr. Semple, who is a native of Lesmahagow, Lanarkshire, and a Glasgow student, is an earnest preacher, holding by the evangelical traditions. His discourses are practical and helpful, while suffused with that warmth of heart and strong human sympathy which in his personal intercourse have gained for him so sure a place in the esteem and affection of his whole congregation and of the community generally. To mention Mr. Semple's record as minister of Ruthrieston congregation is, however, to touch merely on one aspect of his work. He is a man with varied interests in life, and he excels in many spheres, but in none more than in the Church courts. As a Presbytery clerk he is pre-eminent. He has held the clerkship of the Aberdeen Presbytery since 1885, for a time acting as colleague to Dr. Spence, although from the first discharging all the duties. His work in that capacity is beyond all praise. As a master of ecclesiastical rules and forms he is widely known, for his opinion is frequently sought by other Presbyteries when intricate problems have to be dealt with. In the Aberdeen Presbytery his influence is fully acknowledged. He never obtrudes his opinion, but his brethren know there is a competent and skilful hand at the helm, and not only does he beget confidence in his strength, but he is withal so genial, so accessible, so kindly and sympathetic as to dispel any feeling of officialism.

Amongst those who rendered lasting service to the cause at Ruthrieston in its early days there were several whose names were well known in the community, prominent among them being the late Baillie M'Hardy, whose helpful interest in the church is worthily maintained to-day by his son, Mr. David M'Hardy of Cranford. Mr. M'Hardy has served the church with a devotion it would be difficult to excel, both as congregational treasurer and Sunday School superintendent, for over 40 years. The present session clerk is Mr. Alexander Forbes, headmaster of Holburn Street Public School, and Mr. George Cargil is clerk to the Deacons' Court. Various interests are represented both in the ranks of the office-bearers and in the general body of the membership, professional and business men associating freely with the artisan and working classes.

Ruthrieston Church has always been conspicuous for its interest in the young, and not a little of its success is due to this fact. It has also sought to serve the district in various ways, as witness the recent formation of a quoiting club, with Mr. Semple as president, to utilise the plot of ground adjoining the church. The members have all along been characterised by a sturdy self-reliance, which has carried them unaided over many a difficulty. Perhaps most outstanding of all, however, has been the remarkable harmony which has always prevailed. It is said that neither in the kirk-session nor deacons' court has any question of policy ever been carried to a vote during all the years of the congregation's history. Surely this is an enviable record.

It will be satisfactory to many in Aberdeen and elsewhere to know that a memorial of the late Rev. Dr John Longmuir has now found a place in King Street U.F. Church, where the congregation, to which he so long ministered, is now worshipping. It is long since Dr Longmuir passed from the scene, and it is interesting to note how a permanent memorial of his ministry has come to be erected after the lapse of so many years.

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When the united congregation which now bears the name of King Street sold the old church in Nelson Street, the office-bearers found themselves in possession of some property which had to be removed from the building, including a marble tablet to the memory of the Rev. Thomas Brown, the first minister of the church. It was fittingly decided to give it a place in the King Street Church buildings, and it was at the same time resolved that a new tablet of similar design should also be erected to the memory of Dr Longmuir, who was the first minister of the other branch of the united congregation. The scheme has now been carried to a successful completion, and the two tablets have been erected side by side on the walls of the session room.

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The tablet just erected in memory of Dr Longmuir bears the following inscription:—

Defunctus, Adhuc. Loquitur.
In Memoriam.

Rev. John Longmuir, M.A., LL.D., minister of Mariners' Church, Commerce Street, from 1843 till his death, in his 80th year, 7th May, 1883. A faithful pastor and a diligent student of science and literature, he rendered useful service to his time by voice and pen, and by a distinguished personal example. In 1903 the congregation moved to King Street, and was known as St Andrew's U.F. Church. In 1909 this congregation and Nelson Street U.F. Church were united, forming now King Street U.F. Church congregation.

Erected by the congregation of King Street U.F. Church.

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Although it is so long since Dr Longmuir's connection with the Mariners' Church came to an end there are some office-bearers in connection with the congregation to-day who were in office under his ministry. At least two can be traced—Mr John Edward, who was one of his elders, and Mr H. F. Allan, who was a deacon, and it is largely due to their efforts that this memorial has now been erected. The whole incident is an interesting and pleasing link with the past.

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XLV.—ST. ANDREW'S UNITED FREE CHURCH.

St. Andrew's U.F. Church.

This congregation has undergone several transformations in the course of its history. It has had four names, three churches, and two ministers. This is in direct contrast to the general rule. In the majority of cases the order is reversed by the frequency with which ministers are changed, and the reluctance with which any alteration is permitted in the names of churches, notwithstanding their removal to new buildings.

The first we hear of the congregation was in 1839 and 1840, when it met in a building in Sugarhouse Lane commonly, if not officially, known as the Sailors' Church. From the outset the membership was almost entirely confined to the seafaring classes, and this continued to be one of the distinctive features during many succeeding years. The old church in Sugarhouse Lane was used as an Industrial School, until Sheriff Watson's School was opened. On removal to Commerce Street the new building was formally designated the Mariners' Church, and this name found a place in the ecclesiastical annals of the city for well nigh half a century. A fortunate choice was made in selecting as the minister Rev. John Longmuir, M.A., who was at the time acting as evening lecturer in Trinity Church. The evening lectureship was then a recognised position, and several who occupied it in connection with Trinity Church afterwards rose to distinction, two of the most notable examples being furnished in the persons of Dr. Kidd and Dr. Longmuir. The lectureship proved an excellent training for the duties of a settled pastorate, and when Dr. Longmuir became minister of the Sailors' Church he had already gained considerable experience of such a kind as to fit him in a special manner for the duties he had to discharge. He had also natural qualifications for the position, for from his earliest days he had been in love with the sea and the people who go down to the sea in ships. Finding himself thus in a congenial sphere, he threw himself into the work with enthusiasm.

The history of the Mariners' Church and the record of Dr. Longmuir's ministry are indissolubly bound up together, and to tell the story of the one is to tell the story of the other. The doctor's influence over the congregation was supreme. Even within three years after his ordination this was put to the proof, for at the Disruption of 1843, when he decided to leave the Establishment and join the Free Church, he carried the entire membership of the Mariners' Church along with him. He was never a popular preacher in the usual acceptation of the term, a certain defect in his articulation marring to a large extent the effect of his public utterances. Yet among his own people his popularity

Mariners' Church, Commerce Street.

was unmistakably great. His annual sermons before the departure of the sailors for their usual period at sea were great occasions. The church, with the Bethel flag floating from a flagstaff above the entrance, and with a full-rigged ship hanging from the roof inside, was then crowded by those who were outward bound and the relatives and friends they were leaving behind. The discourse was always specially suited to the occasion, and although it was often unduly prolonged, it never seemed to tax the patience of the hearers. The preacher was then at his best, while the congregation was in its most susceptible mood. Many memories clustered around those great and impressive gatherings.

Rev. Dr. Longmuir.

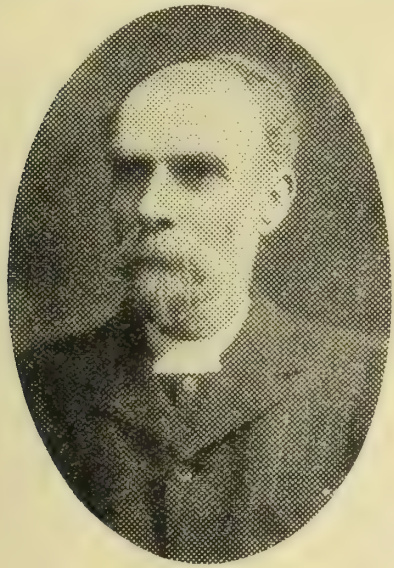
Another feature of Dr. Longmuir's work in the congregation was his unflinching advocacy of total abstinence. He was one of the early temperance reformers in the city, and was prominently identified with the movement as long as he lived. Temperance sentiment was far from strong in the Churches in those days, and strong temperance teaching could hardly be tolerated. Even of the Mariners' Church this was true. On one occasion Dr. Longmuir preached a very outspoken temperance sermon which made a great sensation, and was the means of causing a certain exodus from the ranks. Ever ready to improve the occasion, it is said that, in writing out the disjunction lines of those who were seceding, he expressed himself on the matter in a couplet, which he suggested might be the epitaph of the Mariners' Church—

"What brocht this Kirk to ruin?
Drinkin'!
What were the ither Kirks doin'?
Winkin'!

Dr. Longmuir preached in the open air to great gatherings in Weighhouse Square and the Quay, and spent not only his strength but his moderate means in helping every good cause in the east end, and particularly on the "Shore." The variety of his interests and the extensive range of his knowledge and ability moved his contemporaries to wonder. On the subjects of botany, geology, and the allied sciences he became an acknowledged specialist, and he was appointed a lecturer, first in the Free Church College, and afterwards at the University. In connection with the latter he received his degree of LL.D., which he is said to have greatly appreciated. He was intimately acquainted with Hugh Miller, and kept up a regular correspondence with him on geological subjects. He also acquired fame as a lexicographer, his editing of Walker and Webster's English Dictionary, Walker's Rhyming Dictionary, and Jamieson's Dictionary of the Scottish Language, making his name familiar throughout the land. Locally, he was best known, apart from his ministerial work, as a poet. He was always writing poetry, and on all conceivable subjects. Some of his works are still known and valued, the most familiar being his "Ocean Lays," which went through more than one edition. Personally, Dr. Longmuir was one of the most genial and kindly of men, very approachable to all classes in the community, and ever ready to lend a helping hand. His figure at once attracted attention like that of his contemporary, Rev. A. M. Bannatyne, with whom he had much in common. He has been described to the life by his friend Mr. A. S. Cook—"Dr. Longmuir was a man of powerful physique—tall, erect, muscular—and as he walked along the street with his stately step, a stout, tasselled stick in his hand, and his hat a little to one side of his large and well-formed head, with lustrous eyes and leonine face, there was no mistaking that he was a man of strong mental force and character." The doctor continued in active work, performing all the duties of his pastorate, until 1881, when Rev. A. Murray Scott was ordained as his colleague and successor. The colleagueship, how-

ever, was not of long duration, for, on 7th May, 1883, Dr. Longmuir passed away in the eightieth year of his age, leaving behind him the memory of a strenuous life and of a singularly upright character. On the following Sunday appropriate reference to his attainments and work was made from his old pulpit by Principal Brown and Rev. Andrew Doak.

Rev. A. Murray Scott, M.A., who since Dr. Longmuir's death has been sole minister of the church, is a native of Laurencekirk. He took his arts degree at



Rev. A. Murray Scott, M.A.

Aberdeen University, and studied divinity at the local Free Church College, his ordination to the ministry of the Mariners' Church taking place soon after the completion of his course. He found the membership then at the low figure of 150, and immediately set to work against the difficulties of the situation. One of the first things he accomplished was the changing of the name from Mariners' Church to Commerce Street Church. The time had passed when the seafaring community wished a church of their own. They even preferred to attend one with a less distinctive name, while it was well-nigh an impossibility to get any of the other classes to become connected with a Mariners' Church. The name, however, was not the only difficulty to contend with. The church itself could boast of little more than the four walls and a roof; there was absolutely no hall accommodation, the vestry even being merely a corner partitioned off in the church. Then, the shifting of the population had set in; more and more of the surrounding property was utilised for business premises, and the problem of maintaining, not to speak of extending, a congregation under such circumstances grew ever more acute. It became a positive necessity to look out for a site on which to build a new church, but year after year passed before anything definite was accomplished. At length, after various suggestions and proposals for a movement to other localities, it was agreed, with the approval of the Presbytery, to proceed with the erection of a church and halls on the present excellent site at the corner of King Street and Urquhart Road. The new building—which, it was decided, should be known as St. Andrew's Church—was formally opened on 25th January, 1903, by Dr. Ross Taylor, of Glasgow.

It is impossible as yet to estimate fully the benefit of the change, although it has been justified by what has been already accomplished. The congregation left Commerce Street with a roll of 250, and since then nearly 150 members have been added. The large and growing industrial and working-class population amid which the church is situated provides an excellent field for active work, and full advantage is being taken of the opportunities for service. Mr. Murray Scott, notwithstanding his valuable work as a member of the School Board, and in other public capacities, has devoted himself with marked energy and skill of organisation to his new field of operations. In the admirably equipped church buildings, with their halls and class-rooms, contrasting so favourably with the lack of accommodation in bygone years, a great variety of work is now being conducted. Sabbath schools and other agencies for the young, societies for the women of the district, and other organisations are in full operation, and systematic visitation is carried on in the densely populated streets immediately surrounding the church. Nothing of a distinctly novel character has been attempted. The services, although brighter and more attractive than in the old days, have no surprisingly new feature, and the various departments of work are continued on familiar lines. This does not indicate any lack of enterprise on the part of the congregation. It denotes rather the purpose

by which it is animated. It aims, not at reaching the masses in miscellaneous crowds, but at gathering in and building up a solid membership from families resident in the surrounding locality. It is no longer, either in name or in reality, the church of the sailors, but it is emphatically a church of the people. It is composed almost exclusively of the working classes, and therein, perhaps, lies one of the hopes of its future usefulness and progress in the locality in which it is placed.

Negotiations having been opened by the Presbytery for the promotion of a union between the congregation and that of Nelson Street, the matter was duly considered in all its bearings. Ultimately the union of the two congregations was formally consummated on 5th September, 1909, the scheme finally approved providing for the retention of the ministers of both churches on an equal footing as colleagues in the pastoral charge. Under the agreement it was also arranged that St. Andrew's Church should be the place of worship of the united congregation, under the new designation of King Street United Free Church.

XLVI.—ST. CLEMENT'S UNITED FREE CHURCH.

St. Clement's U.F. Church.

The effect of the Disruption in Aberdeen was felt nowhere more severely than in the Footdee district. The minister of the parish of St. Clement's at the time was Rev. (afterwards Dr.) Alexander Spence, whose sympathies with the Non-Intrusion party were well known to his congregation. Mr. Spence was a member of the General Assembly of 1843, and he "came out" with the founders of the Free Church and took part in the historic proceedings of the occasion. While he was thus engaged in Edinburgh, his friends in Aberdeen were not idle. It was evident from the first that a very large proportion of the St. Clement's membership would follow their minister, and this was soon proved by the practical steps that were taken in the matter. It was decided to proceed immediately with the erection of a wooden church, to be ready, if possible, by the time Mr. Spence returned from the Assembly. The carrying out of the details was remitted to a committee, the members of which certainly executed their commission both with economy and despatch. They contracted with Mr. Ewen, wright, father of Rev. William Ewen, senior minister of Fyvie U.F. Church, to erect the building. According to the agreement, the material was to be the property of the contractor after the church was vacated, and this reduced the cost of the erection to the very moderate sum of £56 4s. 10½d. A good site was secured. A gardener, William Cameron, then held garden ground extending from Baltic Street to the Links, from a builder of the name of Chalmers. Cameron consented to allow the building to be erected on the part of his ground forming the north-west corner of Baltic Street, and the tradesmen were soon at work. When Chalmers heard of what was being done, he presented a petition to the Sheriff to interdict the building, the petition being lodged by his agent, Mr. Ludovic Stewart, advocate, who, curiously enough, happened to be the brother-in-law of Dr. William Paul, of Banchory-Devenick, who was then clerk of the Established Church Presbytery of Aberdeen. It leaked out that such an application was to be made, and a caveat was lodged, craving to be heard before interdict should be granted. Sheriff Watson, when the petition came before him, said he would visit the place on the following day and see the state of matters for himself. When the Building Committee heard of this, they immediately engaged a large staff of workmen; operations were carried on through the night with the utmost vigour, and the erection was almost entirely roofed in ere morning. The Sheriff, accompanied by Mr. Stewart, acting for Mr. Chalmers, and Mr. George Allan (then an advocate's clerk), representing the congregation, arrived in course of the forenoon, only to find that the building, against the erection of which interdict had been craved, was already an accomplished fact. Under the circumstances, the petition was naturally refused, and no more was heard of the matter.

When Mr. Spence returned from the Assembly he was astonished to find the large wooden church ready for occupancy, and in this structure he preached to a great congregation on Sunday, 4th June, 1843, the first Sunday of the separate existence of the Free Church. This building, it may be noted, was the first place of worship erected for the Free Church in Aberdeen, and one of the first in Scotland, seeing it was raised from the foundation in the few days between the date of the Disruption and the first Sunday afterwards. The collections at the opening services amounted to £15 16s. 1d. Mr. Spence and his people

continued to worship in the wooden church until the completion of the stone and lime building which they were erecting in Prince Regent Street. To this more permanent place of worship they removed on 8th October, 1843, the opening services taking place on the Communion Sunday. The sittings had all been let in a few hours on the Monday previous, and the unusual request was made in an intimation that strangers would not attend on the opening Sunday, as the church would be much crowded with the regular worshippers. Additional accommodation had soon to be provided by erecting an end gallery, but

Old Free St. Clement's Church, Prince Regent Street.

the extra 250 sittings were also let immediately. Mr. Spence had filled the Parish Church to overflowing during his ministry there, and it can be seen that the same success attended his work in the Free Church. He also continued to take an active part in the proceedings of the Church Courts and in the affairs of the Church at large. No man, perhaps, rendered more effective service in the task of organising and consolidating the Free Church throughout Aberdeenshire than Mr. Spence. He travelled all over the county—and often far beyond it—and exercised quite a remarkable influence. His tenure of office as clerk of the Aberdeen Presbytery also afforded scope for his business and administrative ability, and enabled him to accomplish valuable and lasting work. Nor was it only in matters purely ecclesiastical and religious that his activities and zeal were displayed. In all philanthropic efforts he was deeply interested, and gave much of his time to their furtherance, Sheriff Watson's Industrial School work enlisting his special sympathy. Then, in still another sphere, Dr. Spence (he received the degree of D.D. from Aberdeen University in 1866) was considered worthy of honour. In February, 1879, he was elected patron of the Incorporated Trades in succession to Dr. Forsyth, of the West Parish, being the first Free Churchman to hold the position.

Dr. Spence carried on with wonderful vigour the various enterprises in which he was interested, but in 1860 a somewhat serious illness, together with the weight of advancing years, led him to give the congregation permission to make arrangements for the appointment of an assistant. The following young probationers were asked to preach as candidates:—Rev. Charles G. M'Crie (now the well-known Dr. M'Crie, of Ayr, ex-Moderator of the General Assembly), Rev. J. W. Laurie (afterwards of Tulliallan), and Rev. Marcus Dods (afterwards the famous Principal Marcus Dods, of Edinburgh). Mr. John Emslie, then a divinity student, afterwards minister of Kennethmont Free Church, and subsequently well known as Dr. Emslie, of Christchurch, New Zealand, was not a candidate, but he was very popular with the congregation, and when the voting took place, Mr. Marcus Dods was the only candidate who received any votes, while the majority declared for Mr. Emslie. The minority declined to withdraw, and the majority abandoned their case; but, in the interval, Dr. Spence recovered and resumed the sole work of the pastorate. In 1878 the increasing frailties of age induced him to withdraw from active work and apply for the appointment of a colleague and successor. A happy settlement was effected in May of that year by the induction of Rev. Andrew D. Donaldson, M.A. Dr. Spence was liberally dealt with by the congregation on his retirement, and between him and his colleague there existed throughout the years in which they were associated together the most harmonious relations—a state of matters equally creditable to both men. From time to time Dr. Spence occupied his old pulpit, and his interest in St. Clement's continued unabated until his death, which occurred

Aberdeen Minister to Retire.

The Rev. A. D. Donaldson, St Clement's U.F. Church, Aberdeen, who will in 1914 complete the 39th year of his ministry, has indicated to his office-bearers that he is to make application to the next General Assembly for a colleague and successor. Mr Donaldson was ordained to the pastorate of Gallatown Free Church, Kirkcaldy 1875, and after three years in that charge he was inducted as colleague and successor to the late Dr Spence (St Clement's Church) in May, 1878. Mr Donaldson is therefore in the 39th year of a ministry which has been a strenuous one.

Aberdeen W. Jo 9/1/1914

on 30th August, 1890—12 years after his withdrawal from active duty. The passing away of one who had for so long filled so prominent a position in the community was an event which affected the whole city. Dr. Spence was more than merely an outstanding minister; he was one of the foremost public men in Aberdeen in his day. It was therefore fitting that he received a public funeral, attended by the Lord Provost, Magistrates, and Town Council in their official capacity. In the death of Dr. Spence there passed away the last survivor of the band of Disruption ministers in Aberdeen who left in a body the Established Church in the momentous times of 1843. The city was also poorer by the loss of a man of earnest devotion to the highest interests of the people, and one whose sincerity of spirit and singleness of purpose as a minister of the Gospel were ever beyond question. His portrait, by Sir George Reid, was placed in the hall of the Incorporated Trades.

Rev. A. D. Donaldson, M.A., who became colleague and successor to Dr. Spence in 1878, is a native of Aberdeen, and in early life he spent five years in the employment of Mr. George Shepherd, bookseller, Broad Street, whose shop occupied part of the site on which the Townhouse now stands. Having devoted considerable time to reading and study, Mr. Donaldson ultimately decided to prepare himself for entering the ministry, and, abandoning business pursuits, he attended the famed Grammar School at Old Aberdeen, then under Cosmo Grant, and in 1867 entered King's College as a bursar—graduating M.A. in 1871. Before he entered on his college course he had been accustomed to take part in Christian work of various kinds in connection with the Free North Church, then under the ministry of Rev. George Campbell. Between his third and fourth session in arts he was appointed student missionary in Gallowgate Free Church under Rev. James Goodall; and, in addition to visiting and other work, he had to undertake the third service in the church on Sundays. In October, 1871, he entered the Free Church College, Aberdeen, and studied under Dr. David Brown and Dr. Robertson Smith; but in the autumn of 1872 he was offered the appointment of missionary at Addiewell, a preaching station under the church at West Calder, of which Principal Iverach was then minister. Having accepted this post, he then attended New College, Edinburgh, travelling daily from Addiewell until he was appointed missionary in North Leith Church under the noted Dr. Robert M'Donald. After receiving three invitations, Mr. Donaldson returned to Addiewell (where an iron church had been erected) in the autumn of 1874; and in March, 1875, he completed his course at the New College, and was licensed by the Presbytery of Linlithgow. Shortly afterwards, he was unanimously asked to become probationer in charge of Galatown Church, Kirkcaldy, and when the church, a few months later, was raised to the status of a regular charge, he became its first minister, and was ordained in September, 1875, Professor Stalker, then minister of St. Brycedale Church, Kirkcaldy, preaching on the occasion. Mr. Donaldson's ministry there was a short one, as in May, 1878, he was, as already mentioned, called to St. Clement's as colleague and successor to Dr. Spence, and returned to his native city to take up what has proved to be his life-work. Before leaving Galatown, however, he saw the congregation considerably increased in numbers, the church enlarged, and a manse erected.

Rev. A. D. Donaldson, M.A.

One of the earliest movements initiated in St. Clement's after Mr. Donaldson's settlement was that for the erection of a new church. The old church was found to

be in need of extensive repairs, and, in view of the architect's report, and also having regard to the need for hall and other accommodation necessary for work amongst the young, it was decided to proceed to the erection of a new edifice. The old church in Prince Regent Street was purchased by Sir William Henderson for the use of the Gaelic-speaking Highland fishermen who came to Aberdeen, but the scheme of work did not prove the success which had been anticipated, and it was ultimately given up. The building was afterwards rented by the Salvation Army, but they also abandoned it after a short time, and in 1899 it pased into the hands of the Episcopalians. Rev. John Comper, of St. Margaret's opened it as a mission, and it is now known as St. Clement's Episcopal Church. The closing services in the old church were conducted by Mr. Donaldson in the forenoon and Dr. Spence in the evening; and on 15th September, 1883, the present handsome edifice was opened for public worship, the special preachers on the occasion being Principal Rainy and Rev. George Davidson, B.Sc., of St. Mary's, Edinburgh. Since then the work of the congregation has been prosecuted with vigour and success, and, in addition to the flourishing Sunday School, Band of Hope, and other agencies, a district mission has also been carried on in Links Street under a lay missionary. Mr. Donaldson takes a personal share in all the work—superintending the Sabbath School, presiding weekly over the flourishing savings bank, and in other respects keeping in close touch with all that is going on.

From the origin of the congregation to the present day, St. Clement's Church has never lacked men of standing and influence in its membership. Mr. George Allan, advocate, is now the sole survivor of the notable band of men who led the people at the Disruption. Even then Mr. Allan was one of the foremost of the leaders, and as time pased his influence became still greater. Although latterly connected with Queen's Cross Church, of which also he was one of the founders, his interest in St. Clement's and particularly in the stirring days of its early history, is still unabated. Amongst others connected with the congregation, either in the past or present, there may be mentioned:—Mr. Alexander Anderson, manager of the Northern Agricultural Company; Mr. James Inglis, Mr. Alexander Davidson (of J. and A. Davidson), Dean of Guild Macdonald, Mr. Robert Sangster, flesher, Mr. Alexander Lyon, Sir Alexander Lyon, Mr. Hugh Munro, superintendent of harbour works; ex-Councillor John Skinner, Mr. David Anderson, Mr. Alexander Findlay, superintendent of cleansing: Parish Councillors Bowman and Sangster: and ex-Factor A. S. Mackay, of the Incorporated Trades. These names may suffice, although the list could be greatly extended, for it has been remarked that "everybody who was anybody in Footdee was connected with St. Clement's."

Within recent years, with the trend of the population westward, and the changed aspect of whole streets in the locality, the congregation has felt to some extent the strain of new conditions. Other circumstances have also militated against the success of building up a congregation in the district where the church is placed, yet it is no small tribute to minister and people to say that the membership, which was 578 at the time of Mr. Donaldson's settlement in 1878, is now over 700. It is worthy of mention that Mr. Donaldson and Rev. Dr. C. C. Macdonald, of St. Clement's Parish Church, have frequently exchanged pulpits, thus testifying to the better spirit which now exists as compared with the years subsequent to 1843, when Footdee was in a general state of excitement and ecclesiastical unrest, and feeling ran high between the two churches.

Every congregation provides for its poor, but, perhaps, only St. Clement's can boast of a Meal and Coal Fund. Certainly this has been a distinctive feature of its work, and the "Meal and Coal-y sermon," as Dr. Longmuir used to style it, was, and still is, one of the events of the year. For long it was regularly preached by Dr. Davidson, of the West Church, and since his death some prominent minister has always been secured for the duty.

The liberal spirit with which new modes of worship have been viewed has always been conspicuous in the congregation. The introduction of hymns and organs, the practice of standing at praise, and other innovations, were introduced while they were still regarded as innovations, and introduced without any split or even division of opinion: and the same spirit of forbearance and the same freedom from the trappings of convention may be said to be conspicuous of the congregation to-day.

XLVII.—ST. COLUMBA UNITED FREE CHURCH.

St. Columba U.F. Church.

The St. Columba Church was the direct descendant of the Gaelic Church of former years. It had behind it more than a century of continuous history, with which there is bound up practically the whole record of the religious life of the Celtic portion of the community.

The first colony of Gaelic-speaking Highlanders settled in or near Aberdeen was one established on the south side of the Bay of Nigg in 1758, when a Mr. Adams, of London, brought them there to cut granite setts. Somewhat later in the same century another large Gaelic-speaking colony grew up at Printfield (Woodside), and in the barracks there was almost constantly a large number of Gaelic-speaking soldiers. For a time there was a steady influx of Highlanders in search of employment at the public works in the city and the granite quarries in the neighbourhood, their numbers increasing to such an extent that it was found necessary to institute special means for supplying them with religious ordinances. This, however, was no easy matter, for there were very few who were proficient enough in their knowledge of Gaelic to be able to preach to these people in the only language which they could understand. Dr. Ronald Bayne, afterwards minister of Kiltarlity, was the first to take active steps in the matter, and he was the means of founding the Gaelic congregation of Aberdeen. Dr Bayne had gone to India as chaplain to the 42nd Highlanders in 1780, but his health having failed, he returned to this country in 1784 and settled in Aberdeen near some of his wife's relatives. His attention was soon directed to the moral destitution of the Highlanders in the city and district, whose condition appealed to him as that of sheep without a shepherd. With the concurrence of Mr. Abercrombie, one of the city ministers, Dr Bayne assembled the Highlanders in the East Church in 1785, and held Gaelic services every Sunday morning before the regular hour of worship. In 1788 the company thus gathered together had grown to be a numerous congregation, and being in a position to pay a minister of their own, they formed themselves into the "Gaelic Society of Aberdeen," and applied to the magistrates for permission to fit up St. Mary's Chapel under the East Church for their accommodation. The application was granted, and in 1789 or 1790 they furnished the chapel with seats and a reading desk, and entered into possession of it. To attest their responsibility, the Gaelic Society associated with themselves as managers four well-known citizens, viz. —Mr. Colquhon MacGregor, merchant; Mr. James Chalmers, printer; Mr. Patrick Robertson, leather merchant; and Mr. John Ewen, merchant.

Dr. Ronald Bayne left in 1791 to become minister of the Little Kirk at Elgin, and he was succeeded in the pastorate at Aberdeen by his brother, Rev. Kenneth Bayne, who was described as "his equal and contemporary in the Christian life, but his inferior in natural abilities." During the ministry of Mr. Kenneth Bayne the congregation resolved to purchase or erect a church for themselves. They obtained a feu on what afterwards came to be known by its present designation of Gaelic Lane, between Belmont Street and Back Wynd, but what seems then to have been a

garden sloping steeply to the Green. The building was founded on 10th March, 1795, but before its completion another change occurred in the pastorate of the congregation. Rev. Kenneth Bayne accepted a call to Greenock, where he made so great an impression that it is recorded that many of the citizens of Greenock who did not understand Gaelic went to the Highlands for the express purpose of acquiring the language in order that they might be in a position to profit by his preaching. His immediate successor at Aberdeen was Rev. John Mackenzie, who conducted the opening services in the new Gaelic Chapel on 30th August, 1795. A register still exists of the subscribers to the building fund of the chapel, and in it there are to be found the names of some prominent citizens of the time, such as Messrs. John Ewen and James Chalmers, both managers; Mr. Alexander Hadden of Persley, of the firm of Moir and Sons; Mr. Alexander Webster, advocate; and Professors MacLeod, Copland, and Hamilton; while the largest corporate subscription was from the Beadalbane Regiment of Highlanders, then quartered in the city.

Mr. Mackenzie was translated in 1798 to Glasgow, where he became minister of the Duke Street Gaelic Chapel, and he was succeeded in Aberdeen by Rev. James MacPhail, second son of the revered Rev. Hector MacPhail, of Resolis, whom he very much resembled in the simplicity of his Christian character. He remained only a year, and after him came Rev William Forbes, concerning whom it was said that his ministry in Aberdeen was "brief in point of time, but eternal in regard to its real effects." Mr. Forbes was a profound and Scriptural divine, and a man of distinctive personality. His pastoral work was characterised by great fidelity, and his pulpit exercises in both languages were accurate, able, and deeply impressive. "His temperament," remarked his brother-in-law—Rev. Donald Sage—"was intensely nervous, and often threw him into moods of feeling the very reverse of each other—at one time in high spirits, laughing until his eyes ran over at his own anecdotes, told with no ordinary powers of humour and drollery—at another sunk in the deepest gloom, which his countenance, naturally dark and sallow, was peculiarly well fitted to express." Mr. Forbes became minister of the parish of Tarbat, in Ross-shire, in 1800, and to the vacancy the congregation recalled their former pastor—Rev. John Mackenzie. Mr. Mackenzie did not then accept the recall, and the vacancy was filled by the appointment of Rev. Neil Kennedy, who was inducted in November, 1804, and remained until 1808. Mr. Kennedy was an eminently pious minister—a man of prayer, and rich in Christian experiences. He left for Logie, in Easter Ross, where he spent the rest of his life, and the Aberdeen congregation again recalled Rev. John Mackenzie. This time Mr. Mackenzie readily returned, and he remained in Aberdeen until 1813, when he was recalled to Glasgow, not, however, to his former charge, but to undertake the pastorate of a newly-formed Gaelic congregation in the Gorbals district. In 1814 Rev. Duncan Grant, then a teacher at Fortrose, was called, and he continued in the charge until 1819, bestowing on the congregation as a parting gift the solid silver cups which ever after were used at the Communion services.

The next minister was Rev. Donald Sage, who afterwards became so well known throughout the whole of the Highlands. Mr. Sage was settled in Aberdeen in July, 1819, and he was the first minister of the congregation inducted by the Presbytery, for, in course of the same year, the church had been constituted a Chapel of Ease. In his "Memorabilia Domestica," Mr. Sage has given an interesting account of his impressions and early experiences in Aberdeen. "When I first settled among them," he says, "I found the Gaelic congregation to be a very respectable one. My annual income was £150, of this amount £10 being paid by the S.P.C.K. The stated services on every Lord's Day were—a sermon forenoon and afternoon in the Gaelic language and an optional English sermon or lecture in the evening. During the winter I usually lectured in English at six o'clock on Sabbath evening, but in summer I devoted that portion of the Sabbath, as well as week days, to the duty of catechising. I commenced my catechetical exercises among them by family visitation, which I found to be at once satisfactory to myself and edifying and acceptable to the people." Mr. Sage maintained friendly relations with a number of his contemporaries in the Aberdeen pulpit, and especially with Dr. Kidd, of Gilcomston. For the Highlanders Dr. Kidd had a strong feeling of attachment, and during Sacramental seasons in the Gaelic Chapel, he and his people always

attended the lectures on the evenings of Thursday and Sunday. Mr. Sage resigned the charge in December, 1821, on being appointed to the parish of Resolis, where he was destined to spend a long and honoured ministry of 48 years. He became one of the most influential men in the Highlands during the troubled years that preceded the Disruption and the anxious ones that followed it, and it may be mentioned as a proof of his hold on his own large congregation that in 1843 they followed him in a body without a single dissentient into the Free Church of Scotland. Mr. Sage was intimately connected with several of the leading families in the Church in the Highlands, and not a few of his descendants have found places of honour in the ministry. Two of his grandsons became well known to Aberdonians—Rev. William Mackintosh Mackay, formerly minister of the South United Free Church, and his brother, the late Rev. Dr. Donald Sage Mackay, of New York.

Rev. Robert Clark, from Tongue, succeeded Mr. Sage in Aberdeen in 1822, but his ministry was a very short one. He resigned on 7th April, 1823, his early departure being caused by his delicate health, which was found unequal to the strain of the work or the rigours of the Aberdeen climate. The next minister was Rev. Hugh Mackenzie, who was inducted in August, 1823, and whose pastorate extended far beyond the limits of that of any of his predecessors. Several developments took place during his long tenure of the charge. The first was in 1835, when the Gaelic Chapel of Ease was erected into a "quoad sacra" charge as Spring-Garden Parish Church, the reason for the name not being very obvious, seeing the church was actually situated some distance from the street known as Spring-Garden. The tokens used by the congregation at Communion seasons were inscribed "Spring-Garden (Gaelic) Parish Church, Aberdeen, 1835." The inscription on the reverse was in Gaelic, and was hardly likely to have been intelligible to the bulk of those within the designated parish of Spring-Garden. The next important development was at the Disruption in 1843, when the whole of the congregation followed their minister into the Free Church. An interesting correspondence took place between the managers and the Presbytery clerk—then Dr. Paul, of Banchory-Devenick. Dr. Paul, by instruction of the Presbytery, wrote the preses of the managers that "in consequence of Rev. Mr. Mackenzie having ceased to be a minister of the Established Church of Scotland," the Spring-Garden Church had become vacant. To this the managers responded by saying that "they have only to reply that not only Rev. Mr Mackenzie, but all the congregation, so far as known to them, had ceased their connection with the Church of Scotland as by law established." There the matter was apparently allowed to rest, and the association of the Gaelic Chapel with the Church of Scotland came to an end in so far as Aberdeen was concerned. The changed conditions did not in any way detract from the prosperity and influence of the congregation. Mr. Mackenzie became highly esteemed in the community, and the Gaelic Chapel came to occupy quite a distinctive place in the religious life of the city. From 1823 until nearly the end of the "'forties," Dr. Macdonald, of Ferintosh, assisted at almost every yearly Communion, and when he was absent the Kennedys, of Dingwall or Redcastle, or other noted Highland ministers, were sure to be present. On these occasions great congregations were attracted to the old church in Gaelic Lane. The building was usually packed in every corner, passages and stairs being gladly taken advantage of for either sitting or standing room, and it was no uncommon occurrence for the minister to have to find his way to the pulpit from the side door of the church leading from the vestry by climbing over the seats. These were, indeed, memorable days, which frequenters of the Gaelic Chapel often loved to recall.

Mr. Mackenzie, who served the congregation so long and faithfully, was a native of Kiltarlity, Inverness-shire, and a student both in Arts and Divinity at Aberdeen. Soon after being licensed, he was called to a sphere of labour on the banks of Loch Tay, preaching on alternate Sundays at Ardeonaig and Lawers, on opposite sides of the loch. His ministrations having proved acceptable, he was ordained and settled as pastor of the double charge in 1822, but his stay in the district was of short duration. In the following year he was called to the Gaelic Chapel in Aberdeen, and there he spent practically the whole of his ministerial life. Mr. Mackenzie was a man of solid and varied acquirements. Although habitually of a reserved and unobtrusive disposition, yet those who knew him most

intimately felt that they came in contact with a mind of superior calibre. Though not gifted with great eloquence, he was an able and effective preacher, and his sermons were characterised by a soundness of doctrine, a depth of thought, and an evangelical tone which commended them to those who were best able to judge. Mr. Mackenzie had a high conception of his office, and he discharged its duties with the utmost faithfulness and entirely without assistance for over 33 years. In 1856 the growing infirmities of age rendered it necessary for him to apply for the appointment of a colleague and successor, and the choice of the congregation fell upon Rev. Colin Sinclair. There never was a happier collegiate ministry. Between Mr Mackenzie and Mr. Sinclair the most cordial and brotherly relations were maintained from the very first. Their association, however, was a short one, for in three years Mr. Mackenzie had passed to his rest, his death occurring very suddenly on 31st January, 1859. The Gaelic congregation mourned his loss, and the community missed an estimable and well-known citizen who had well served his day and generation. Mr. Sinclair then assumed the sole pastorate but he only remained other three years in Aberdeen, accepting in 1862 a call to the Free Church at Invergordon.

After Mr. Sinclair's departure in 1862, the congregation had a time of trouble and anxiety during a prolonged vacancy of two years. Two calls were issued during that period. but both were declined; and, to make matters worse, an attempt was made to remove the church from the equal-dividend platform, and thus reduce its status. The members of the congregation strongly resented this, and having the warm sympathy and support of the Aberdeen Presbytery, the matter was carried to the General Assembly. Rev. Principal Lumsden, Rev. Dr. Macgilvray, of Gilcomston, and Rev. John Adam, of the South, appeared at the bar of the Assembly to plead the case, along with Mr. Hugh Mackenzie, from the congregation. The result was a complete victory, the Assembly deciding unanimously that the position of the congregation should continue as before. Many members gave loyal support and valuable assistance to the congregation in these days, and none more than Mr. Donald Macalister, the father of Sir Donald Macalister, Principal of Glasgow University, who may thus be claimed as one of the sons of the Gaelic Church.

In 1864 a call was addressed to Rev. George MacDonald, whose settlement in the pastorate took place in August of the same year. Mr. MacDonald was a native of the Highlands, tracing his descent from some of the best known and most highly respected Highland families. From his native glen he passed to Edinburgh, where he had a distinguished academic career, on the conclusion of which he was called to Aberdeen, the scene of his life-long ministry. On coming as a young man to the city, he found some kind and congenial friends in the ministry, those with whom he was brought into closest contact being—Dr. Macgilvray, of Gilcomston; Rev. Charles Ross, then of Bon-Accord Church, and afterwards of Tobermory; and Rev. Dr. J. Calder Macphail, then of the Free East. One of the earlier efforts of Mr. MacDonald was the acquiring of a manse for the congregation, a purpose which he achieved in 1878; and four years later a change was made in the place of worship. The church in Gaelic Lane had become so old and dilapidated as to require entire internal renovation in order to be made fit for occupancy, and, after consideration, it was decided to remove from it altogether. The property was disposed of, and it has since been used as a printing office. It was at first proposed by some members of the Presbytery that the congregation should proceed to the erection of a new church in the King Street district, where it was felt that something might be done in the way of Church extension. The proposal was being favourably considered, when the attention of some of the members of the congregation was drawn to the church in Dee Street, which had been used by the United Free Methodists, but, in consequence of the disbanding of that congregation, was then being offered for sale. A purchase was effected on favourable terms, and the Gaelic congregation, without suffering the inconvenience of waiting on the erection of a new church, entered into possession of a building in every way suited for its requirements as a comfortable and well-appointed place of worship.

When the change was made in the church building, it was considered a fitting time to go a step further and change the name of the church. It had been felt for some time that the title of Gaelic Church had become slightly misleading. For some years after the church was built the ser-

vices were conducted entirely in the Gaelic language, with an optional English service in the evening; but as the families of the congregation grew up, the need of a regular English service was greatly felt. At first the Gaelic afternoon service was superseded by one in English, and later on another change took place, by which provision was made for two services in English and one in Gaelic. Notwithstanding these modifications, it was known that many of the general public were still under the impression that the services were entirely in Gaelic, and doubtless the congregation suffered in consequence. It was, therefore, to obviate this difficulty and dispel any idea that the congregation was exclusively for those who were proficient in the Gaelic language that it was resolved to alter the name of the church to that of St. Columba. The change seemed to meet with general acceptance, although one worthy member of Presbytery, noted for his conservative views, expressed himself as averse to the proposal, his objection being not to the name itself, but to the introduction of "Saint." "We have one Saint too many in Aberdeen already," he said, the reference being, it is supposed, to St. Clement's—then the only other Free Church in the city with the objectionable prefix.

The most outstanding feature of Mr. MacDonald's ministry, perhaps, was his work on behalf of students from the Highlands. He was from the outset associated with Dr. Calder Macphail in the bursary scheme which bore the latter's name, and Aberdeen became the chief place to which the Macphail bursars gravitated for school and college education. As a consequence, there grew up a large body of students in connection with Mr. MacDonald's church, and the ties that bound the congregation to the Highlands were thereby greatly strengthened. Mr. MacDonald delighted in working for these young men, and his fellow-ministers in the city and throughout the denomination were ever ready to place the highest value on the influence which he exercised in this way. He abounded in hospitality towards the young men, delighted to have them around him at all times, and directed and encouraged them in their studies for the ministry. His church became the rallying point for all those who came up from the Highlands, and there are many now occupying positions of honour and usefulness both in the Church and in various spheres of business and professional life whose early years were moulded by the influence of Mr. MacDonald's life and teaching. Among the ministers who were in their student days either members of or connected with the congregation, there may be mentioned—Rev. Donald M'Iver, of the English Presbyterian Mission in China; the late Rev. W. J. Macdonald, of St. Brycedale, Kirkcaldy; Rev. Peter Macdonald, sometime of the Edinburgh Gaelic Church, afterwards of Stornoway, and now of Glasgow; Rev. Walter Calder, sometime at Bourtreebush, and now at Stornoway; the late Rev. Alexander Mathieson, formerly of Blair-Atholl, and latterly of Belgrave Presbyterian Church, London; Rev. George Murray, Tarbet; the late Rev. Cathel Kerr, of Melness; Rev. Ranald Macdonald, of Dingwall; Rev. Donald Munro, of Ferintosh; Rev K. Mackenzie, of Croy; and many others.

Mr. MacDonald had a passionate love for the Gaelic language and literature, and took every opportunity of enlarging and perfecting his knowledge; while it was one of the chief pleasures of his life to form classes for the instruction of young men in Gaelic. It was also one of his greatest delights to visit his native Highlands from time to time to take part in the solemn Communion seasons, and especially in the searching exercises of "question day" in the distant north. Throughout the Highlands and among the Western Isles he became a well-known figure, and in Aberdeen he gained universal respect by his high-toned life and genuine earnestness. There was something about the man which invariably impressed those who were brought into contact with him. In a pen picture of Mr. MacDonald published during his lifetime, "Deas Cromarty" said:—"His countenance bears the marring of the Christian soldier; his frame is long, lean, not graceful; he has fine, thin, nervous hands, which hang before him and are wrung while he speaks. The burden of the poor and the lonely is on the spare shoulders of this tall, grizzled, worn man; he knows, as he feels, more than is ever conveyed save by a look out of patient eyes, and by a strange recurrent cry amid the low guttural of the Highland tones. The sermon is long, and ideas flitter through it like shadows over a wide hillside when the autumn day goes down. Suddenly, as it were the fling of the pipes, comes a wail charged with keen force and weird entreaty. You may forget what has been said, but you will never forget

this cry. The wild hills are in it, and the lonely lochs under grey skies, the screigh of the wind through the pines; it brings one the sob of the forest in winter and the fret of the tossing stream and the travail of the shepherd when the snow is heaping silent doom in the glen. It is the Gaelic voice to the Gaelic soul, and those who have heard Mr. MacDonald preach in the old tongue feel most of what he is and might be."

Mr. MacDonald served the church in Aberdeen for well-nigh 34 years, con-

Rev. A. F. Campbell.

tinuing in the pastorate until his death on 4th March, 1898. The Gaelic congregation were ever loyal to their ministers, and they are faithful to their memory. Over the grave of Mr. Mackenzie in St. Nicholas Churchyard they erected a handsome granite obelisk; while Mr. MacDonald's last resting-place in Allenvale Cemetery is marked by a fine Iona cross, the loving tribute of attached members and friends.

In the vacancy caused by Mr. MacDonald's death, Rev. A. F. Campbell came as a probationer to give pulpit supply for a time, and he made so excellent an impression as to be afterwards called by a unanimous vote to the pastorate. A native of Glenorchy, in Argyleshire, and a student of Glasgow University and Free Church College, he was ordained as minister of St. Columba Church in July, 1898, and he worthily maintained the traditions of the congregation. Young and energetic, he prosecuted the work with vigour and success; while by his personal gifts he won the esteem and affection of a united and compact congregation. After his settlement the order of service in the church was modernised to some extent. The old habit of standing at prayer and sitting during the praise was given up, and the members followed the custom of other congregations in the city. Another innovation was made in the introduction of the use of hymns in public worship, and a change was also made in the hour of the Gaelic service, to the close of the forenoon service instead of in the afternoon.

It is interesting to note that among the office-bearers at this time were two sons of previous ministers of the congregation —Mr. Hugh Mackenzie, late of the North of Scotland Bank, and Mr. A. Neil MacDonald, solicitor. Mr. Mackenzie, a son of the late Rev. Hugh Mackenzie, held office in the congregation for over 40 years, latterly as joint session clerk. Mr. A. Neil MacDonald, a son of the late Rev. George MacDonald, in addition to acting as joint session clerk, was also clerk to the Deacons' Court.

The work of the congregation was proceeding along the usual lines, when everything was upset by the decision of the Churches Commission that provision had to be made for the Free Church in Aberdeen, and allocating St. Columba for this purpose. The congregation was practically stripped of everything—its buildings, its Communion plate, its tokens, and its Communion linen, but it retained its congregational records. It was "evicted" from the church and manse on 28th June, 1907, the last United Free Church service being held in the building on the preceding Sunday. The services were then transferred to the Union Hall, but another new feature intervened when Mr. Campbell, who had been loyally supported by the congregation through the period of transition, was called to Grant Street Church, Glasgow. By his acceptance of the call the congregation was then left without a minister as well as without a church. Rev. D. M. Munro, of the High Church, as a fellow-Highlander, was asked to become interim Moderator, and when the Presbytery's negotiations re-

The Ev. Express of Monday 21/3/1910 has Mr Daggart has just finished a Latin cross of fine-axed Kemnay granite on three steps, with the following inscription in lead letters — "In loving memory of Hugh Mackenzie, Clerk of Scotland Bank, Aberdeen, son of the Rev. Hugh Mackenzie, M.A., Gaelic Chapel, Aberdeen; died 19th May 1909, aged 73. 'I will dwell in the house of the Lord for ever.'" It is to be erected in [illegible]

garding the future of the St. Columba congregation had failed, it was unanimously resolved to unite with the congregation of the High Church, one of the provisions of the union being the payment of an annual sum of £70 by the General Interests and Highland Committee for the maintenance of the Gaelic service. The office-bearers of St. Columba retained their status in the united congregation, and the members went over in a body, not more than half a dozen being lost as the result of the amalgamation. The union has proved most successful in every way, and under Mr. Munro's ministry the two congregations have mingled together with the utmost harmony, and entered on a period of marked prosperity. The union with the High was formally consummated on 10th October, 1907, on which date the St. Columba United Free Church congregation ended its separate existence, and its name passed out of the ecclesiastical calendar.

XLVIII.—ST. JOHN'S UNITED FREE CHURCH.

St. John's U.F. Church.

The origin of this congregation was due to a resolution on the part of the United Presbyterian Presbytery of Aberdeen to attempt the formation of a preaching station in the district with a view to the raising of a U.P. church. The initial steps in the matter were taken very quietly. The Presbytery obtained from the ministers of the city churches the names and addresses of U.P. members residing in the Woodside district, and these were approached either personally or by letter. The Presbytery's committee met in the Burgh Hall, Woodside, on 21st August, 1877, when eight persons in the district belonging to the United Presbyterian Church came forward. The eight gentlemen who thus participated in the inception of the movement were Messrs. Robert Beveridge, George Cumming, William E. Grassick, James Hutcheson, James Kilgour, Charles Kilgour, William Laing, and James Morren. As a result of this conference, it was resolved to form a local committee to act along with the Presbytery's Church Extension Committee, and, once the decision had been arrived at, no time was lost in carrying it into effect. On the following Sunday, 26th August, 1877, services were held in the Burgh Hall, the Rev. Dr. Joseph Brown, of Glasgow, preaching both forenoon and afternoon to good congregations.

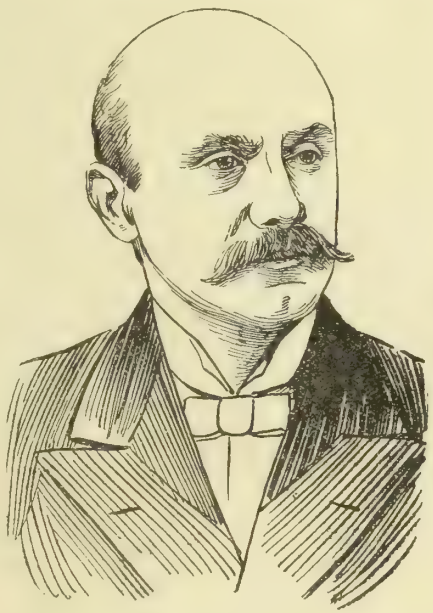
The services thus begun were carried on regularly every week under a succession of preachers—the first being Mr. Thomas Taylor, a divinity student, who gave two months' supply. Mr. Taylor afterwards became the first minister of Banchory U.P. Church, and in 1887 he was translated to the pastorate of Graham's Road Church, Falkirk. The Presbytery's committee assumed full control of the work, taking charge even of the collections for the first two months, but at the end of that time a Congregational Committee was elected. On 22nd October, 1877, a meeting of the members and adherents was held for the purpose of making application to the Presbytery to be formed into a congregation. The petition to that effect was signed by 43 members in full communion with the U.P. Church and 34 adherents. It came before the Presbytery on 13th November, 1877, and four weeks afterwards Dr. John Robson, of St. Nicholas Lane Church, was appointed to preach at Woodside on 18th December, and declare the petitioners congregated. The Presbytery also appointed Rev. Andrew Dickie, of St. Paul Street Church, to act as Moderator of session, and Mr. James Kilgour and Mr. R. W. Wright were appointed elders to act along with him. The first Preses of the congregation was Mr. David Smith, manager of Gordon's Mills, and afterwards a baillie and provost of Woodside. Mr. Smith was a man of lofty personal character and superior gifts, and no member of the community was held in higher esteem. To him the congregation owed much of its early progress. He acted as Preses continuously from the formation of the church until his death in 1887, and also served it in other offices with the same devotion.

The congregation being now formally constituted, there was before it the important task of choosing a minister. In this matter it was not immediately successful, as it had to suffer the disappointment and delay of having two calls declined. The first was addressed to Rev. John Dundas, then a probationer, who afterwards accepted a call from the church at Muirkirk. The second was in favour of Rev. A. R. Kennedy, M.D., a probationer from Toronto, Canada, who had been admitted to the status of a licentiate by the United Presbyterian Synod of 1878. Dr. Kennedy soon after declining the call to Woodside accepted another to Clune Park, Port-Glasgow, where he laboured till 1884, when he left the ministry and removed to War-

wick, there adopting the medical profession, for which he had been fully qualified. The third call was more successful. It was addressed to Rev. William A. Dunbar, then a probationer, belonging to St. James's Place Church, Edinburgh. Mr. Dunbar accepted the invitation, and was ordained and inducted as first minister of Woodside U.P. Church on 16th July, 1879. The first ordination of elders took place on 4th April, 1880, when Messrs. Alexander Ingram, William E. Grassick, John Shand, and David Smith were duly set apart to the office.

The next step to be taken by the congregation was in connection with the erection of a church. The first site selected was afterwards, on the advice of Mr. R. G. Wilson, architect, given up as being too costly to build upon. Attention was then directed to the excellent site occupying the whole space between the new part of the Old Road and the main street of the burgh. There the present church was erected—a small but comely building, which has been much improved in the succeeding years, and is now, for its size, a really handsome place of worship. The building, which was seated for 500, cost £1800, and the opening services took place on 6th February, 1881, the preachers on the occasion being the revered Principal Cairns, of Edinburgh, and Dr. Robson, of Aberdeen. Mr. Dunbar's ministry was the means of gathering and consolidating a good congregation. Within six months of his settlement the membership had grown to 90, fully double the original number. The increase continued at a steady, if not at an abnormal, rate until Mr. Dunbar's removal to Wishart Church, Dundee, in September, 1890, when the roll had again nearly doubled. Mr. Dunbar was not only a forceful and vigorous preacher, but a citizen of public spirit, and a shrewd and thoroughly capable man of affairs. He was actively interested in all that pertained to the welfare of Woodside, and his removal was felt to be a distinct loss to the community. In Dundee Mr. Dunbar has exercised a highly successful ministry, and he has also taken a prominent part in public life, particularly in connection with the School Board, of which he has served for a time as chairman.

A comparatively short vacancy was experienced at Woodside. After hearing several preachers, a call was addressed to Rev. John Ure, M.A., assistant to Dr. John Dobie, Shamrock Street Church, Glasgow. Mr. Ure accepted the invitation, and was ordained at Woodside on 22nd January, 1891, his settlement being marked by the utmost harmony, and his ministry opening under very favourable auspices. Mr. Ure is a native of Glasgow, and a graduate of its University, where he studied under teachers such as Lord Kelvin, Professor Edward Caird, afterwards Master of Balliol College, Oxford; and other well-known men. At the close of his Arts course, Mr. Ure entered the Theological Hall of the United Presbyterian Church in Edinburgh, where also he had the privilege of sitting under eminent professors, notably Principal Cairns, and that prince of preachers, Dr. John Ker. On being licensed he was appointed assistant in Shamrock Street



Rev. John Ure, M.A.

Church, Glasgow, where he laboured for nine months before being called to Woodside.

The congregation has prospered in many ways since Mr. Ure assumed the pastorate, and much of its success must be attributed to the enthusiasm and efficiency of his work. By his practical and thoughtful sermons he has maintained his reputation as a preacher, while he has also shown considerable energy and resource, and not a little power of initiative, in developing the activities of the congregation. The membership has increased from 157 at the date of his ordination in 1891 to 290 in 1908; the Sunday School has made most

gratifying progress, and a company of the Boys' Brigade has been instituted. Great improvements have been effected in the church itself. The interior has been repainted, a fine pipe organ introduced, and three beautiful stained glass windows inserted in the end of the building, these windows being the gift of Mr. Ure himself. Not the least notable of the developments of the period has been the P.S.A., which was started in 1896, and has been carried on with unvarying success every year. These gatherings are held in the church on Sunday afternoons monthly during the winter season. A large choir leads the praise, and the most popular soloists in Aberdeen have given their aid. Mr. Ure presides and conducts the service, and prominent ministers and laymen have given the addresses. The attendances have always completely filled the church, and occasionally hundreds have been turned away for lack of room. Many young men and women, and large numbers of those who are not regular churchgoers, have been attracted to these meetings, and ample testimony has been borne to the excellent manner in which they are conducted and the good influence they are exerting. Mr. Ure was a member of Oldmachar School Board up to the date of the amalgamation of Woodside with Aberdeen. He has also served on the boards of most of the Woodside charities, and has for several years been a director of the Royal Aberdeen Hospital for Sick Children, and is at present a director of the District Nursing Association. When the Union of the Free and U.P. Churches was effected in 1900 it became necessary for the congregation to take a new name, and that of St. John's was adopted—the choice, it is said, having been suggested by the Christian name of the minister, and as a compliment to his personal popularity. Since then, Woodside United Presbyterian Church has given place alike in ecclesiastical and local records to St. John's United Free Church.

The congregation holds a good position of influence in the community, and several well-known men in the district are connected with it either as office-bearers or members. Amongst these there may be mentioned Mr. James N. Gray, manager, Mugiemoss Works (who holds the offices of session clerk and Preses of the congregation); Mr. W. E. Grassick, secretary, Mugiemoss Works; ex-Baillie Wilkie, Mr. Adam Ingram, Midland Railway; Mr. James A. Hadden, solicitor; Mr. George Jamieson, builder; and Mr. John M'Gregor, headmaster, Old Aberdeen Public School.

In a retrospect of its history, St. John's congregation can trace steady progress and considerable attainment. In the church itself—built, beautified, and freed of debt—there is a standing evidence of what has been already accomplished. But there are other and deeper results, and, perhaps, the secret of its past success and the hope of its future may be found in the fact of the congregation being a living force, ever ready to develop its Christian activities, and to adapt these activities to the needs of the age.

The Late Prof. J. A. Paterson.

THE United Free Church has lost, in the removal of Professor Paterson, one of whom she may be justly proud. A distinguished scholar, a staunch churchman, a kindly and warm hearted friend, he was well beloved where he was well known. He did not always get his due in this respect, a certain brusqueness of manner and a blunt outspokenness often preventing outsiders from seeing the real man. As a congregation we have an interest in the late professor. During his early school days and throughout his college course, which was so brilliant, he was connected with the old St. Nicholas Lane congregation, and doubtless learned there something of the uncompromising voluntaryism of which all along he has been a stout upholder. He never lost his interest in his old congregation, and at the time, not knowing of the fact of his early connection, we wondered, when recently we met him, at his many enquiries about us, and about the people who used to be prominent in our circle. His cousin was the late Bailie Paterson, who was, until his death, so intimately connected with St. Nicholas.

I have just heard with deep regret of the death of the Rev. Alexander Urquhart, of Jedburgh. Mr Urquhart was a native of Aberdeen, and for some years he was in the banking profession. Deciding to study for the ministry, he took the Arts course at Aberdeen University, and then proceeded to the United Presbyterian Hall in Edinburgh for his theological training. His first charge was at Buttmouth, near Berwick, from which he was called to Boston Church, Jedburgh, of which he was minister at the time of his death. Mr Urquhart spent three months during the winter on Y.M.C.A. service among the troops in France, where he contracted the illness to which he has now succumbed. His death under such circumstances in the mid-time of his years may as truly be reckoned among the casualties of the war as if he had fallen in the trenches. To Mr Urquhart's aged father, an honoured elder in St. Nicholas U.F. Church, with which the family have been long connected, and to his sisters, also resident in Aberdeen, as well as to his wife and family, very sincere sympathy will be extended.

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EE 30/6/17

The Dr Robson Memorial.

EE 11/2/19

A handsome carved oak and brass mural memorial was unveiled in the vestibule of St Nicholas United Free Church this afternoon by Mrs Martin, a daughter of the late Dr Robson, who was for 32 years the faithful and greatly beloved minister of the church, and to whom this memorial has been erected by the congregation. Mrs Martin, who is Dr Robson's eldest daughter, is the wife of a missionary in Jamaica, and others of the late doctor's family were also present.

The memorial is a handsome piece of art craftsmanship, made from a design by Mr Stephen Adam, ecclesiastical art designer, Bath Street, Glasgow. It will be greatly admired by all who enter the church, for it cannot fail to be observed fastened as it is to the wall opposite the entrance doorway. The oak frame Gothic in design is admirably fashioned and finished, and the ornament in which the vine, with leaves and fruit, is the principal motif, has been very effectively treated. Above the central brass plate is a carved representation of the burning bush, as constituting the emblem of the United Free Church. The inscription in ecclesiastical black lettering with red initials, is as follows:—"To the glory of God and in grateful memory of the Rev. John Robson D.D. who for 32 years was the esteemed and faithful minister of this congregation, A.D. 1876-1908."

In raised carved letters on the lower part of the frame is the Biblical text—"The righteous shall be in everlasting remembrance." The memorial was placed in position yesterday afternoon, under the superintendence of the Rev. D. Ritchie Key and Mr Henry F. David, Gray's School of Art.

ABERDEEN LADY'S BEQUESTS.

Church Funds and Local Institutions.

The inventory of the personal estate of the late Miss Barbara Paterson, lately residing at 37 Victoria Street, Aberdeen, who died there on 21st October last, has been lodged with the Sheriff Clerk of Aberdeenshire, and amounts to £5162 14s 11d, on which £204 10s 6d of estate duty has been paid.

Miss Paterson leaves to the Home Mission Fund, the Foreign Mission Fund, and the Infirm Ministers and Missionaries' Fund of the United Free Church of Scotland, £100 each. She also leaves to the managers of the St Nicholas United Free Church, Aberdeen, for distribution at their discretion among the poorer members of the congregation, a sum of £50; to the Aberdeen Royal Infirmary, £50; and to the Royal Aberdeen Hospital for Sick Children, £50.

EE 19/1/17

XLIX.—ST. NICHOLAS UNITED FREE CHURCH.

St. Nicholas U.F. Church.

The congregation now worshipping in St. Nicholas U.F. Church, Union Grove, can lay claim to some distinctive features in its history. Its formation dates from the founding of the Secession in Aberdeen, and two of its ministers—Rev. Henry Angus and Rev. Dr. John Robson—were called to fill the Moderator's chair, the only two north country ministers who ever received that honour in the United Presbyterian Church, while one of its sons—Rev. Dr. Laws, of Livingstonia—became in 1908 the first Missionary Moderator of the United Free Church.

On the death of Rev. John Bisset, of the East Parish, in 1756, his followers, acting, it is said, on his advice, left the Establishment and cast in their lot with the Secession. By this time, however, the Secession Church had been split over the burgess oath, and the division between the two sections of Burghers and Anti-Burghers was at its keenest. Those who left the East Church were not all of one mind on the vexed question, and they broke off into two parties. One party adopted the Anti-Burgher position, and founded Belmont Street Church; while the other allied itself to the Burghers, and founded the congregation of which the present St. Nicholas Church is one of the descendants.

The first place of worship secured by the Burghers was at the corner of Weighhouse Square and Virginia Street. This building, which was known as the Seceder Church, was opened in November, 1758, and Rev. Alexander Dick, to whom belonged the distinction of being the first Secession minister in Aberdeen, was ordained to the pastorate in the same year. It is said that Mr. Bisset was compared to Moses, who led the people out of the house of bondage, and Mr. Dick to Joshua, who had given them rest. The feeling against Seceders was very strong in Aberdeen at this time, and it was considered unsafe for Mr. Dick to appear in the streets unless accompanied by some of his members of good standing; while a town's officer had to be stationed at the door of the meeting house to guard against any interruption of the service by outside disturbances. Yet the congregation gradually increased in numbers, until, in 1772, it was found necessary to erect a new and larger church. A site was found in Netherkirkgate, which then extended to Correction Wynd (St. Nicholas Street not being in existence), and the new building was opened in May, 1772. Mr. Dick died in 1793, and the congregation became divided over the appointment of a successor. The majority favoured Rev. William Brunton, who was duly elected, and the congregation maintained its separate existence until 1839, when the members returned to the Established Church. At the Disruption of 1843, however, they again left the Establishment, and founded Melville Free Church.

The minority opposed to Mr. Brunton took their separate way, adhering all through to the Secession, and laying the foundation of St. Nicholas congregation. They erected a place of worship in Belmont Street, which was commonly known as the "Burn Kirk." It stood just about where the eastern pier of Union Bridge now is, and it was opened in 1795. For a few years the congregation were without a settled pastor, for it was not until 1800 that Rev. Lawrance Glass was ordained to the charge. Mr. Glass was a man of considerable parts, and in a pamphlet by Mr. R. Murdoch-Lawrance, Aberdeen, interesting particulars of his life and work are given. Soon after his settlement the church had to be demolished to make way for the erection of Union Bridge, and in 1802 another new church was erected in Correction Wynd. On the death of Mr. Glass in 1813, the congregation were a considerable time in selecting a minister, but ultimately their choice fell upon Rev.

Henry Angus, who was the first to give the church a real standing in the community.

Mr. Angus was a man of more than ordinary gifts, and he is still spoken of as one of the pulpit princes of Aberdeen. His ministry was a long one, extending from 1816 to 1860, and embracing the whole period of his active life. "The first look of Henry Angus," it has been said, "gave one the impression that he was no common man. His body was cast in one of nature's best and rarest moulds. The mingled intellectual majesty and benignity of his features, the towering forehead, and the mellowing grey locks of his later years, made you sometimes feel while you looked on him as if a portrait of one of the old Reformers, somewhat modernised, had stepped out alive from the canvas." Mr.

Old St. Nicholas Lane U.P. Church.

Angus may not have been what might be called a popular preacher in the way of attracting crowds, but he was generally admitted to be a great preacher. Unequal, perhaps, in his pulpit work, he was yet a master of his art. His strong intellectual power, his dignified style and lofty eloquence, made a profound impression in Aberdeen; and that his outstanding gifts were recognised throughout the country at large was shown in 1850, when he was called by acclamation to the Moderatorship of the denomination. When Mr. Angus died with startling suddenness in 1860, the whole city mourned for the loss of one who had exemplified the finest characteristics of a Christian minister, and who had maintained a noble testimony for all that was good and true. His name is still lovingly cherished, for there are those who to this day measure all they hear by the preaching of Henry Angus.

Two important developments require to be noted as having occurred during Mr. Angus's ministry. The first was the erection of another new church on the same site, but with its frontage to St. Nicholas Lane instead of Correction Wynd. This building was opened in 1845, and it served the congregation for 43 years. The other event was the ordination, in 1859, of Rev. James M. M'Kerrow as colleague to Mr. Angus. Mr. M'Kerrow worked with the utmost harmony along with Mr. Angus during the short time of their united ministry, and when the full burden of the pastorate devolved upon him he was quite equal to the task. A son of Rev. Dr. M'Kerrow, of Manchester, the young minister had all the natural English fluency, and his attractive eloquence soon filled the church to overflowing. With his bright sermons, clothed in fine language and adorned with poetical quotations, he struck what was then a new note in the city pulpit, and crowded audiences were the result. After eight years of a successful ministry, Mr. M'Kerrow was called in 1857 to Birmingham, and after some ten years' ministry there he went to New Zealand, where he rose to high distinction in the Church. About this time an incident occurred which serves to show that the St. Nicholas Lane congregation, although considered broader and more tolerant than some, were yet rather afraid of innovations. A former member of the church, who had risen to eminence abroad, offered to present an organ to the church, but the session and managers, in view of the great opposition manifested to the proposal, were obliged to decline acceptance of the gift. Feeling ran very high over the subject, and there was extensively circulated a brochure entitled "Eppie Ronald's Lament," of which the first two verses may be given—

"Ye staunch auld Seceders,
Wha cowed the invaders
O' the faith, were your labours in vain?
What wad be their reflections
To see the defections
O' your sons in St. Nicholas Lane.

"Things are come to a pass
Here since Angus and Glass
And Dick shone as living epistles,
When there's needed to eke
The dull forms o' the week
The aid o' a kistfu' o' whistles."

Brit. Med. Jnl. 9/8/1924

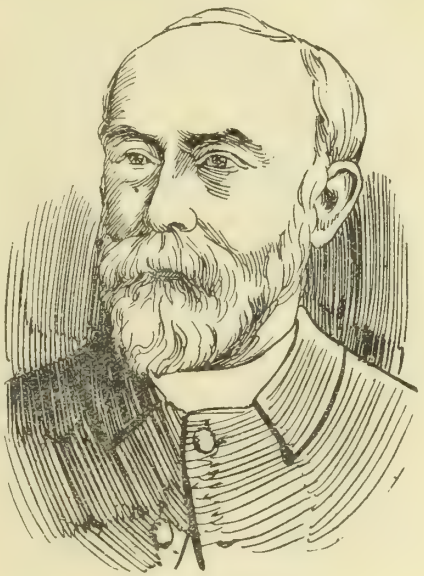
The Late Mr. William Robson, S.S.C.

— The death occurred on Sunday at his residence, Edinburgh, of Mr. William Robson, S.S.C. (76). He had been in failing health for over a year, and had recently been quite laid aside from duty. Mr. Robson was the second son of the late Rev. Dr. Robson, of Wellington Church, Glasgow. He began business in Edinburgh in 1864, when he became a partner with the late Mr. White Millar, S.S.C. He joined the S.S.C. Society in 1870, and at the time of his death was senior partner in the firm of Robson and M'Lean, W.S. For many years he was one of the legal advisers of the United Presbyterian Church, and since the Union of 1900 he acted, along with Mr. John Cowan, W.S., as joint law agent of the United Free Church. Much of his time was given unsparingly to the work of the Church, and on its committees, especially those connected with administration and finance, he rendered valuable services. Personally he was held in the highest esteem. A man of unselfish character and of deep religious conviction, he had wide sympathy with all forms of philanthropic and missionary activity, and gave them generous support. He was a member of the North Morningside congregation, in which he had held the office of elder for twenty-six years. Mr. Robson was a brother of Rev. Dr. John Robson, of Aberdeen; Rev. Dr. George Robson, of Perth; and Sir Henry Robson, London, all of whom predeceased him.

The congregation, like many another, changed its mind on the question of instrumental music. It came to realise the advantage of introducing an organ, but that was after many years, and when it no longer worshipped in the old church in St. Nicholas Lane. Unfortunately, when opinion on the subject had matured in the congregation there was no generous donor ready to present an organ, and the members had to provide it themselves.

Mr. M'Kerrow was succeeded by Rev. John Rutherford, B.D., whose ordination took place in 1868. When Mr. Rutherford entered on the pastorate the church was in a flourishing state, and for a time all went well. Differences and difficulties, however, supervened, and in a season of stress and strain there was a considerable scattering of the congregation, not a few of the most influential members and most zealous workers leaving the church and becoming attached elsewhere in the city. Mr. Rutherford, who gave promise of no mean pulpit gifts, accepted a call to Leicester in 1875, and he subsequently entered the Established Church of Scotland, and is now minister of the first charge of St. Magnus Cathedral, Kirkwall, a position he has held for a number of years.

In 1876 the congregation addressed a call to Rev. John Robson, M.A., D.D., formerly of Rajputana, India, whose induction to the charge took place in September of the same year. Dr. Robson even then had attained a high standing in the Church. A son of the widely known and highly-esteemed Dr. John Robson, of Wellington Church, Glasgow, he followed up a distinguished academic career by choosing the life of a foreign missionary. In 1860 he set sail for India, and was one of the founders of the Rajputana Mission, now one of the most important foreign fields of the Church. Returning to this country in 1872 on account of ill-health, he found himself prohibited by medical advice from resuming his work in India. It was at this time that he produced his well-known volume "Hinduism and Christianity," which is recognised as a standard work on the subject, and which brought him the well-merited degree of D.D. from his Alma Mater, Glasgow University. Dr. Robson, when he became minister of St. Nicholas Lane Church, was, therefore, a man of proved ability, and he was recognised as a decided acquisition to the local pulpit. The history of the congregation during the next 22 years is largely the history of his work and the record of his influence. The members who had drifted away gradually returned to the church of their fathers, and the congregation soon regained its former position. It would be impossible, however, to detail the results of Dr. Robson's work. Suffice it to say that during all the years of his active pastorate he maintained a high standard of pulpit efficiency. A student and a theologian by instinct and training, his preaching was instructive, weighty, and of lasting value to his hearers. On doctrinal subjects he excelled, and many of his discourses have stood the test of publication, forming the subject



Rev. Dr. John Robson.

matter of his works, "The Bible: Its Revelation and Inspiration," "The Holy Spirit, the Paraclete," and others. It was but natural that Dr. Robson's missionary zeal should manifest itself, and he soon imparted to the congregation the missionary spirit which has been regarded as one of its distinctive features. In material affairs also, his influence was felt, for it was largely on his initiative that the congregation resolved to quit St. Nicholas Lane and build the present edifice in Union Grove, which was designed by Mr. R. G. Wilson, architect. Himself a generous giver. Dr. Robson was able to elicit liberality in others, and the erection of the new church buildings and their

entire relief from the burden of debt will ever remain a monument of his work in Aberdeen. He left a deep impression on the congregation, which it is not likely to lose for many a day, and when his active ministry closed, he retained the high respect and esteem of those who learned to know him as a faithful minister, an able and scholarly preacher, and a fine type of a Christian gentleman. His election to the Moderatorship of the Supreme Court in 1900 was a fitting recognition of personal worth and eminent service. Dr. Robson retired from the

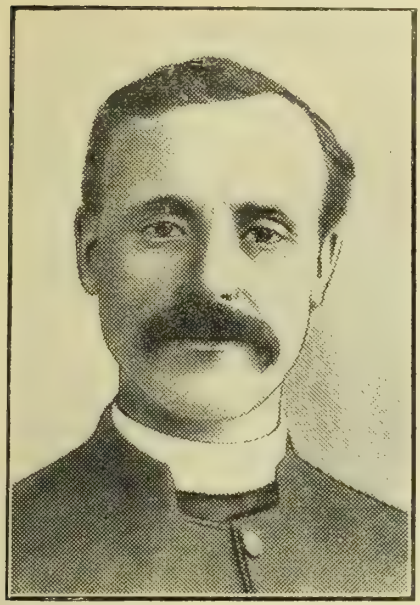
Rev. J. G. Walton, B.D.

active duties of the charge in 1898, subsequently removing from Aberdeen—first to Edinburgh, and afterwards to London. He died while on a holiday in Arran in August, 1908.

On Dr. Robson retiring, the congregation had to appoint a successor who would be acting minister and take full responsibility. After some delay, occasioned by the declinature of a call prosecuted in the Church Courts in favour of Rev. J. G. Goold, of Dumbarton (now of Egremont), a very hearty call was addressed to Rev. J. G. Walton, B.D., of Bell Street Church, Dundee, and was accepted by him. Then followed a mournful experience, and one, happily, almost without precedent in the annals of any congregation. Mr. Walton was inducted to the pastorate on 14th September, 1899, and his brilliant pulpit gifts at once attracted attention. Along with scholarship of the highest distinction he had oratorical gifts above the average and a noble and winning personality. He entered on the pastorate in the early prime of manhood and apparently in full strength and vigour, yet in less than three months from the date of his induction he was laid aside by an illness, from which he never recovered. His death occurred on 29th January, 1900, and its startling unexpectedness and the almost tragical ending of his career produced a deep impression in the city and throughout the Church at large. Mr. Walton's ministry of three and a half months will not soon be forgotten. Although short in point of time, who knows what may have been its results?

The circumstances through which the congregation passed at this time were trying in many ways, but the vacancy was not a prolonged one. It was unanimously resolved to call Rev. D. Ritchie Key, M.A., of London Road Church, Edinburgh, and Mr. Key having accepted the call, his induction took place in June, 1900. Mr. Key came from Edinburgh with a high reputation as a successful minister, having found at London Road a handful of members with a burden of debt, and having cleared away the debt and gathered a great congregation. In Aberdeen he has likewise done excellent work. His popular gifts as a preacher and his ability and skill in organisation and work have not been slow in making an impression. The membership of St. Nicholas has increased from about 500 until it is now close on 700: the church and halls have been repainted, electric lighting has been introduced, and a fine pipe organ has been erected. Mr. Key continues the work with unabated vigour.

St. Nicholas congregation has a splendid roll of fame in the men it has sent forth to the ministry. Rev. James Smith, of Bolton; Rev. Dr. George Brown, of Ramsbottom, and afterwards of Brompton; Rev. David Macrae, of Glasgow (father of Rev. David Macrae, Dundee); Rev. Mr. Ingram, Eday; Rev. Robert Angus, Peebles; Rev. James Pittendreigh, Pittenweem; Rev. Henry A. Paterson, Stonehouse; Rev. Dr. Henry Angus, Arbroath; Rev. Hugh G. Wallace, Kendal, and Rev. William Watson, of Forres, may be mentioned as men who served the church well in their day, and reflected honour on the congregation of their youth. Then in the present day



Rev. D. Ritchie Key, M.A.

there are a number still in the ministry, including Rev. James L. Murray, of Whitehill, Glasgow; Rev. Dr. Gordon Gray, of Rome; Rev. John Mansie, of Dundee; Rev. James Leask, of Australia; and Rev. Alexander Urquhart, of Jedburgh. In its contributions of workers to the mission field St. Nicholas stands pre-eminent, for the list includes such men as the late Rev. Dr. Alexander Robb, of Jamaica and Old Calabar; Rev. Dr. Robert Laws, the great pioneer in Livingstonia, Moderator of the General Assembly, 1908; Rev. Dr. Shepherd, of Rajputana (whose family was at one time connected with the church); Rev. Professor Cooper, late of Madras; Rev. William Robb, Rajputana; and Rev. Alex. Cruickshank, Old Calabar. If the sons of the congregation have been well represented in the mission fields, so also have the daughters, with Mrs. Dr. Laws in Central Africa, Mrs. W. F. Martin in Jamaica, and Mrs. F. Ashcroft in Rajputana.

To public life St. Nicholas has contributed men like the Hon. John Paterson, who took a leading part in the administration of the affairs of Cape Colony, and the Hon. James Stewart of Fiji. Of well-known citizens of Aberdeen there have also been not a few who have been intimately connected with the work of the church. Amongst these may be mentioned Baillie William Paterson (and also, in more recent days, his son, Baillie James Paterson), Baillie Robert Urquhart, the leading man in the church of his day; Baillie James Ross, who in his later years was a member and elder; Mr. George Milne, secretary of the Association for the Poor, whose grasp of Church affairs was very marked; Mr. Robert Laws (father of Dr. Laws), whose very presence seemed to carry with it a benediction; and Mr. George Tough, who filled the office of session clerk for over 20 years with rare fidelity. Nor has the succession failed in the present day. Men of light and leading still direct the affairs of the congregation. Mr. James Strachan, who now acts as session clerk, is an active member both of the Presbytery and Assembly, and takes a large share of denominational work. Mr. James Spence of Pow is congregational treasurer; and the session and management include the names of men well known to the community in various walks of life.

St. Nicholas has always borne the reputation of being an enlightened congregation; while it is, perhaps, not quickly susceptible to new movements and methods. Its critical faculty has been strongly developed, and it has been almost as rich in "sermon-tasters" as Ian Maclaren's Drumtochty. Yet its energies have not been wholly spent in discussing points in preaching. It has been a living and active force in the community for over a hundred years, and its influence has been felt even in the ends of the earth.

L.—ST. PAUL'S UNITED FREE CHURCH.

St. Paul's U.F. Church.

This congregation is the only one in Aberdeen which has descended from the Relief Church—a denomination which filled so large a place in the ecclesiastical history of Scotland between the years 1761 and 1847. When the Relief Church joined with the Secession Church in 1847 and formed the United Presbyterian Church, the Aberdeen congregation passed into the larger body, and it shared again in the union of 1900, when the United Presbyterian and Free Churches combined to form the United Free Church of to-day. Through the successive stages of its ecclesiastical development—Relief, United Presbyterian, United Free—the congregation has maintained a distinctive position in the religious life of the community.

The earlier history of the congregation is, of course, bound up with the history of the Relief movement in Aberdeen. There was a serious division of opinion over the appointment of a minister to Gilcomston Chapel of Ease, and the aggrieved minority seceded. For a time they found it impossible to build a church or call a minister, but application for a supply of ordinances was made to the Presbytery of Relief, which had been founded at Colinsburgh in 1761 by Rev. Thomas Gillespie. Relief preachers continued to officiate until 1778, when a church was built in Belmont Street (on the site now occupied by the South Parish Church), and a petition was presented to the Relief Presbytery for permission to issue a call. Over the selection of a minister there was a keen division. Rev. John Bryce was ultimately the choice of the members who were qualified to vote, but a large number of adherents—who as non-subscribers to the building of the church had no voice in the election—favoured Rev. John Brodie, and when their candidate was defeated they immediately separated themselves from the congregation and founded a new cause. A place of worship capable of accommodating about 1000 worshippers was built in the Shiprow—up one of the courts, and on a spot now occupied by part of the Douglas Hotel. Mr. Brodie was ordained to the pastorate of the congregation in 1780, and under his efforts it prospered exceedingly, but he was excluded from the Relief connection on account of having preached to his supporters in Aberdeen without Presbyterial sanction. In 1790 he applied to the Synod for admission, and a long and painful controversy followed with Mr. Bryce and his session. Personal charges were made against Mr. Brodie, but these were repelled, and ultimately he was received along with his congregation into the Relief body — Mr. Bryce and his followers, about the same time, and, perhaps, largely on account of the decision, entering the Established Church. In 1798 Mr. Brodie accepted a call to Dovehill (now Kelvingrove), Glasgow, and with his departure the Relief cause in Aberdeen entered on troublous times. A vacancy of over a year was followed by the ordination on 6th November, 1779, of Rev. Alexander Bower, whose ministry altogether proved most unfortunate. Soon after his settlement unhappy divisions began to appear, and years of contention followed. In order to get quit of him the managers of Shiprow Church on 30th July, 1805, laid on the Presbytery table a list of 14 charges against Mr. Bower, some of them frivolous enough, such as shaving on Sunday and saying there was no sin in doing so, while various indiscretions were also alleged against him. After another trying year Mr. Bower resigned and left Aberdeen. During his stay in the city he published a biography of Dr. James Beattie, and in 1813 a Life of Martin Luther came from his

pen. Mr. Bower, although unfortunate in his ministerial relations, was evidently a man of considerable parts, and his literary work has given him a place in the Dictionary of National Biography.

Previous to Mr. Bower's resignation and consequent upon the troubles in the church, a considerable number of members had left and formed a new congregation in St. Andrew Street, from which the present St. Paul's congregation is directly descended. The Shiprow congregation continued for a time under varying conditions to fill a place in the city. Its ministers

Old St. Paul Street U.P. Church.

have been spoken of as "the bold Brodie, the balmy Bower, the pious Paton, the godly Gellatly, and the robust Ross." Dr. John Paton, who succeeded Mr. Bower, came, strangely enough, from the dissentient body in St. Andrew Street. He died in 1811, and was succeeded by Rev. David Gellatly, whose ministry extended over ten years, and who in turn was succeeded by Rev. Patrick Ross. On 7th September, 1823, Rev. Hugh Hart, of Paisley, was inducted to the charge, and he soon came to occupy a more prominent place in public life than any of his predecessors. Hugh Hart was something of a character in his day — yet a Christian character, notwithstanding that odd ways and views were attributed to him. Mr. Carnie has given us a descriptive sketch worth preservation. "It was," he says, "an engaging sight to meet Hugh Hart going — constantly going amongst his people. Of middle height, inclined to be portly, always most carefully dressed in spotless black, white neckcloth, high collar, carrying a silver-mounted walking stick, and wearing massive gold spectacles and watch seals, he might well be called the picture of clerical elegance and order." Mr. Hart was a powerful preacher, with a rhetorical style, and, perhaps, somewhat eccentric. He filled the church to overflowing, although some might maintain that the splendid singing was as helpful as the popular preaching in drawing the crowds. Mr. Hart came to Aberdeen to be minister of the Shiprow Relief Chapel, but the denominational connection was severed, and he was best known as the minister of the United Christian Church. The Aberdeen Market Company ultimately bought the building, and the "Hilloa Kirk," as it had been termed, passed out of existence, and Mr. Hart and his followers removed to Zion Chapel, John Street.

The party which had broken off from the Shiprow congregation during the difficulties and divisions in Mr. Bower's time built a new church in St. Andrew Street with accommodation for 900, and at a cost of £1000. Dr. John Paton was inducted as minister on 12th October, 1803, but he remained only for a short time. He carried several adherents with him, and preached in a temporary meeting-place until, as already stated, he was settled in Shiprow Chapel after the departure of Mr. Bower. The new St. Andrew's Chapel was opened in September, 1805, and in June, 1806, a call was addressed to Rev. William Strang, formerly of Newton Stewart. Mr. Strang had encouraged the call, but in the end he declined, adducing among his reasons that the members were a mere handful and not what he had been led to expect, and even asserting that some were so illiterate as not to be able to sign their own names. A happy settlement, however, was effected on 11th February, 1807, when Rev. Samuel M'Millan was ordained as minister of the church. Mr. M'Millan laboured in the charge for 30 years with great acceptance, and gained the general respect of the community in such a way as to free the Relief body from the reproach it had suffered on account of Mr. Bower's ministry. Mr. M'Millan was a man of literary tastes, and published many works, including "The Beauties of Ralph Erskine" in two volumes and "Evangelical Lectures and Essays"; he also brought out an edition of the works of Thomas Boston. While a man of real ability, Mr. M'Millan lacked the popular element, however, and this detracted somewhat from the success and growth of the congregation. In 1837 he was compelled on account of declining health to ask for a colleague, and on 29th November of the same year Rev. William Beckett was ordained to the joint charge. Under the young minister a new era of prosperity set in, but in less than three years Mr. Beckett accepted a call to

Rutherglen. The St. Andrew's congregation now fixed by a small majority on Rev. John Thorburn, and as they were desirous that he should be recognised as sole pastor, Mr. M'Millan expressed his readiness to give up all official duties, and his connection with the church came virtually to an end. Mr. Thorburn was ordained on 27th May, 1841, and was formally introduced by Rev. William Anderson, of Glasgow, who preached on the occasion what was described as "a terrific sermon." Shortly after Mr. Thorburn's settlement the members began to think of erecting a new church rather than renovating the old one, and in the end of April, 1842, the foundation stone was laid of the building in St. Paul Street which housed the congregation for so many years. The St. Paul Street Church, with 900 sittings, was opened on 13th November, 1842, by Rev. Daniel Gorrie, of Kettle. Shortly thereafter it was seen that Mr. Thorburn and his congregation were not happily mated. Difficulties arose and dissensions occurred which Mr. M'Millan tried in vain to allay. After a year or two of strife and discord, Mr. Thorburn tendered his resignation, which was accepted on 16th December, 1845. A vacancy of some length followed, but ultimately a call was accepted by Rev. Andrew Dickie, of Colinsburgh. The choice was a fortunate one, as subsequent events proved, for Mr. Dickie practically re-made St. Paul Street congregation, raising it to a higher position than it ever formerly occupied, and giving it a position in the city it has never since entirely lost. During the vacancy the Relief denomination had ended its separate existence, and the call to Mr. Dickie was one of the items of business at the first meeting of the United Presbyterian Presbytery of Aberdeen.

Mr. Dickie was inducted on 18th August, 1847, after a short pastorate of two years at Colinsburgh. At the date of his settlement, St. Paul Street congregation was at a very low ebb. The membership was only about 80—mostly drawn from the working classes—and the church was burdened with a debt of about £1200. From the outset of his ministry, Mr. Dickie devoted his entire energies to the work of the congregation, and did not take a prominent part in public life. As the result of his unceasing labours, the membership rapidly increased until it considerably exceeded 500. The debt was entirely extinguished, and to meet the growing requirements of the congregation, especially in connection with Sabbath School and mission work, the adjoining building in St. Paul Street, long known as the Medical School in connection with Marischal College, was acquired and adapted as halls and class-rooms at a total cost of £1000. A special feature of his ministry was the series of Sabbath evening lectures during the winter. Mr. Dickie inaugurated these at an early period of his ministry, and he continued them for 16 years, lecturing once a fortnight in addition to conducting the morning and afternoon services. These lectures (mostly on Scriptural subjects) were among the first of their kind in the city, and proved ex-

Rev. Andrew Dickie.

tremely popular. The church was almost invariably crowded to the utmost of its seating capacity, and not infrequently the passages and even the pulpit stairs were fully occupied. Mr. Dickie's preaching was fervidly evangelical, and combined massiveness of thought with clearness and simplicity. To the young of the congregation Mr. Dickie devoted special attention, and he was not less successful as a pastor than as a preacher.

St. Paul Street Church proved a centre of attraction in these days to the students who came from the surrounding district to prepare for the ministry. Among those bred in the congregation, or who attended Mr. Dickie's ministry for a longer or shorter term, and who afterwards attained to positions of usefulness and distinction, may be mentioned the brothers Davidson, missionaries to Kaffraria; Rev. R. M.

Beedie, Old Calabar; Rev. William Rose, Dundee; Rev. J. B. Duncan, Lynturk; Rev. John King, Govan; Rev. Dr. James Gibb, New Zealand; Rev. John Gibson Smith, New Zealand; and Rev. William Simmers, Portsoy. To this list there falls to be added the names of two of Mr. Dickie's sons — the late Rev. Matthew Dickie, of Alva, whose premature death cut short a brilliant career, and Rev. W. S. Dickie, of Irvine, a gifted preacher, who has proved a not unworthy successor to a man of rare genius, the late Dr. W. B. Robertson. Mr. William Duthie of Collynie and Dr. (now Sir) George Watt were connected with St. Paul Street Church in these days, and at a later stage the congregation gave a minister of high promise to another denomination in the person of Rev. David Barron, of Portsea.

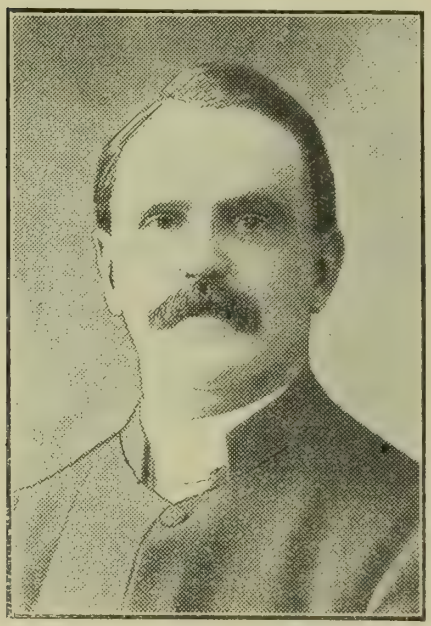
Among the prominent citizens associated with St. Paul Street Church in Mr. Dickie's time were Mr. John Miller of Sandilands, who for many years acted as congregational treasurer, Mr. George Miller, Mr. Arthur Knox, Dr. Meikle, of Lochhead Hydropathic; Mr. James Kilgour, Mr. James Paterson, Baillie Smith, Mr. James Crichton, and Mr. Oswald Prosser, solicitor, who also acted for a considerable term as treasurer. On the occasion of Mr. Dickie's semi-jubilee in 1872, he was presented by the congregation at a large and representative meeting in the Music Hall with an illuminated address and other gifts, including a purse of 120 sovereigns. After thirty-six years of strenuous service, the weight of advancing age began to tell on Mr. Dickie, and he applied in 1882 for the appointment of a colleague and successor. The arrangements were duly completed and sanctioned by the Presbytery, but it was some time before the congregation were able to secure a settlement. They called the Rev. John Cullen, afterwards of Leslie, and the Rev. D. K. Auchterlonie, of Craigdam, but declinatures were received in both cases. More successful, however, was an invitation to the Rev. David Burns, of Linlithgow. Mr. Burns was inducted to St. Paul Street Church on 28th August, 1883, and the collegiate ministry then began. Unfortunately, like many other collegiate ministries, it was not entirely successful or happy. Mr. Burns was a preacher with a cultured, thoughtful style, which ought to have made a distinct impression alike in the congregation and the community, but differences and difficulties of various kinds intervened. In less than four years Mr. Burns left Aberdeen on receiving an invitation to undertake the building up of a new congregation in Glasgow, known as that of Nithsdale Church. He also found scope for the exercise of his excellent literary gifts in various publications.

During the vacancy which followed, Mr. Dickie retired altogether from the pastorate of the congregation, and his official connection with St. Paul Street Church came to an end. He retained, however, his seat in the Presbytery and Synod, and this led to the emeritus position having a place in the ecclesiastical arrangements of the denomination, Mr. Dickie, it is believed, being the first emeritus minister recognised in the U.P. Church. He survived to witness other two pastorates in the church, his death taking place on the eve of his own ministerial jubilee in April, 1895. Thus there passed away in the eighty-second year of his age, and the fiftieth of his ministry, one who had served the Church faithfully and well, and who has left behind him in Aberdeen an honoured memory.

On 28th February, 1888, the Rev. James Aitken was ordained to the pastorate of St. Paul Street Church. Mr. Aitken was a native of Leithholm, and he had recently completed his course at the Theological Hall of the U.P. Church. With all the energy of a young man he applied himself to the situation. During his pastorate a great bazaar was promoted in aid of the funds of the church, and the venture was successful in raising a considerable sum. Mr. Aitken gained the esteem of the members, and among the young of the congregation his influence was specially felt. After four and a half years' service in Aberdeen, he accepted a call to Falkirk, where he still remains. He found St. Paul Street Church with a membership of 360, and left it with 400.

Mr. Aitken left in December, 1892, and on 19th April, 1893, Rev. D. G. Fairley was ordained to the pastorate. Like Mr. Aitken, he came as a young man practically without experience. Mr. Fairley proved to be a stirring preacher, with evangelical fervour and a vigorous delivery, and he commanded good audiences. The feature of his pastorate may be said to have been the removal of the congregation to its present place of worship. It was found that the School Board were desirous of purchasing the old church in St. Paul Street in connection with the extension of St. Paul Street School, and after negotiation the buildings and site were sold for £3000. With this sum on hand the congregation proceeded to the erection of a new church

on Rosemount Viaduct at its junction with Gilcomston Park. The cost was about £4750, and the new building, designed by Mr. R. G. Wilson, architect—which it was decided should be known as St. Paul's Church—was opened on 27th March, 1897, by the Rev. James Rennie, of Glasgow, the Moderator of the Church for the year. In 1901, after giving eight years to the work of the congregation, Mr. Fairley accepted a call to Fairfield Church, Govan, a charge with a membership of nearly 1000, where there is abundant scope for his zeal and his forceful pulpit gifts.



Rev. Thomas Simpson.

Finding themselves once more in a vacancy, the St. Paul's congregation resolved on this occasion to restrict their choice to ordained ministers already in charges of their own. A number of excellent men were under consideration, but the choice fell on Rev. Thomas Simpson, of Stromness, who was inducted in September, 1901. Mr. Simpson had been called to Stromness in 1894, almost immediately after entering the ranks of the probationers. His seven years' ministry in the Far North was abundantly successful. He won a sure place in the affections of the people, and among the young men and women he achieved great success. In the Presbytery he was recognised as an able and fearless debater, and he speedily came to be looked on as being, in many ways, the premier preacher in the Orkneys, with the result that his services were in frequent demand. In Aberdeen he has been surely winning his way by his eloquence, his freshness of matter, and the general effectiveness of his pulpit style. In the general work of the congregation, as well as in public movements affecting the social welfare of the community, he has also proved himself to be active, zealous, and efficient. The office-bearers of the church to-day include Mr. George Pirie, contractor, who has acted as Preses of the congregation for a number of years; and Mr. Douglas F. Mackenzie, session clerk; while in the eldership there are men well known to the public, such as Mr. James Strachan, Gilcomston Mills; and Mr. Thomas Scott, LL.D., F.L.S., of the Bay of Nigg Marine Laboratory.

Many and great have been the changes since the Relief cause originated in Aberdeen. The whole aspect of religious life in the city has been altered, and the ecclesiastical situation in Scotland has undergone a complete transformation. Through them all, however, this congregation has preserved a continuous history. Every change—from the Shiprow to St. Andrew Street, from St. Andrew Street to St. Paul Street, and from St. Paul Street to Rosemount Viaduct—has marked successive stages in its development, and there may be little in the congregation to-day to indicate its descent from the old Relief body. It would be possible even to note many apparent differences between the congregation of to-day and the congregation of, say, St. Paul Street in the days when Mr. Dickie was in his prime. The personnel of the membership is not what it once was, and the outstanding characteristics of the congregation are greatly altered. This has been attributable to outward perhaps as much as to inward causes, to developments in the city generally as much as to particular movements in the congregation. Yet, when all allowance has been made for the ravages of time, the congregation has never proved unworthy of the great traditions it inherited. The banner of the Relief has been nobly held aloft amid the changes of the centuries, and the spirit of the men of the Relief has never been wholly extinguished.

PRINCIPAL CLOW.

— EE

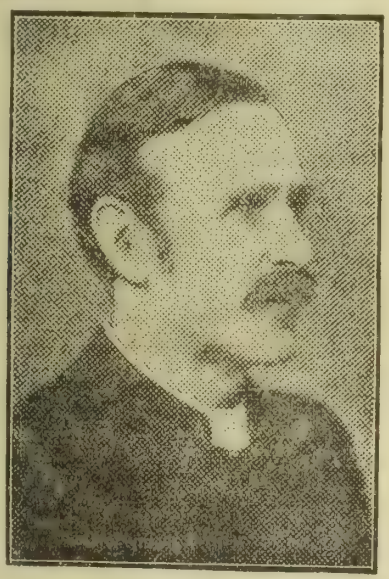
Impressions of the New Glasgow U.F. Head.

27/5/1921

(By "Ecclesiasticus.")

Aberdeen has reason to be interested — and gratified—at the appointment made by the United Free Church General Assembly yesterday to the Principalship of the Glasgow College. Dr Clow is a former Aberdeen minister, and neither he nor Aberdeen are ever likely to forget the fact. When he came from Uddingston in 1889 to the pulpit of the Free South he took the first upward step on the ladder he has been steadily climbing ever since. He made an impression in our city which is felt to this day, and he is ready to acknowledge that Aberdeen left its mark on him.

It was during Dr Clow's ministry that the South congregation removed from the old building under the brick spire at the corner of Belmont Street and Schoolhill to the present handsome building on the Viaduct. During the busy years of his pastorate in the city the force of Dr Clow's striking and attractive personality was widely felt. He was intensely



PRINCIPAL CLOW.

human, vivacious, warm-hearted, with a keen sense of humour, and an overflowing interest in life in all its varying forms and activities. Young men and women found it impossible to resist his buoyancy and enthusiasm, while the children were irresistibly drawn to him. He was often to be seen in the heart of a small crowd of boys in the street, for he seldom passed them at their games without a kindly greeting, and some of them still remember how he caught and tossed their balls.

One incident of his Aberdeen days may be recalled. Dr Clow has a fine power of imagination, and a command of vivid language, and he can depict Bible scenes and characters of far-off ages until they glow with reality and throb with life before his hearers. On a certain occasion he had been speaking of the glories of the new Jerusalem and the felicity of the redeemed, painting one dazzling picture after another, until his hearers sat as transfixed, and one worthy old man was heard to remark at the close—"Man, it was gran'; I thocht we were up in heaven!"

It is satisfactory to think that Principal Clow, notwithstanding the new position to which he has been called, will not be lost to the pulpit. He preaches because he must—the pulpit is his throne, and he has a message for the age.

LI.—SOUTH UNITED FREE CHURCH.

South U.F. Church.

Occupying a commanding site on the Schoolhill Viaduct, and facing Union Terrace and Union Bridge, the South United Free Church is one of the buildings sure to catch the eye of every visitor to the Granite City. With its fine portico, supported by Ionic columns, and its handsome dome, it forms a rather striking miniature of St. Paul's Cathedral. Among the many stately edifices in the immediate vicinity, it stands out with a prominence of its own, and this prominence is only typical of the prominence of the congregation in the community during all the years of its history. The "Free South," as it is still commonly termed, notwithstanding the prefix now officially necessary, has always been regarded as one of the premier congregations in the city.

The South Church was founded in the beginning of last century. It was originally an old Secession Church, but ultimately it had cast in its lot with the Establishment. Among the ministers in the pre-disruption years were Dr. Alexander Dyce Davidson, afterwards well known as minister of the West. When the great event of '43 took place, the minister of the South was Rev. James Stewart, and when he "went out" he carried with him his large congregation almost to a man. Even then, the South congregation stood high in influence as well as in numbers. Many of the leading citizens of the day were counted among its office-bearers and members. The elders at the Disruption, who signed the Deed of Protest on 13th June, 1843, were Robert Brown, James Abernethy, Robert Simmey, George Fullerton, William Keith, John Hay, and George Yeats. Conspicuous among them was the well-known Dr. Keith, one of the foremost medical men of the city—the doctor who is said to have had the distinction of performing the first operation with the aid of chloroform, then recently discovered by Sir James Y. Simpson. In October, 1843, the following were added to the Session, namely — Baillie Urquhart, James Abernethy, jun., Nathaniel Farquhar, William Ironside, William Gordon, James B. M'Combie, David M'Hardy, John Martin, David Stewart, David Wyllie, and John Webster, and some time later there was a further accession, which included Sir William C. Seton, Bart., of Pitmedden, and Messrs. George Rennie, Andrew Murray, William Smart, and James Bryce.

Mr. Stewart died at an early age in June, 1846. He was a man of earnest evangelical spirit, but his pastorate was so brief that he had no opportunity of making any special impression. His connection with the congregation lasted for only about eight months before the Disruption, and about three years after it.

On 10th December, 1846, Rev. John Bonar, of Larbert, was inducted to the charge, but his ministry was destined to come to a speedy close. Within a year after his settlement two calls were presented to him, both from centres of influence in the Church—one from St. Paul's, Edinburgh, and the other from Renfield, Glasgow. Pressure had evidently been brought to bear upon him, and in spite of the fact that he had barely settled in Aberdeen, he accepted the invitation to Renfield Church, Glasgow. The South Church had another curious experience after Mr. Bonar left. A call was addressed in August, 1848, to Rev. William Arnott, Free St. Peter's, Glasgow. Mr. Arnott was inclined to accept the invitation, but the Glasgow Presbytery declined to place the call in his hands, and decided that he should remain where he was. The

vacancy in the South Church continued until March, 1849, when Rev. John Adam, of Dalkeith, was inducted to the charge.

Mr. Adam's ministry was a long and influential one, and it was the means of laying on a firm foundation the prosperity which has since been characteristic of the congregation. In the pulpit Mr. Adam proved an able and edifying preacher, but it was as a man of affairs that he made his mark. He took an active part in the life of the community, serving on various public boards of religious and charitable institutions, while in the Presbytery and Synod he played a prominent part, and soon became an acknowledged leader. He was a man of personality and power, and filled a large place in the life of the city in his day. In 1867 he accepted a call to Wellpark Church, Glasgow, but he found his great opportunity when he became Home Mission Secretary of the Church. His business gifts then found full scope, and in the General Assembly and throughout the Church at large Dr. John Adam became one of the most prominent and powerful figures.

In 1868, Rev. John M. Sloan was transferred from Dalkeith to the South Church in succession to Dr. Adam, and his ministry proved very successful in every way. He raised the membership to a higher point than it had formerly reached, and he was also the means of starting many new organisations in connection with the congregation. One of these was a Ladies' Work Party, which is said to have been the first of the kind in the city. Mr. Sloan was minister of the South during the great Moody and Sankey campaign, and he threw himself earnestly into the movement, with the result that many were added to the church. After ten years' work in Aberdeen, marked by a ripeness of spiritual teaching which many still gratefully remember, Mr. Sloan followed the example of his predecessor in going to Glasgow, but he subsequently accepted a call to the Grange Church, Edinburgh, where he carried on a fruitful ministry for many years until his retirement recently from active service.

Rev. George H. Knight, M.A., formerly of Dollar, was the next minister. Mr. Knight's "forte" was his preaching. Ill-health prevented him from undertaking much outside or general work, and the bulk of his time was devoted to pulpit preparation, with most excellent results. Mr. Knight enjoyed the distinction of being regarded as "the artist preacher of the Free Church," and his sermons, with their poetry and their mysticism, not only charmed his own congregation, but attracted many members of other churches, who felt the fascination of his pulpit gifts. There was a glamour about the style of his sermons and an uplifting influence in their teaching which made them almost unforgettable. His delivery was quiet, yet, with its tender tones, in perfect keeping with the spirit of his preaching. In 1889 Mr. Knight accepted a lighter charge at Bearsden, near Glasgow, but since then he has been obliged to retire altogether from active work, to the regret of all who are jealous for the traditions of the Scottish pulpit.

After Mr. Knight's departure, there was a somewhat prolonged vacancy, which in the end was most satisfactorily filled by the election to the pastorate of Rev. W. M. Clow, B.D., of Uddingston. Mr. Clow's ministry is still fresh in the public mind. His geniality of manner and wonderful faculty of remembering faces and Christian names were of great service to him; and these, together with his capacity for work, and his able, inspiring, and forceful preaching, made his occupancy of the pastorate a most successful one. Mr. Clow had the note of a true preacher. He had strong convictions of his own, and he was fearless in delivering his message. It was during his term that the present handsome church was built, the congregation being greatly encouraged in the enterprise by the munificence of Mr. John Gray, the donor of Gray's School of Art, who was then a member of the Kirk-Session. The lack of hall accommodation had been severely felt, and a movement of some kind was felt to be necessary. It was decided to erect a new building, but it was made a condition that the site should be in the same locality, so that the congregation should not follow the too common fashion of going westwards. The old church—which was one of the three under the handsome brick spire at the corner of Belmont Street and Schoolhill—is now converted into halls and classrooms for the East Church. The new church—which was designed by Mr. A. Marshall Mackenzie, A.R.S.A. — was formally opened by Dr. Ross Taylor, of Glasgow, in presence of the Lord Provost, Magistrates, and Town Council, who attended the service in their official capacity. Mr. Clow, in 1897, accepted a call to be colleague to the late Dr. Hood Wilson, in the Barclay Church, Edinburgh, and he more recently became the first

Abd. W. Jr 14/11/1913

The funeral of Mr David Wyllie Abernethy (of Messrs James Abernethy and Co.) took place yesterday from deceased's residence, Ferryhill Cottage, Prospect Terrace, to Allenvale Cemetery, and was attended by a large and representative company of mourners. The Rev. John A. Irvine, South United Free Church, and Professor Stalker officiated at the service. The chief mourners were:—Messrs James Washington Abernethy; Robert Wyllie, Banff; A. H. Wyllie, Muctle; J. Hall Rennie, London; John Rennie, Ballater; Alexander Rennie, London; Mr James Harvey, Monykebbock; and Mr John Lourit, Bridge of Don (cousins); Mr William M'Allan, Ferryhill Cottage (nephew); Mr William Garden, Albyn Terrace; Mr James Duguid, advocate; and Mr M. M. Duncan, advocate.

REV. JOHN M. SLOAN, FORMERLY OF ABERDEEN.

The death took place suddenly on Saturday at Lucaston, Crieff, of the Rev. John M. Sloan, late of Grange U.F. Church, Edinburgh, and of the South Free Church, Aberdeen. Mr Sloan came to Aberdeen as minister of the South Free Church, in succession to Dr Adam, in 1868, and spent ten years in the city as pastor of that congregation. He was very successful in his ministry, and raised the membership to a higher point than it had formerly reached, and started many new organisations in connection with the congregation. Mr Sloan was full of evangelical fervour, and took a leading part locally in the Moody and Sankey campaign. He followed the example of his predecessor in going to Glasgow, and subsequently accepted a call to the Grange Church, Edinburgh, where he carried on a fruitful ministry for many years until his retirement some years ago.

A.W.J. —:●:— J.R. 5/4/15

REV. GEORGE H. KNIGHT.

The death has occurred at Almanarre, Garelochhead, Dumbartonshire, of Rev. George Halley Knight, who succeeded Rev. John M. Sloan as minister of the South U.F. Church, Aberdeen. Mr Knight, who came to Aberdeen from Dollar, was married to a daughter of the late Dr Somerville, who was a Moderator of the General Assembly, and was a brother of Professor Knight, of St Andrews.

Mr Knight's ministry in Aberdeen was most successful in every way. He took little interest in the business of the Church Courts, but as a pastor and preacher he stood in the first rank. Mr Knight had no sympathy with sensationalism. He was a man of fine artistic tastes, and possessed considerable skill as a painter. He was not by any means of robust physical constitution, but his ministry in Aberdeen was most laborious, and he was a distinct power in the pulpit throughout the North of Scotland. Much regret was expressed when he left Aberdeen for Bearsden, but he still retained a warm interest in Aberdeen and in the welfare of the South Church. Mr Knight has been described as "the artist preacher of the Free Church," and his ministry appealed not only to his own congregation but to the membership of other churches, who were attracted by the singular beauty and impressiveness of his pulpit style. Owing to ill-health, Mr Knight had been retired from active duty for some time. His son, Rev. G. A. F. Knight, is well known as a minister in the West of Scotland, and for his active and helpful part in Church administration. Mr Knight was 82 years of age.

13/7/1917

minister of the Stevenson Memorial Church, Glasgow.

Rev. William Mackintosh Mackay, B.D., was inducted as minister of the South Church on Thursday, 6th January, 1898. He was a native of Glasgow, and he came of a Levitical stock. His father was minister of Young Street Free Church, Glasgow, for many years, and his maternal grandfather was Rev. Donald Sage, of Resolis, a famous Disruption worthy. Mr. Mackay had a most distinguished University career, and, after the usual theological

Rev. W. Mackintosh Mackay, B.D.

course at the Free Church College, Glasgow, he was for a short time assistant in St. John's, Dundee, and Westbourne, Glasgow. He was then called to Troon, and there he immediately made a name for himself. His church was crowded with visitors during the summer; his preaching fame spread, and invitations began to reach him from various parts of the country. These were all passed over, and until the South Church call was addressed to him, he seemed immovable. He yielded to the claims of Aberdeen, and he had no reason to regret his decision. From the first, his ministry was conspicuously successful. He came with the reputation of being an eloquent preacher, and this reputation he fully maintained, while in the bracing intellectual atmosphere of the Granite City his preaching was mellowed and enriched. Mr. Mackay continued in the pastorate for nearly ten years, and during that time the prosperity of the congregation was maintained in every respect. Not only did the membership increase, but by Mr. Mackay's eloquence and power as a preacher, many strangers were attracted to the church, and there were always large and representative attendances. In November, 1907, Mr. Mackay accepted a call to Sherbroke Church, Pollokshields, and thus returned to become a minister in his native city.

The vacancy in the South Church was filled by the induction in April, 1908, of Rev. John A. Irvine, B.A., formerly of Wallace Green Presbyterian Church, Berwick. A native of Liverpool, and trained for the ministry of the English Presbyterian Church, Mr. Irvine had been ordained in 1891, and had been minister of a church in Liverpool before his settlement in Berwick at Wallace Green Church, the historic charge which Principal Cairns and other eminent men had served.

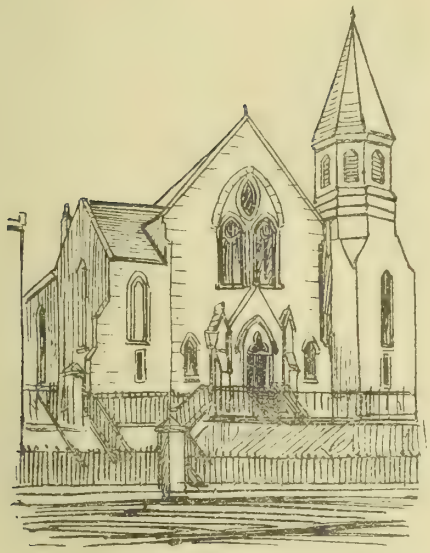
The succession of prominent members in the South Church has been well maintained. Principal Brown, Dr. Reith, the founder of the Porthill Sunday School; Mr. John Cook of Ashley, Mr. John Gray, Dr. Henry Jackson, Sir David Stewart, Mr. A. O. Gill of Fairfield—these were all at one time more or less intimately connected with the congregation; and in the present kirk-session there are some of our leading public men. In this connection there may be cited Mr. David Abernethy, Mr. George M. Cook, Mr. Alexander Aitken, Mr. George England, Mr. Thomas Lillie, banker; Mr. Alexander Duffus, advocate; Mr. Thomas Jaffrey, banker; Mr. Alexander Marr (of A. Pirie and Sons, Ltd.), Mr. David Manson, late of the Inland Revenue; Councillor Kendall Burnett, Councillor Milne, Councillor Stewart, and many others whose names will readily suggest themselves. The minister has the support of a goodly band of office-bearers —36 elders and 30 deacons—a large staff but none too large for a membership of about 1200.

In seeking to sum up and record some general impressions of the South congregation, several points at once suggest themselves. Perhaps the first is the splendid attendances always found at the regular church services. Wherever there may be

Rev. John A. Irvine, B.A.

a decline in church attendance, it certainly has not been here. At the church census taken by the "Aberdeen Journal" some years ago, the South Church came first in the city, with 1023 present at one service. This was no exceptional occasion, for the commodious building always seems well filled. The next thing likely to impress a visitor is the fine blending of the different classes in the community. In the South Church, Kipling's line, "East is East and West is West, and never the twain shall meet," has a refutation which is very apparent. In this handsome church the East-Ender and the West-Ender worship under one roof; the successful city man and the toiling artisan rub shoulders week by week. In few congregations has this mixing been more apparent, and this very fact has unquestionably been one of the secrets of the continued vitality of the church. The remarkable loyalty of the South Church members to their own church, and their own minister for the time being, has often been the subject of humorous comment. For them there is no church like the South Church, whether the old building or the new, and no minister like the minister of the South, whoever he may be for the time. This is in many respects a very admirable trait, and it must have done much to save the South Church from feeling to any appreciable extent the pressure which is being experienced by all mid-town churches. The members have continued coming from the suburbs and from every quarter of the town, despite all disadvantages and inconveniences. While this extreme loyalty which has been so marked a feature of the South congregation has had its beneficial effect, it may also, to some extent, have exercised a slightly unfortunate and detrimental influence. It may have tended to make the members rather "clannish" and exclusive. Yet this is only the defect of a quality, and an extreme "esprit de corps" is so rarely to be met with in congregational life in these days that, when one does find it, there is felt to be more cause for congratulation than for criticism.

LII.—TORRY UNITED FREE CHURCH.



Torry U.F. Church.

The movement for providing a Free Church in the fishing village of Torry dates from the Disruption. To Dr. Spence, of St. Clement's, the Aberdeen Presbytery committed the care of this new cause, and he took prompt and vigorous action to put the station into working order. In after years, Dr. Spence was wont to tell with pardonable pride how he got the first Free Church in Torry erected. He had it planned, built, and opened free of debt all within the eventful year of 1843. It was a wooden structure, built on a site on the river bank between what was known as Pierhead and Bank Street, and it cost exactly £40. Though by no means a pretentious edifice, yet it admirably served its purpose for the public services, Sabbath School, and mission work for many years.

For a considerable time no stated preacher or missionary was appointed. Dr. Spence himself preached on Sunday evenings, or found preachers, clerical or lay, in the city. When the Aberdeen Free Church College was founded and organised it proved a source of help and encouragement to the cause at Torry. The Principal and professors, with great readiness, preached to the fisher folk from time to time, and it is worthy of note that the three successive Principals—Drs. Lumsden, Brown, and Salmond were each in his own time particularly good friends to the Torry Church. Many students also crossed the Dee to try their 'prentice hand at preaching, and, among others, was an arts student, Alexander Whyte, whose praise is to-day in all the churches. Principal Whyte, in giving expression to his deep interest in the little fishing community, delights to tell that he preached his first sermon in Torry. In those early days, before the erection of the Victoria Bridge, the journey from Aberdeen to Torry was not one to be lightly undertaken. Access on Sundays was by way of the Suspension Bridge, and, with bare, unprotected paths and scarcely any regular road, it required some courage to face the journey from the bridge to the village on a dark, stormy night. Sometimes the preacher did not appear, perhaps because his heart failed him. On other occasions a request would be sent to the visitor to come across in daylight, the assurance being offered that at the close of the service a number of hardy fishermen would give him a Scotch convoy to the end of the bridge. Some thrilling stories are told of the experiences of preachers on these dreary winter nights.

The old wooden church gathered around it many happy associations, and under the fostering care of Dr. Spence the little body of people increased until it became necessary to face a new scheme of church building. About this time, Dr. Murray, of the North Church, became associated with the work, and he took up the building project and saw it carried forward to success—the congregation entering their new place of worship in 1865 or 1866, entirely free of any burden of debt. The church was built to accommodate 250 worshippers in the area, and, later on, an end gallery and session-house were erected. Early in the 'sixties the Presbytery appointed stated preachers to carry on the work. Those appointed were for the most part probationers, and one of the first, if not the very first, to hold the position was Rev. George Cassie, afterwards minister at Hopeman. Rev. Finlay M. Harper, M.A., of Martyrs' Church, Wick, also laboured for several

years as probationer in charge of the station, and his work was productive of lasting good. During this time a remarkable revival movement began which did much to raise the whole moral and spiritual tone of the community. As a result of this movement, the church attendances greatly increased, and steps were taken by the Presbytery to appoint an interim kirk-session and grant sealing ordinances to the congregation. On 6th December, 1870, the interim kirk-session was appointed as follows, namely:—Dr. Spence (moderator), Dr. David Brown, Rev. George Macdonald, and Messrs. James Inglis, David Macdonald, James Bryce, and John Clark. The first Communion of the congregation was celebrated on 13th April, 1871, Rev. George MacDonald, of St. Columba, preaching in the forenoon, and Rev. Alexander Leslie, of Bon-Accord Church, in the evening.

In September, 1871, Rev. William Innes, probationer, then stationed at South Ronaldshay, was appointed to take up the work in Torry in succession to Mr. Harper, and after he had laboured for about two years, steps were taken to have the congregation raised to the status of a regular pastoral charge. This was carried out in due form, and Mr. Innes was elected first minister of the congregation and ordained to the pastorate of the church on 20th November, 1873. The list of members on the communion-roll at that date numbered 34, and of these, four still remain members of the church. On 18th October, 1874, an election of elders and deacons having taken place, those who accepted office were ordained, and the first permanent kirk-session and deacons' court were constituted. The elders ordained were two in number—Mr. John Cormack and Mr. James Wood—and these two laboured faithfully and zealously in their office and as Sabbath School teachers and mission workers considerably over 30 years. Mr. Innes discharged his pastoral duties with great fidelity and acceptance, and also applied himself with much diligence to the educational interests of Torry. The Education Act of 1872, providing for the appointment of School Boards, had come into force shortly before his settlement in the district, and as a member of the first School Board he had much to do with the introduction of the new order of things. Torry had also a burning question in its educational affairs over the site of the school provided for in the bequest of the laird of Balnagask. Mr. Innes claimed that the school should be erected in the village of Torry, and, although fighting single-handed, he ultimately gained the victory. In the temperance cause he was also an earnest worker while devoting himself zealously to the duties of his pastorate. He had pioneer work to do and pioneering difficulties to encounter. At the time of his settlement there was no manse for the minister and no suitable house within a reasonable distance of the church. He set himself to supply this want, and, having secured liberal subscriptions from many friends—notably from Sir William Henderson—a site was secured from the Land Association, one of the very first sites granted by them on the south side of the river. The erection of the manse was proceeded with, but before it was completed Mr. Innes received and accepted a call to Skene, where he was inducted on 29th January, 1879. An able and thoughtful preacher, and a man of evangelical sympathies, Mr. Innes rendered good service as the first minister of the Torry Church, and the membership, which he found at 34, was steadily augmented during the years of his pastorate until it numbered close on 140 at the time he left.

The next minister was Rev. Alexander Simpson, B.A., B.Sc., formerly schoolmaster at Dyce. Mr. Simpson, after studying for the ministry and qualifying as a probationer, adopted for a time the teaching profession, and was highly successful as head master at Dyce. Having accepted the call to Torry, he was ordained there on 5th April, 1879, and laboured with much acceptance for six years and a half, until September, 1885, when he removed to his present charge in Cunningham Church, Glasgow. Mr. Simpson was a man of much energy, and, in addition to discharging with zeal and efficiency the duties of his pastorate, he likewise gave much of his time to other branches of work. He was an enthusiastic Presbytery man, taking his full share of the work, and ultimately serving as acting clerk; he was also a strong educationist, and took an active part in School Board work; while on the licensing and other public questions he made his influence felt to a considerable degree.

On Mr. Simpson's departure, a call was addressed to Rev. Edward Brown, who was ordained to the charge on 17th December, 1885. Mr. Brown was a student in arts at Glasgow University, and his first year in divinity was taken in Glasgow Free Church College, under Professor A. B. Bruce, Professor Henry Drummond, and others. He completed his theological course at the New College, Edinburgh, where, like so many others, he came under the spell of Pro-

Death of Former Torry Minister.

THE REV. ALEXANDER SIMPSON.

Rev. Alexander Simpson, senior minister of Cunninghame United Free Church, Glasgow, died on Monday morning at his residence, Myrtle Park, Crosshill. For 15 years Mr Simpson was assistant clerk of Glasgow Presbytery, and in that capacity rendered valuable service to the Church. He also served for twelve years on Glasgow School Board, devoting his talents and business capacity very assiduously to the cause of higher education. Mr Simpson, who was born in Glasgow, graduated in Arts and Science at London University, and after being parochial schoolmaster at Dyce for twelve years, turned to the ministry. He was inducted to the charge of Torry Free Church in 1879. Six years later he was translated to Cunninghame Church, in the Govanhill district of Glasgow. Under his pastorate a new church and halls were opened. Mr Simpson gathered round him a large congregation, whose attachment he held by fine personal qualities as well as by devotion to his duties and the ability and zeal with which he discharged them. Three years ago, owing to failing health, he visited Egypt and the Holy Land. His death, though not unexpected, will be widely regretted. Mr Simpson was a man of great energy, and when in Aberdeen, in addition to his arduous labours in Torry, he gave a great deal of attention to many departments of public work. He took a leading share in the business of the Presbytery, and for some time gave his services as acting clerk. He was also very active in temperance reform in Aberdeen.

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Appreciation of Torry Minister.

THE LATE REV. A. SIMPSON.

In connection with the death of the Rev. Alexander Simpson late of Torry (reported in our last week's issue) "G. W." writes:—It is 30 years since Mr Simpson left Torry, where a new generation has in the meantime arisen, but I am to speak of a pre-existence at Dyce, where as schoolmaster first under the parochial system and afterwards under the School Board he was indeed guide, philosopher, and friend to the youth of the parish. He set a high example to the scholars of all that he sought to inculcate in them—patience, diligence, courage, and high hope, and in these strenuous times he at least must have lived laborious days. Yet he was no bespectacled recluse. He was full of fun and kindly humour, and his merry laugh was good to hear. He found time and inclination to engage in his enthusiastic way in the simple games of the boys, and his activity made him the equal of the fleetest-footed boy in the school and the despair of the short-legged chappies. He was acknowledged to be a successful teacher, and in applying the rule of three he did not overlook the rule of life. His eagerness to turn out good scholars was equalled by his desire to produce good men, and his severest punishments were reserved not for breaking the rules of grammar, but for offences of another kind. He trusted his boys, and they in turn loved him, and he must fill the memories of all who really knew him a place all his own.

THE FUNERAL.

The funeral took place on Thursday of last week from the Joint Station, Aberdeen, to Nellfield Cemetery. The following were among the general company of mourners:—Professor Selbie, Rev. Andrew M'Queen, Rev. Alexander Murray, Torry U.F. Church; Rev. T. B. Robertson, Newhills U.F. Church; Mr Patrick Cooper, advocate; Rev. Dr Matthews, etc.

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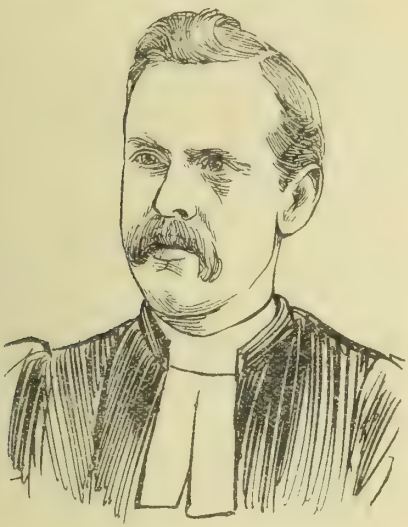
fessor A. B. Davidson. On being licensed, he acted for four months as assistant to Rev. Alex. Paterson at Bainsford, and was then asked to start a new congregation at Craigneuk, near Motherwell. In this mining district a wooden church was erected, and good work was being done in forming the nucleus of a congregation; but within four months Mr. Brown was called to Torry.

The congregation, which was then worshipping in the old church in Sinclair Road (at that time known as Church Street), was almost exclusively composed of fisher people. Torry was then a fishing village



Rev. Edward Brown.

standing entirely by itself and with a life and an interest all its own. For some years after Mr. Brown's settlement the little community had to face a rather hard struggle. The fishing industry was then in a transition stage. Trawling and other new departures had upset the fixed order of things, and a time of crisis had to be passed through. The fishermen were jealous of their rights and privileges, and afraid lest their whole prospects should be placed in jeopardy, and in such trying times Mr. Brown proved a friend indeed. He took an interest in all their affairs, and in the conferences and agitations of the time he placed his services freely at their disposal. By-and-by, however, the time of stress and uncertainty passed, and a new Torry came into being. Building operations were soon in progress in all directions, a new population crowded in, and the whole aspect of the district underwent a transformation. Naturally the changed state of affairs began to tell upon the church life. The congregation developed steadily every year, and in 1899 it became evident that, if it was hoped to cope with the needs of the great and growing community thus suddenly gathered, a new and more commodious church on a better site would be an absolute necessity.

Accordingly a feu was secured in Victoria Road, and on 26th October, 1889, the memorial stone of the new edifice was laid by Sir William Henderson. The work was so expeditiously carried through that the opening services were held on 22nd June, 1890, the special preachers on the occasion being Professor Laidlaw, of Edinburgh, and Rev. W. M. Clow, of the South Church. The cost of the building was about £2500, and as the result of persistent effort in collecting subscriptions, and by means of a bazaar held in 1892, the congregation were able to congratulate themselves in March, 1893, on the fact that their property was entirely free of debt. Originally the church was built to accommodate about 520 persons in the area, but in 1903 it was found that this was barely sufficient to meet the needs of the steadily increasing membership, and it was decided to proceed with the erection, at a cost of £300, of a gallery giving accommodation for 170 additional sittings. Attention was next directed to securing suitable hall accommodation for the Sabbath School, and other organisations, and a suite of halls was erected in 1898 at a cost of £600, the whole expense being cleared off by three sales of work held in one year. Up to this time the Sunday School had been carried on in the old church, which still remains the property of the congregation. Although the congregational school was transferred to the new hall, it was arranged to continue a school in the old premises as well, and the result has been that from then till now the congregation has had two large Sunday schools, with about 50 teachers and 550 scholars.

Mr. Brown's time, as can be readily imagined, was fully occupied with the promotion of the various building schemes necessitated by the steady increase of the congregation, all of which he had to undertake in addition to his regular pastoral work. He was also able, however, to take a considerable share of parochial, educational, and public work generally. For eight years he was a member of Nigg School

Rev. Alexander Murray, M.A.

Board, and for six years after the inclusion of Torry in the city of Aberdeen he represented the district on the Aberdeen School Board. During his connection with the Aberdeen Board he acted as convener of the Scripture Knowledge Committee, and persistently advocated the introduction of temperance teaching in the schools. Temperance work has always claimed his special sympathy. In the Aberdeen U.F. Presbytery, as convener of the Presbyterial Temperance Committee, he came to be regarded as a special champion of the cause, and in the community of Torry he was intimately connected with every one of the now well-known movements, by means of plebiscite and otherwise, to oppose the granting of new public-house licences to the district.

In 1906 Mr. Brown accepted a call to the church of Belhelvie and Shiels, and in 1909 he was again transferred to West Scotland Street Church, Glasgow. Rev. Alexander Murray, M.A., of the English Church, Stornoway, was called to succeed him at Torry. Mr. Murray is a man of warm evangelical sympathies, and he is maintaining the traditions of the congregation, as is evidenced by its continuous activity in all aggressive religious movements.

The circumstances of the congregation have greatly changed within the last twenty years. The fisher people now form not more than one-third of the membership—the other two-thirds being representative of the various classes composing the new community. It is worthy of note that the Torry Church has been the centre of, or has been directly connected with, several revival movements. In 1859, 1869, 1886, and 1894 the district was stirred to its depths, and on several of these occasions the church reaped a considerable harvest, some of the most devoted office-bearers and workers of to-day dating their connection from one or other of these eventful years. The altered aspect of affairs in Torry requires the adaptation of fresh methods and ever-increasing enterprise and energy, but in the United Free congregation there has been a ready response to every new call to service.

In Memoriam.

Rev. Andrew Doak, late of Trinity.

EE

5/11/1918

(By "Ecclesiasticus.")

Some seventeen years have passed since Mr Doak retired from active ministerial work in Aberdeen. The greater part of that period has been spent in the quiet of his home among the hills at Carr-Bridge, and he has thus been entirely withdrawn from the public life of the city in which for so many years he was one of the leading figures. A new generation may have been arising to whom his personality and work are but traditions from the past, yet there are still many in Aberdeen, of varying shades of opinion and in widely different walks of life, for whom his death will mean a sense of personal loss and the breaking of many tender ties of genuine affection.

A Powerful Speaker.

The great work which Mr Doak accomplished in Aberdeen and which is still alive in its influence may be said to have been due to a combination of ability and personality. He had a remarkably keen and vigorous intellect and a singular gift in expressing himself with directness and force. In his prime he was, both in the pulpit and on the platform, one of the most popular and most powerful speakers in the city. In the political arena he was in the heart of many a fight—his advanced Radicalism making him the hero of one set and the despair of another. But the remarkable thing was that he succeeded in retaining, both as personal friends and as members of his congregation, many to whom his political opinions and activities were anathema. This was only one of many proofs of the striking hold his personality exercised over all with whom he came in contact. To those of us who never had the privilege of sitting under his ministry and who knew him personally only after he had retired from active work, it has been a constant revelation to note how he had retained in unimpaired degree, even after the lapse of many years, the esteem and confidence and love of his congregation. Mr Doak's ministry in Trinity United Free Church was a conspicuously successful one. Although new congregations were springing up in the suburbs, and the strain on central churches was every year becoming more severe, yet Trinity Church during all the 22 years of his ministry was able worthily to maintain its position both in size and influence. This of itself was a striking tribute to Mr Doak's work, but the place he held in the hearts of the people long after his day's work was done was the best proof of its enduring value. His love for his old congregation never wavered, and he greatly rejoiced in its increasing prosperity in more recent years.

His Influence.

With all his geniality of temperament, Mr Doak was a man of fearless outspokenness. He had strong convictions, and he never sought to hide them. In theology he took an independent position, and he never concealed his views. He was in some respects a fine type of the Moderate at his best—the Moderate of attractive personal qualities and large-hearted humanity. The Evangelical note was not perhaps so pronounced in Mr Doak's preaching as in that of many of his brethren, but there was no preaching more charged with ethical passion or more earnestly insistent on the practical application of Christianity to every department of life. It was robust preaching, throbbing with reality.

Mr Doak left his impress on many who came under his influence in their early days and who afterwards became widely known in various spheres of life. One of them was the late Rev. George Abel, of Udny, whose "Wylins fae my Wallet" established his fame as an Aberdeenshire poet. It was Mr Doak's retirement that called forth the first poem ever published from George Abel's pen. It appeared at the time in the "Evening Express" under the title of "The Farewell of an ex-Captain," and it may fittingly be reproduced now when its words have a still deeper significance.

My name is Captain Ex,
And for years I walked the decks,
Of the gallant, good old ship, the Trinitie;
I sign'd off with a sigh,
But let another try
How he can steer the Trin. across the sea.

In weather rough and wild,
In weather calm and mild,
I have headed her to Beulah's sunny shore;
If I e'er have left the track,
God's mercy will not lack,
Forgive me, for I'll touch the wheel no more.

We were a happy crew,
Tho' we had our battles too,
'Board the good old ship, the gallnt Trinitie.
But we fought our fights like men,
Then shook hands as mates again,
And we ploughed our way once more across the sea.

We'd changes evermore,
We'd changes glad and sore,
We have cried, and laugh'd, and sigh'd within an hour;
We rang the marriage bell,
We toll'd the funeral knell,
But we sailed our ship in sunshine and in shower.

"God speed the dear old bark!
God bless in light and dark!"
Is the prayer of Captain Ex who sail'd the main;
Till He who keeps the Log,
In the land beyond the fog,
Shall call him to the Captain's bridge again.

After many years and in a ripe old age, Mr Doak has now passed to "the land beyond the fog," but he has left a memory which will be fragrant to many till they meet him at

The roll-ca' yont the stars.

Late Rev. Andrew Doak, Trinity U.F. Church.

Thursday 6/11/18

The Rev. Andrew Doak, senior minister of Trinity United Free Church, Aberdeen, died yesterday at Struan, Carr-Bridge, where he had been living in retirement. Mr Doak, who was born at Ochiltree in 1838, studied at Glasgow University and the Glasgow Free Church College. He was ordained at Bothwell in 1872, and translated to Trinity Church, Aberdeen, in 1879, continuing in the active work of the ministry till 1901, when the Rev. William Stoddart was called to be his colleague and successor. Subsequently the Rev. T. Angus Fraser became his colleague on Mr Stoddart's removal to Glasgow. Mr Doak, in addition to keeping up the congregation at a very high level, became prominent in public work, and took an advanced position both in politics and theology. For several years he was one of the most prominent and popular platform speakers in Aberdeen. From a public point of view, one of the most important appointments he held was that of Patron of the Seven Incorporated Trades of Aberdeen—a post to which Professor Cowan was appointed as his successor. Mr Doak was twice married. His first wife, whom he married in 1882, was a daughter of the late Mr George Thompson of Pitmedden. In 1884 he married Miss Massie, by whom he is survived, and by a family of several daughters and a son, an officer in the Seaforth Highlanders, who has been twice wounded. EE

LIII.—TRINITY UNITED FREE CHURCH.

Trinity U.F. Church.

The origin of Trinity U.F. Church must be said to date, like other churches of the denomination, from the Disruption of 1843. In another sense, however, seeing it can claim the continuous history, it can be said to date back to 1793. In that year there was a vacancy in the East Church of the parish of St. Nicholas through the death of Rev. Hugh Hay, and the Town Council, in whom the patronage was vested, conferred the appointment on Rev. George Gordon. Many of the parishioners were dissatisfied, both with the mode of election and the choice of the preacher, and they made a vigorous protest against the whole proceedings. Their expression of opinion was ignored, and the unpopular presentee was duly settled in the charge. The dissentients, under the circumstances, felt called upon to secede from the congregation, and they applied to the Presbytery for permission to build a Chapel of Ease for their own use. At that time the population of Aberdeen was steadily increasing, and it was coming to be felt that the church accommodation was barely keeping pace with the growth of the community. The Presbytery were therefore inclined to look with favour on the case of the petitioners, and the formal consent of the court was given to their request.

Thus encouraged in their efforts, the dissentients set themselves with vigour to the formidable task of building a place of worship. An excellent site was secured by feuing from the Incorporated Trades a piece of ground in the ancient garden of the Trinity Friars at the lower end of the classic Shiprow; and almost on the very spot where the old Trinity Convent had stood the new Trinity Church was erected. Considerable enterprise was shown by the members. They built a commodious church, along with a session-house and manse, at a total cost of £2000, and although this was a very large sum for such a purpose in those days, the amount was raised almost entirely without outside assistance. Wisdom and prudence, as well as enthusiasm and zeal, characterised the congregation. They resolved to protect themselves against any repetition of the unfortunate circumstances which had forced them to secede from the mother congregation, and so they obtained from the General Assembly a constitution by which the election of a minister was vested in the male seatholders in full communion with the church. On Sunday, 27th April, 1794, the church (or chapel, as it was occasionally designated) was opened for public worship by Dr. Cruden, of Nigg. It was not, however, until the month of October that a minister was selected, when, after trial of different preachers, the Rev. Robert Doig was appointed.

Mr. Doig had been licensed by the Presbytery of Dundee on 12th November, 1788, and he was ordained by the Presbytery of Arbroath on 3rd March, 1791, as assistant in that parish. His induction to Trinity Church took place on 23rd October, 1794, and his ministry was one of marked prosperity. Mr. Doig was a man of strong physique and an untiring worker. His efforts soon began to tell in the steady growth of the congregation—a large proportion of the members being then drawn from the seafaring class. So conspicuous was Mr. Doig's success in Trinity that when the East Church, from which the Trinitarians had seceded, again became vacant in 1813, he was elected to the vacancy. It was surely by the irony of fate that the Trinity people found themselves in the position of supplying a minister to the very congregation from which their conscientious scruples had forced them to separate.

Old Trinity Church and Old Trades Hall.

The next minister of Trinity was the Rev. Alexander Kirkland, who was at the time assistant to the Rev. Alexander Macneil, of St. Andrew's Chapel of Ease, Dundee. Mr. Kirkland had been licensed by the Presbytery of Glasgow on 1st May, 1811, and his ordination as minister of Trinity took place on 13th May, 1813. From the first he gave promise of a career of singular usefulness, but after two short years of earnest work he was cut down in the flower of his early manhood at the age of 32. A man "of simple manners, unaffected piety, and pure morals," his premature death was deeply mourned.

It was the custom then to have three Church services every Sunday, two of them being taken by the regular minister and the third by a specially-appointed lecturer. It was two years after the erection of Trinity before the congregation were able to afford an evening lecturer, but in 1796 they appointed to that post one whose name was destined to become famous in the records of the Church and in the annals of Aberdeen. He was none other than the celebrated Dr. James Kidd, afterwards minister of Gilcomston, and a professor in Marischal College. Dr. Stark, in his "Life of Dr. Kidd," says—"The evening lectureship in connection with Trinity afforded him an opportunity of trying his wings as a preacher before he was weighted with the full responsibility of a pastorate. Gilcomston came to him in the full vigour of manhood, and the fame he had won as a preacher to the people in Trinity gave him at once a position of commanding influence." Dr. Kidd continued in the lectureship until his election to Gilcomston in 1801, and all through his life he retained his love for Trinity, and he was to be found assisting at nearly every communion service.

On the death of Mr. Kirkland the congregation found themselves for the third time in their short history in search of a minister. Their choice on this occasion fell on the Rev. John Murray, M.A., then assistant to one of the parish ministers of Dundee. Although licensed by the Presbytery of Peebles in 1811, Mr. Murray hailed from Aberdeenshire. He was born in the parish of Clatt, and educated at the local school, and afterwards at the Grammar School of Aberdeen. He studied philosophy at Marischal College, and theology at the University of Edinburgh, and after completing his course he had been for two years a tutor to the family of Sir James Nasmyth of Posso. Mr. Murray's induction in Trinity took place on 9th January, 1816, and he found a very unsettled and unsatisfactory state of affairs. Mr. Kirkland, notwithstanding the personal fascination he exercised, had experienced a troublous time with a section of the congregation. His election had been carried by a majority over the Rev. Daniel Dewar, afterwards the well-known Principal of Marischal College, and the Dewar faction, it is assumed, made it unpleasant for him throughout all his short pastorate. When Mr. Murray came he found the two sections still at variance, but he was a man of firmness as well as ability, and he applied himself to the situation with considerable moral courage. He was a powerful preacher, and the cynical were ready to say that it was meet and fitting that Trinity congregation, in view of their state at the time, should possess in their pulpit the best denouncer of sinners in the city. By whatever means, there can be no doubt that Mr. Murray was largely instrumental in consolidating the congregation, and leaving a very deep impression for good. Once again, by a coincidence, both curious and ironical, the East Church claimed the minister of its young offshoot, and in 1824 Mr. Murray bade Trinity farewell. From the East

Old Trinity Church and Entrance to Old Trades Hall.

Retired, but Not Forgotten.

In Aberdeen the announcement of the death of the Rev. Andrew Doak, senior minister of Trinity United Free Church, will recall memories of a distinctive personality, a gifted preacher, and a public-spirited citizen. Nearly twenty years ago Mr Doak left the city to enjoy the rest that he had earned by strenuous and devoted service. As a platform speaker Mr Doak gave free play to his caustic humour, and even in the pulpit he did not refrain from a satirical thrust occasionally. He detested every form of pretence and humbug, and these he exposed more effectively by a jibe than other ministers could have done by a sermon flaming with invective. Mr Doak had a fund of good sense, and his influence was ever on the side of moderation and conciliation. But he was fearless and outspoken when occasion demanded, and his stern rebuke silenced more than one slander affecting the public life of the city. The Seven Incorporated Trades had no more staunch and loyal friend than Mr Doak.

E/E 5-12-1918

Church he went, at the division of the city parish, to found the new North Parish Church, and leaving the Establishment at the Disruption, he founded the Free North. He was afterwards made a D.D., and Dr. John Murray is still remembered as one of the potent religious forces in the city in his day. His subsequent history is bound up with the other churches he served, but one incident which occurred during his connection with Trinity may here be cited. The managers of Trinity and the bulk of the members were adherents of Queen Caroline, and at her death they resolved, as a sign of mourning, to hang the lofts of the chapel with black cloth. This was accordingly done in handsome style. Mr. Murray, however, adhered to George IV., and therefore did not approve of the draping of the chapel, and he resolved to interdict the proceedings in his own way. At a very late hour on the Saturday night he entered the chapel, along with an attendant, and immediately proceeded to undo the work of the managers. It was no easy task, however, and the Sunday had dawned before the self-imposed duty was completed. The affair was the subject of much talk at the time, particularly in view of the Sabbath desecration it entailed—Mr. Murray, it is said, being always ready to denounce Sabbath desecration. Additions have doubtless been made to the story from time to time as it has been related, but it would appear to have at least a modicum of truth.

For the vacancy caused by Mr. Murray's removal a large number of candidates were put before the congregation of Trinity, and a short leet of three was chosen. The three were—Rev. David Simpson, of Burghead; Rev. William Leith, afterwards of the South Parish; and Rev. Gavin Parker, afterwards of Bon-Accord Church. The excitement over the election was intense, the supporters of each candidate working hard for victory. Mr. Simpson, however, secured a large majority, and the call was made unanimous by the cordial acquiescence of the minority. He was inducted by his predecessor on 3rd May, 1825, and this was the formation of a pastoral tie which subsisted for nearly 40 years.

The weekly attendance at Trinity averaged about 1200, and the membership, which exceeded 1400, was scattered in all parts of the city. Mr. Simpson at once began his pastoral visitation, by means of which he exercised great influence; he instituted a congregational library; urged the claims of foreign missions; and, last but not least, among his achievements outside the pulpit, he started a parochial school for the secular education of the young people in the immediate vicinity of the church. The school was opened free of debt on 13th February, 1837, under the superintendence of Mr. John Longmuir, who was at that time appointed parochial schoolmaster and evening lecturer at Trinity. He became well known afterwards as Rev. Dr. John Longmuir, of Mariners' Free Church, to whose life and work reference is made in the history of St. Andrew's U.F. Church.

From the beginning of the movement which culminated in the Disruption of 1843, it was quite evident where Mr. Simpson's sympathies lay. He took a bold and decisive course, openly declaring his opinions on the matter, and it was no surprise to his congregation when he joined in the historic march to Tanfield Hall, and was present at the formation of the Free Church. On his arrival in Aberdeen after the stirring events in Edinburgh he preached his last sermon in Trinity Chapel on Sunday, 11th June, 1843, taking as his text the peculiarly appropriate words—"Arise, let us go hence." Practically the entire congregation left along with Mr. Simpson, and the building, which, 50 years previously, had been erected as a protest against patronage, was now vacated because of a renewed protest. Before many weeks were over the chapel was deserted for want of worshippers, and the building was ultimately sold by the Presbytery, and Trinity Parish Church passed out of the ecclesiastical records. Its resuscitation in 1877, or, rather, the formation of a new congregation under the same name in Marischal Street, is dealt with under the history of Trinity Parish.

The deserted Trinity Chapel stood for a time as an object-lesson of the power of the Disruption in Aberdeen, and it was not long before its ancient neighbour, the Old Trades Hall, was also left vacant and forlorn. The spirit of revolution and change was abroad, and in some verses written at that time the hall was represented as expressing its regret in the lines:—

"O' mony a gossip this has bred
At midnight, still and mirk,
'Tween me and my deserted friend—
The ance prood Tarn'ty Kirk.

An' we hae glowered in ither's face
Till tears stood in ilk e'e,
To think on what we ance had been,
An' what we soon wad be."

The changes were destined, however, to go still further. Later on, when the old

Trinity Church was put in the market, its career as a building for public worship was ended, and it was henceforth devoted to public amusement. For many years it was known as the Alhambra Music Hall, and since then the walls have resounded to many sounds other than those of praise and prayer.

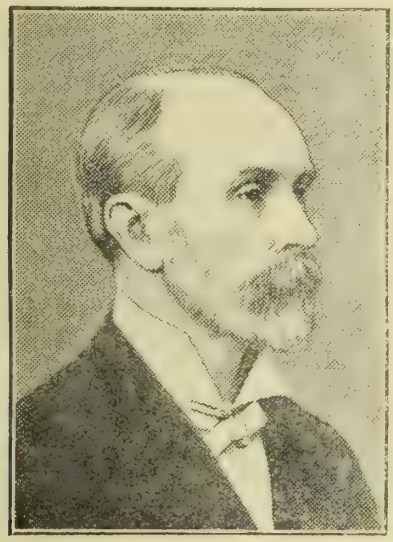
Mr. Simpson and his people were churchless for a time, but they soon found accommodation with some of their neighbours. The services were held at first in Melville Church, and when it proved insufficient for the large congregation, Union Church was put at their disposal. Negotiations were all the while proceeding with a view to the erection of a new church, and in due time a site was secured in Crown Street. There the congregation, with characteristic enterprise, erected a commodious church, and thither it removed in March, 1844.

Mr. Simpson's connection with the congregation continued till 1864, when he passed away in a good old age, leaving behind him the fragrant memory of a pure and faithful ministry. The forty years during which he occupied the pastorate formed a memorable epoch in the history of Trinity, and through all the changing circumstances his wise counsel and the influence of his personality were of inestimable value. It was but natural that he should also, by reason of his lengthened participation in public life, have become a prominent personage in the city. David Simpson, of Trinity, was one of the best known ministers in Aberdeen in his day, and also, it may be said, one of the most widely respected. Of criticism, however, he had his share. On several public questions he took a strong and independent attitude, and at times he may have had to encounter a certain amount of hostile opinion. For instance, it was said of him that he was a "ringleader among the teetotalers who infest the town," and it was alleged that he headed a movement for the abolition of drinking toasts at funerals. On the question of Sabbath observance he was very outspoken, and another "crime" laid to his charge was that, along with several other city ministers—notably Rev. Abercromby Gordon and Rev John Murray – he was "a believer in the divinity of those mischievous revivals." On the other hand, Mr. Simpson's critics were constrained to admit that his composition was considerably better than that of most of the evangelical ministers of his time in Aberdeen, and that "though filled with the most strange and perverted notions of the nature of Christianity, he was universally considered to be a sincere and honest spiritual teacher--zealous, active, and indefatigable."

What Mr. Simpson was in the eyes of those who knew him best it is not difficult to ascertain. His personality and preaching were to them, in a sense, beyond all criticism. His opinions and his utterances might not commend themselves on every hand, but there was no one to question the absolute honesty of his position and the entire disinterestedness of his statements. As a preacher he was held in high repute by all the congregations of the denomination in Aberdeen. Local history can tell how often he was requested to perform the last offices for a brother minister by preaching his funeral sermon, the general impression being that no one could discharge such a duty with the same tactful expression, warm sympathy, and unfailing wisdom as Mr. Simpson. Many of his memorial tributes were published, and also a number of his other discourses, the complete list of his publications making a goodly show. Mr. Simpson's pulpit action has been described as powerful, but it is by his preaching—true and tender, fervent and faithful—that he will best be remembered, and by his consistent life and walk among the people. His ministry is one of the traditions of the congregation he served so long, and Trinity can never forget David Simpson. His death, in 1864, was deeply mourned, and it was felt that a prince in Israel had fallen. Yet he had served his generation well, and after a long day's work he entered on the rest he had so fully earned.

Some time before Mr. Simpson's death it had been seen that his strength was failing, and arrangements were made for giving him the assistance of a colleague and successor. Several candidates were heard with a view to their election to the post, among them being a probationer who was then quite unknown, but whose name was honoured throughout the world afterwards as one of Scotland's foremost theologians. He was none other than Principal Marcus Dods. It may seem rather a reflection on the critical faculty of the Trinity congregation that he secured only two votes, but there is the consolation—such as it is—that many other congregations throughout the length and breadth of the land showed an equal lack of discernment during the seven years when Mr. Dods wandered as a probationer in search of a charge. The choice of the congregation fell on Rev. W. H. Gualter, of Hawick, whose induc-

tion took place in the beginning of 1864. For some months he held the position of colleague and successor to Mr. Simpson, and on the death of the latter he assumed the full pastorate. Mr. Gualter's ministry continued until 1877, when he accepted a call to St. Mark's, Glasgow. Thereafter Trinity had experience of a somewhat protracted vacancy, but early in 1879 a call was addressed to Rev. Andrew Doak, M.A., of Bothwell, and cordially accepted by him. This was the beginning of another long and able and prosperous ministry, and the formation of a pastoral tie which happily remains unsevered to-day.

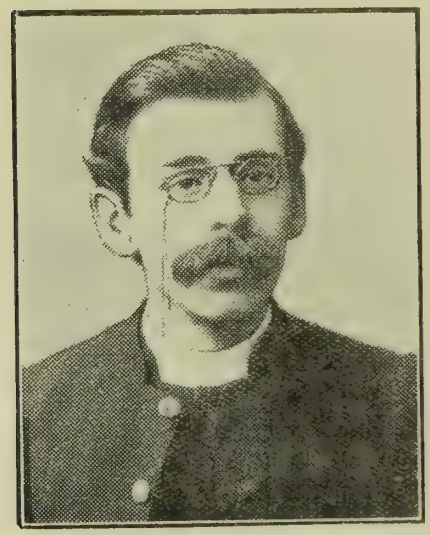


Rev. Andrew Doak, M.A.

Mr. Doak came to Trinity after having won his spurs elsewhere, but it was while he was still a young man, with all the freshness and vigour and enthusiasm of youth. He threw himself into the work of the charge with characteristic energy, and he had the satisfaction of seeing the fruit of his labours. Under Mr. Doak the congregation made steady progress in every respect. His preaching was characterised by a keen and vigorous intellectuality, a robustness of thought, and a force of expression which gained for him a high reputation; while by his genial personality and his great humanness he won the confidence and affection of the people in a remarkable degree. Mr. Doak took an Advanced Liberal position both in politics and theology. He became one of the most prominent and most effective platform speakers in the Radical interest, and freely devoted himself to political and social work. Even in the pulpit his sympathies with regard to public questions were never concealed. He believed in the practical application of Christianity to the affairs of life in all its aspects, and this to a certain extent coloured all his preaching. The evangelical note may not have been so pronounced as in the case of some of his brethren, but the depth of conviction, the strength of purpose, and the unflinching outspokenness of his pulpit messages gave them a distinct power of their own, and imparted to them a telling force. The best tribute to the ability of his preaching and the success of his pastorate is found in the manner in which he kept the large congregation around him during all the years of his active ministry. New congregations were springing up in the suburbs, and the strain on the central churches was every year becoming more severe, yet Mr. Doak—and to his credit be it said—succeeded somehow in keeping Trinity practically intact. He was not without honours, both within and without the Church, one of the most conspicuous, from a public point of view, being his appointment to the ancient office of Patron to the Incorporated Trades Mr. Doak had always shown himself to be possessed of shrewd wisdom, and he gave evidence of it again by withdrawing from the active duties of his pastorate before old age, with its infirmities, came upon him, and before his work had begun to suffer from the effects of his advancing years. The congregation and Presbytery cordially concurred in his application for the appointment of a colleague and successor, and steps were taken forthwith to carry the resolution into effect.

The attention of the Vacancy Committee was turned to the Rev. William Stoddart, M.A., of Innellan, who had made a name for himself as a preacher in that favourite Clydeside resort. Mr. Stoddart during a short ministry had gained great popularity with residents and visitors alike, his church being invariably crowded to its utmost capacity during the summer season, and he had come to be regarded as one of the rising young men of the Church. Invitations and overtures had been given him from various places—including more than one from Aberdeen—but to all these he had turned a deaf ear. Trinity congregation, however, would not be deterred from making an attempt to move him. The hearty recommendation of the committee

was endorsed with enthusiasm by the congregation at large, and a numerously-signed and influential call was in due course presented to Mr. Stoddart. At a meeting of the Presbytery of Dunoon he formally intimated his acceptance, and being loosed from his charge at Innellan, he was inducted at Aberdeen in November, 1901. Mr. Doak then practically withdrew from all pastoral duty, although he was ever ready to assist when his services were required. Between the two colleagues there existed from the first a most perfect understanding. Each cherished the highest esteem and warmest appreciation of the abilities of the other, and their relations



Rev. William Stoddart, M.A.

were never clouded by the faintest shadow. This happy state of matters still continues. Mr. Doak, however, has not for some time been resident in Aberdeen, and Mr. Stoddart has been solely responsible for the duties of the pastorate.

From the outset of his ministry Mr. Stoddart caught the ear of the city, and crowded congregations were drawn to hear him. This was accounted for to some extent by his frank and fearless pronouncements. He never shirked a difficulty, or tried to compromise, but with perfect outspokenness stated the position as it appeared to him at the time. Every sentence he uttered was charged with an intensity of conviction which made an impression on his hearers. Mr. Stoddart has the note of a true preacher, and his genius for sermon-construction is undoubted. While marked by freshness of thought and aptness of application to present-day conditions, his sermons, by reason of their wealth of illustration and fine literary style, are at the same time interesting and attractive to a degree. Some of them would, indeed, take high rank as specimens of prose poetry. His delivery is natural and unaffected, but characterised at times by passionate eloquence, and his preaching altogether is worthy of the best traditions of the Aberdeen pulpit.

Trinity Church has had eminent men in its pews as well as in its pulpit. The names are at once suggested of Mr. George Thompson of Pitmedden, who was in his day one of the pillars of the church; Sir William Henderson, who was a devoted office-bearer until he left to help in the formation of Ferryhill congregation; Mr. George Grant, advocate, a Disruption elder; Baillie John Fraser, who was for long a respected member of session, and who is represented by his family in the ranks of the workers to-day; and Mr. James S. Butchart, advocate, who did much in various ways for the congregation. These have all passed away, but their places have been taken by others. An outstanding feature of Trinity Church has been the large number of public men it has always included in its membership. To-day it has well-known citizens such as ex-Lord Provost Mearns, Treasurer Meff, and ex-Baillie Boddie—all prominent in municipal circles, and others equally well known in commercial and other walks of life. In its leading office-bearers Trinity has also been fortunate. Mr. D. B. Murray and Mr. Alexander Johnston, Harbour Commissioner, are the efficient joint session-clerks, and the eldership includes men such as Mr. Alexander Milne, late bookseller, who is now senior elder; Mr. John M'Robb, so long the leading spirit in the Sailors' Mission, and others. In former times Mr. David Allan, of West Cults, was one of the foremost office-bearers of the congregation, holding for about 30 years the post of congregational treasurer, the duties of which he latterly handed over to Mr. J. C. Blake. In the deacons' court, as well as in the kirk-session, there are men of proved business capacity, who are giving ungrudging and enlightened service to the church.

Mention might be made of the work of

EE.
Thursday 13/4/1911

ABERDEEN MINISTER'S DEPARTURE.

Mr Stoddart's Farewell.

The Rev. William Stoddart, Trinity United Free Church, Aberdeen, who has accepted a call to Partick High United Free Church, Glasgow, took his farewell of the Trinity congregation last night. The annual business and social meeting of the church was held in the church hall, when Mr and Mrs Stoddart were presented with parting gifts. There was a large attendance of the congregation and friends, presided over by Mr Stoddart. After tea,

Mr James Baxter, in the absence of Mr Blake, congregational treasurer, submitted the annual financial statement, which showed that the total income was £551 9s 1d, while the expenditure amounted to £543 3s 8d. The total sum contributed by the congregation for all purposes was £1200. That was very gratifying for a congregation such as theirs, and the deacons' court had reason to be grateful to the congregation for their loyal support. (Applause.)

The report was unanimously adopted.

Mr A. Milne, senior elder, presented Mr Stoddart with a purse and sovereigns, and Mrs Stoddart with a silver spirit kettle and stand and a gold chain with pearl pendant. Mr Milne, in making the presentation, referred to the various ministers who had been pastors of Trinity, and wished Mr and Mrs Stoddart every success in Glasgow.

MR STODDART'S REPLY.

Mr Stoddart, in acknowledging the gifts, said that in all sincerity and without any mock humility he felt that their great kindness on that occasion, though only characteristic of the generous and handsome way in which Trinity always did things and loved to do them, was in many ways much beyond his deserts. Surely he had been rewarded sufficiently for whatever work he had tried to do by the steadfast and sympathetic support they had given him in his work there. He did not think his worst enemy would accuse him of unduly loving or hunting after what was sometimes called filthy lucre, but they could not live without money, and that well filled purse of sovereigns, not to be hastily spent but stored away against some evil day, was a most agreeable and acceptable gift. (Applause.) The substantial gifts to Mrs Stoddart would make them both rich and proud indeed, and would be preserved and often looked at as pleasant memories of a happy and all too short ten years in Aberdeen. He had been proud to be a minister in that beautiful city, and, though with no gifts or time to take part in its public affairs, he had admired its beauty (Applause.)

A brief adddess was delivered by the Rev. Robert Forgan.

During the evening an enjoyable musical programme was submitted, contributed by Miss J. Crauna, Mr R. S. Chree, Miss B. Gibson, and Mr D. Brown Gill. Miss C. Johnston played the accompaniments on the piano The proceedings terminated with votes of thanks.

the congregation in its Sabbath schools and in its manifold organisations and agencies. Reference would also be necessary to the men it has equipped and sent forth to service elsewhere, as, for instance, Rev. John Mennie, Methlick; Rev. James Cameron, Glenbervie; Rev. Robert Urquhart, Oldmeldrum; Rev. John Crombie, D.D., Canada; Rev. George Abel, Udny; Rev. J. M. Skinner, Old Deer; and Rev. Robert Milne, of Kensington, London. In the mission field there are Rev. John Watt, Calcutta; Rev. John Watson, Amoy; and Rev. Professor William Meston, B.D., of the Madras Christian College.

Trinity was the first Free Church in Aberdeen to introduce an organ for use in public worship. This was long before Carnegie organs had been heard of, and the "kist o' whistles" in Crown Street was naturally subjected to considerable criticism at the time. In other respects Trinity congregation has shown itself to be an enlightened and progressive congregation, untrammelled by the fetters of the past, and ever ready to recognise that "new occasions teach new duties."

LIV.—UNION UNITED FREE CHURCH.

Union U.F. Church.

Union Church has had the unique distinction of being throughout its history a hidden and at the same time a prominent church. It has occupied an unfortunate and out-of-the-way site in Shiprow, yet, notwithstanding all the disadvantages of its situation, it has never been in danger of suffering from lack of public notice. Some of its ministers helped to give it prominence by their own strongly-marked characteristics; while the conservatism of the congregation in regard to forms of worship gave it a distinctive place in the local ecclesiastical world. The Union Church and congregation have also at various times engaged the attention of the Presbytery, and this has likewise helped to concentrate on them a measure of public interest which might not otherwise have been apparent.

The church was built in 1822 as a Chapel of Ease from the East Parish Church. It was a strong, substantial edifice, and it must have been originally of considerable size, as those who knew it in its early days often spoke of the crowded audiences that gathered within its walls, as many as 1400 or 1500 being present. At that time the district was very different from what it is to-day. The Shiprow and neighbouring streets contained the residences of the Provost, magistrates, and gentry of the city, and Union Chapel was not in the position of an east-end church. It is said, indeed, that there were then few churches west of Market Street. In 1834 Union Chapel was raised to the status of a quoad sacra church, and a district was assigned to it by the Presbytery of Aberdeen. In 1843, when the Disruption occurred, it was left by prcatically the entire congregation. Rev. John Allan, who was then minister of the congregation, adhered to the Free Church side, and after conducting the service on 11th June, 1843, he requested that those who desired to follow him into the Free Church should meet on the following Sunday in the Temperance Hall, George Street. Accordingly, on the following Sunday, Mr. Allan preached in the Temperance Hall, where there was a very large attendance, while in the Union Church the audience was exceedingly small. From the Temperance Hall, Mr. Allan and his supporters went to the Secession Church in George Street (the forerunner of Carden Place Church), and there he preached for the next four Sundays by an arrangement with Rev. James Stirling and the office-bearers of that church. At the first term after the Disruption, only 25 sittings were taken in Union Church, and the hopelessness of the case soon became apparent. There was also a debt of £1300 on the building, and in view of all the circumstances a deputation of five appeared before the Established Presbytery, urging that the congregation should be disbanded and the church sold. Ultimately this was agreed to, and Mr. Allan and his party very readily became the purchasers, paying for the building the sum of £1795. Thus within seven weeks from the time they had left it, they were back again in their old sanctuary as the undisputed proprietors. The title deeds then prepared were framed in such a way as to retain the special clauses of the original document. The trustees were to be the office-bearers of Union Chapel for the time being, and it was stipulated that they hold the buildings "in trust for behoof of the congregation of said chapel, but it is especially provided and declared that the same shall, in no way, fall under the control of the General Assembly of the Free Church or Protesting Church of Scotland, or any other ecclesiastical court whatever, and the said Assembly shall have no concern with this trust." Safeguarded in this way, Union Church occupied a certain position of in-

dependence, and the special provision in the title deed has played an important part in the subsequent history of the church.

The first minister of the congregation was Rev. David Sim, A.M., who was ordained on 29th August, 1822. He was then an elderly man of 57, and had gained varied experience of life in other spheres. A graduate of King's College and University, he became schoolmaster of Monquhitter, but afterwards went to Denmark, and engaged successfully in farming. On returning, he was appointed master of Hilton Academy. His ministry of Union Chapel, which was entered upon at so late a stage in his life, was destined to be of very short duration. Ordained, as already mentioned, on 29th August, 1822, he held the charge for only four months, his death taking place on 3rd January, 1823.

Rev. William Lyon, A.M., who succeeded Mr. Sim, was a son of Rev. James Lyon, of Glamis. He gained his degree at Marischal College and University, and was ordained on 7th August, 1823. His ministry was also comparatively brief, although he entered upon it with all the freshness of youth. After five years' service, he died on 4th July, 1828, at the early age of 30. He was buried underneath or beside the church, and his tombstone can still be seen in the hall near the spot where his remains are supposed to lie. Mr. Lyon was a man of fine gifts and graces, and in his funeral sermon, which was preached by Rev. David Simpson, of Trinity, he was described as being esteemed "for his fervent and unaffected piety, his lively and devoted zeal, and his warmth and kindness of heart."

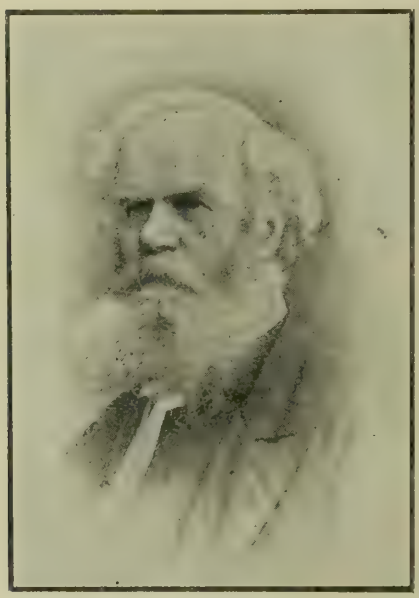
Rev. Joseph Thorburn, the third minister of the church, was the son of a grocer in Edinburgh, and a graduate of Edinburgh University. For six months he acted as assistant to Rev. Dr. Grierson, of Cockpen, and then, on 19th February, 1829, he was ordained as minister of Union Church. His ministry also was a brief one, although from a different cause. In 1831 he was promoted to the parish of Forglen, and accepted the appointment On 29th August, 1831, the vacancy at Union Church was filled by the settlement of Rev. John Allan, who was destined to carry the congregation through a memorable period in its history. During his tenure of the charge the Disruption of 1843 took place, and, as we have already seen, he was largely instrumental in carrying almost the entire congregation along with him into the Free Church. Mr. Allan's ministry was fruitful of good results and successful in every way; but, unfortunately for the congregation, it came to a close in 1847. He suffered from an affection of the voice, said to be largely the result of his prodigal use of it, and, as the trouble increased, he was compelled to retire from active duty. By this time he was in possession of independent means, and, on resigning his charge, he removed, first, to Potterton House, Belhelvie, and afterwards to his native district in Ayrshire, where he spent the rest of his life in quiet retirement. Mr. Allan was in his day a man of intellectual activity and eager spirit. Before coming to Aberdeen he had published in Kilmarnock a brief treatise on "The Guilt of Idleness under the Call to Gospel Activity." During his Aberdeen ministry he published in Aberdeen in 1839 an "Exposure of Unitarianism and of Mr. Harris"; and he subsequently published a volume of poems entitled "The Lentiad: or Peter the Pope and his Pioneers the Puseymen, together with Anti-Pentateuchal Prelates, Broad Church, and Balaam Ass, Pommelled and Pounded with a Hudibrastic Cudgel: A Tale in Rhyme for the Times by a Beef-eater and Domestic Chaplain to Fish Pots." He hated Roman Catholicism, and in other productions of his pen he inveighed furiously against it. He died on 21st May, 1885.

Mr. Allan was succeeded by Mr. Blackwood, who had seen service in various spheres. After a short pastorate he had also to retire on account of failing health. The next minister—Rev. A. M. Bannatyne—was the first to enjoy a lengthened pastorate, and he left his mark more deeply on the Union congregation than any of his predecessors, while he also occupied in his own day a distinctive position among local ministers and in the public life of Aberdeen.

Mr Bannatyne was in every way an outstanding man. "Even among the handsome men of his time," it has been said, "he was conspicuous by the height of his figure, the nobility of his walk, and the grand proportions of his head, with its snow-white hair. Here were plainly attributes of no ordinary kind, and they were the index of the man. It was no unhappy inspiration that styled him the John Knox of Aberdeen, so uncompromising was he in all matters of principle."

Sternly uncompromising when once he took up an attitude on any particular question, Mr. Bannatyne was ready to face any amount of opposition, and, if need be, to stand, like Athanasius of old, alone against

the world. He was conservative to the last degree. This was evident in his theological position, in his attitude towards all developments in the religious world, and in his outlook on the Church and affairs generally. It was only to be expected that he should influence his congregation, and Union Church readily responded to his teaching, and became as



Rev. A. M. Bannatyne.

conservative as its minister. Thus the old practice was maintained of standing during prayer and sitting during the singing. Hymns, and even Paraphrases, were rigidly excluded from the service of praise, and afternoon services were continued long after these had been superseded by evening services in almost every other church in the city.

Mr. Bannatyne was for a time the most-talked-of man in Aberdeen by reason of his memorable Presbytery speech in criticism of promiscuous dancing. He took up a position of strong opposition to the practice, and his description of dancing as "flings and springs and close-bosomed whirlings" was quoted and commented on all over the country. The speech and the occasion which called it forth are alike forgotten to-day, but Mr. Bannatyne's phrase is still familiar, and, if nothing else remained, it alone would serve to keep his memory green in the city. In the work of the Presbytery, Mr. Bannatyne took special delight. No man was more fully informed in all matters of Church law and procedure, and his brethren readily recognised his accurate and extensive knowledge; he came, in fact, to be known as the "Presbytery policeman," as he was almost invariably called on to settle any disputed point of order. The trend of the times in the Church as well as in the world naturally occasioned considerable misgiving to a man of the type of Mr. Bannatyne, and it became evident that a crisis was approaching. The membership of Union Church had largely decreased—partly, no doubt, owing to the many removals to other districts, but also largely on account of the strict adherence to hours of service and forms of worship which had become thoroughly antiquated. An important alteration on the church buildings took place during Mr. Bannatyne's ministry. Originally, as we have already seen, it was a very large building, but in course of time it was found that all the accommodation was not required. A scheme was, therefore, carried through whereby the large area under the gallery was cut off, and practically a new church was formed out of the gallery. An outside platform had to be erected to admit of access to this "elevated" church, and below this a hall was built.

On 11th November, 1890, Mr. Bannatyne made a long statement to the Presbytery of his personal position on matters of doctrine, Church government, etc., on many of which he avowed that he felt out of touch with current opinion, and he intimated his intention of resigning his pastorate at the end of the year. Touching testimony was borne by members of the Presbytery to Mr. Bannatyne's unswerving fidelity to truth, his singleness of aim, and his high personal character, and regret was expressed at the prospect of losing so able and helpful a member of the Court. The proceedings on the occasion show how deeply and favourably Mr. Bannatyne had impressed his brethren, notwithstanding the fact that he had so often found himself in conflict with them. The resignation was duly carried into effect, and Mr. Bannatyne removed to Rothesay, where he lived in retirement, although afterwards conducting services for a time in one of the public halls of the town. His death took place at a good old age, and with him there passed away a minister who will not soon be forgotten in

UNION U.F. CHURCH CLOSED.

Press —— 17/4/1911

The union between the Union and Bon-Accord United Free Church congregations will be consummated next Sunday, and the closing services which were held in the Union Church yesterday were conducted by Rev. Alexander Rodger, Edinburgh, a former minister of the congregation. There were very large congregations at both services. In the evening Mr Rodger preached from the text Eph. ii., 10—"For we are His workmanship, created in Christ Jesus unto good works." After an eloquent sermon he said —"The last evening that I stood in this pulpit was to preach my farewell sermon as minister of the Union congregation. At that time I little thought that I should so soon be asked to conduct the farewell service of the congregation itself. Time brings many changes, not only to individuals and families, but also to churches, and this is without doubt the greatest change that has taken place in the history of this congregation. Looking back over the sixty odd years of its congregational history, there is much to thank God for. Earnest and devoted men have proclaimed the Gospel of Christ from this pulpit; faithful teachers have taught in the Sunday School; tract distributors have spent their time ungrudgingly in visiting the homes of the people; and loyal members of the church, many of them out of their poverty, have given freely of their means towards the upkeep of the ordinances. Owing to altered conditions, the congregation does not possess the resources it once did, and all the more credit is due to those who stood by the church in this most trying of times. I can sympathise with the older members, as they contemplate leaving a building hallowed by so many tender associations, but I say to them as I would say to all the members in Union Church that there need be no feeling of shame on your part—no feeling of shame on the part of those who have stood loyally and firm to the end, and no sense of defeat at this crisis. You have nothing to be ashamed of. You have done your best to maintain the church as a separate organisation, and when that was no longer possible you did the next best thing in entering into friendly relations with another congregation of the same persuasion. I would urge you all to carry into the union with Bon-Accord the same spirit of loyalty and love of Jesus Christ which has characterised you as a separate congregation. This audience will soon break up. Faces you were familiar with will soon fade from view; associations, dear to some of you as life, will cease to exist, but remember this that the God of associations, the God of grace, the God that has been with your fathers in this place of worship and has been with you is not dead. He is still alive, and His promise is that He will be with you, that He will not fail you. Thank God for that. Let us see to it then that we do not fail our God. May the union of the two churches be a blessing to both congregations, and also a blessing to the community at large. This is my earnest hope; this is my fervent prayer. May God be with all those who used to worship in this place in whatever congregation they may be. May they manifest that unity of spirit that is the loyal manifestation of Christ. We are His workmanship, created in Christ Jesus unto good works."

Aberdeen, but many of whose sayings and doings will be told from one generation to another.

The members of Union Church in a short time after Mr. Bannatyne's departure called Rev. G. M'Murray Ross, M.A., to be their minister. Mr. Ross was a son of Rev. Adam Ross, of Rattray, and after completing his course as a student he had acted for a time as assistant to Dr. Hood Wilson in the Barclay Church, Edinburgh. His ordination and induction to Union Church took place on 23rd April, 1891. Mr. Ross was an earnest evangelical preacher, and he gained the esteem of the whole congregation. His ministry was mainly conspicuous by the gradual loosening in the congregation of the old ties of custom and the ushering in of a new regime. Hymns and paraphrases were introduced; the congregation agreed to sit at prayer and stand at singing; evening services were begun and those in the afternoon discontinued, and in various other ways the members found themselves getting into line with their fellow-worshippers in the city. In 1902 Mr. Ross accepted a call from St. Andrew's Church, Dalry, and he was formally released from his charge in Aberdeen. He preached his first sermon as minister of Union Church on 26th April, 1891, and his last on 27th April, 1902.

For a time after Mr. Ross's departure, the existence of Union Church seemed to be in jeopardy. A number of members left—not, however, an unusual occurrence on the departure of a minister—and there were those who strongly urged the congregation to enter into union with another. Both the North and Commerce Street congregations were at the time planning new movements, and pressure was brought to bear on the Union congregation to induce them to amalgamate with one or other of these congregations. The office-bearers, however, held out against any such proposal, and, fortified by the powers conferred upon them in the title deed, they gained their point. Some of those taking the leading part had held office for many years through various changes, among the oldest being Mr. Robert Tait, wholesale hardware merchant, the session clerk and deacons' court clerk; Mr. Thomas Brown, shoemaker, and Mr. James Fyfe, sen., painter. The Presbytery consented to the continuance of Union as a separate congregation, although temporarily reducing its status from that of a regular sanctioned charge. About this time there had come under the notice of the office-bearers the name of Rev. Alexander Rodger, of Tarbolton, who at once expressed his willingness to champion the cause of Union Church. He had worked up an excellent congregation in Ayrshire, but was ready to take a second risk and forego his full status as a minister in the assured confidence that there would be a speedy improvement in the prospects. Having received a hearty invitation as the result of preaching in Aberdeen, Mr. Rodger gave up his charge at Tarbolton, and on 5th February, 1903, he was settled in Union

Rev. Alexander Rodger.

Church under the Ordained Preachers Act. Mr. Rodger was a man of considerable experience of life. For a number of years he had followed a business career, and although he entered the ministerial calling at a later age than many of his brethren, he had the advantage, not to be lightly esteemed, of having a practical knowledge of the world. He had also the reputation of being a vigorous practical preacher and a capable organiser. In Union Church his influence soon began to tell. Progress became apparent in every department of work, and the congregation enjoyed the distinction of having its affairs discussed in the General Assembly. This was in connection with an appeal for its restoration to the status of a regular charge, with all the rights and privileges attaching

Rev. Thomas Havre.

thereto. In course of the debate, cordial testimony was borne to the success of Mr. Rodger's work, and ultimately, on 28th May, 1904, the Supreme Court acceded to the prayer of the petition, and Union congregation regained its position in the denomination. Thereafter, its history was without incident until the spring of 1908, when Mr. Rodger was unanimously called to the pastorate of the Cairns Memorial Church, Edinburgh. Recognising in the call a summons to work for which his abilities and experience seemed to specially fit him, Mr. Rodger intimated his acceptance, and, in due course, was formally loosed from his charge in Aberdeen.

The effect of this on the future of Union congregation was for a time uncertain, but it was recognised from the outset that it would mean the reopening of the whole question of the position and prospects of the church. Notwithstanding Mr. Rodger's effective work, it was seen that the district had been undergoing a steady change, and one not likely to be beneficial to the upbuilding of a strong congregation; while another important element was recognised in the probable absorption of the site of the church in a proposed scheme of city improvement. The whole question was under consideration, not only by the congregation itself, but also by the Presbytery and by a deputation from the headquarters of the Church. The suggestion having been made that Union congregation should start a new effort under the "Manchester Scheme," and amalgamate with another city congregation, attention was directed to the probability of this being effected with, among others, Bon-Accord Church. After repeated and sometimes heated conferences between the Presbytery and the office-bearers and congregation, it was found that the feeling of the members was against amalgamation, and in favour of continuing the congregation as a regular charge. The desire of the congregation was granted, but with the stipulation that no minister could be called, but a preacher appointed to take charge of the church for a year. In March, 1909, Rev. Thomas Havre, of Maryculter (and formerly of Glasgow), took up the work, in response to a hearty invitation, and entered on the duties with earnestness and vigour.

Union U.F. Church, Aberdeen

In consequence of the resolution of the United Free Church General Assembly, to restore the position of the Union Church, Aberdeen, to the position of a full charge, it became necessary for the congregation to go through the form of giving another call to their present minister, Rev. Alexander Rodger, if they wished to retain his services, he having been appointed when the church was in the position of a missionary charge, consequent upon the falling away of its membership. It was open to the members, if they cared, to resolve to give a call to another minister. Mr Rodger, however, has gained the respect and esteem of his congregation in a marked degree, and under his brief ministry their numbers have been increased by about 100. All that the congregation had to do last night, therefore, was to go through the form of giving a call to Mr Rodger. Mr A. Murray Scott, moderator pro tem., presided, and there was a representative attendance. Mr Robert Tait proposed that they give a call to Rev. Alexander Rodger. Mr James Fyfe, sen., seconded, and the motion was unanimously adopted. The following were then appointed to prosecute the call before the Presbytery—Messrs John Leiper and Thomas (elders); George Bisset and James Fyfe, sen. (deacons); Robert Dugud and Wm. Cheyne (from the congregation).

EE 23/6/1909

Local Nautical Author.

EE

A correspondent writes:— MML 24/12/1917

"The Rev. Ernest Richards, of Midmar, at present doing service in the West U.F. Church, Aberdeen, is becoming widely known as an able and accomplished writer of stories connected with the sea and seafaring life. He has had the benefit of real experience, and this enables him to give an intimate finishing touch to his published works.

"News reaches me that in a library consisting of some 850 volumes housed at a base camp in France, and compiled by the Rev. William Beveridge, M.A., New Deer, the first book asked for was Mr Richards' popular work, entitled 'In a Deep Water Ship.' By his literary gifts Mr Richards is thus becoming widely known and appreciated both at home and abroad. Many works, I am sure, will be looked forward to from the same author's graceful pen."

LV.—WEST UNITED FREE CHURCH.

West U.F. Church.

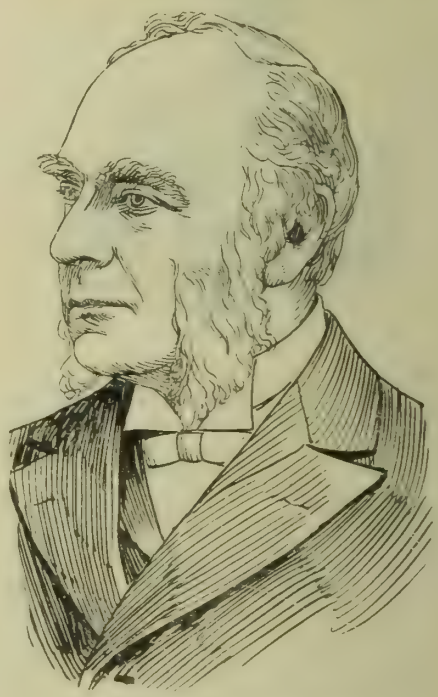
The history of this congregation as a separate body, although comparatively brief, has not been uneventful. The West is, of course, one of the Disruption churches, dating its existence from the stirring times of 1843, when Aberdeen had more than its own share of ecclesiastical turmoil. From 1836 the most influential minister in Aberdeen had been the Rev. Alexander Dyce Davidson, of the West Parish, and when he resolved to cast in his lot with Dr. Chalmers and his colleagues, it was not surprising that he had a large following in his congregation. Accordingly, when the decisive hour came, there was a big exodus from the West Parish Church, and those who comprised it were the founders of what is known to-day as the West United Free Church.

The first difficulty confronting those who "came out" was to secure temporary accommodation for continuing the church services. After some negotiation, the homeless worshippers found a hospitable welcome in the Congregational Chapel, Blackfriars Street—the building now used as a gymnasium for Gordon's College. On the first Sunday in their temporary home, the congregation were without their minister. Mr. Davidson, with many of his brethren, had to answer a summons to the Court of Session for breach of interdict. In his absence one of the services was taken by Professor Black, of the Hebrew Chair in Marischal College—a quiet, quaint, and rather absent-minded man, who conformed to the old custom of wearing black mittens in the pulpit. He chose a remarkable text for so great an occasion. There was a crowded congregation; excitement ran high, and the enthusiasm was ready at any moment to break out, when the doctor calmly and deliberately announced his text as Jeremiah xiv., 22, "Are there any among the vanities of the Gentiles that can cause rain?" What would one have given to have heard that sermon!

The congregation continued to meet in Blackfriars Chapel for eight months, but meanwhile the scheme for the erection of a new church was being pushed forward with all possible speed. The three leading churches—the West, East, and South—were erected on a common site at the corner of Belmont Street and Schoolhill. The design of the buildings—and especially of the brick spire, the graceful outlines of which have been so generally admired—attested the skill of Aberdeen's famous architect, the late Mr. Archibald Simpson. The West congregation occupied the building now known as the High Church—the first service being held on January 28th, 1844. Previous to that event, there had been a good deal accomplished in the organising and building up of the congregation since the first meeting of session, the minute of which bears the date of 12th June, 1843. Dr. Davidson's preaching power and personal influence steadily increased, and he gave to the West Church a commanding position in the community. In 1865, however, there came a check to the flow of prosperity and success. The congregation entered on a somewhat trying period, and, while it survived the ordeal, yet marks were left of the strain and stress to which it was subjected. The line of railway which was being constructed through the Denburn Valley in 1865 threatened at one time to undermine the church buildings. Protracted negotiations took place between the railway company

and the officials of the congregation, and ultimately the company purchased the church, and the congregation once more found itself without a home.

On 26th November, 1865, the Free West people began to worship in the old Free Gilcomston Church, then in Huntly Street, taking their turn immediately after the Gilcomston congregation dispersed. After a few months of this arrangement, the large Music Hall was secured, and there the services were held until 1869. Then the trouble began. Though the old West Church building had passed out of the possession of the congregation, and though they had ceased to worship there, grave doubts existed in the minds of many as to the wisdom of the steps that had been taken. During the whole of 1866 serious friction was apparent in the congregation. The majority was in favour of a new and more commodious church farther west, but a compact and resolute minority held that the old church could be made perfectly safe, and that the congregation should resume worship there. Among the minority there were not a few prominent office-bearers, and earnest and devoted members, who had worked well for the church. Towards the end of 1866 the fateful step was taken. At a congregational meeting, and amid great excitement, the two proposals were put to the vote. Dr. Davidson declared in favour of a new church, and the resolution to build, moved by Mr. Robert Lumsden, manager of the North of Scotland Bank, was carried by a large majority. The trouble did not end here, for the minority could not see their way to acquiesce, and a second disruption took place. The old church was again acquired for the minority from the railway company, and became what has since been known as the High Church. The West congregation secured an excellent and commanding site in Union Street, at the corner of Bon-Accord Street, and on it the present very handsome edifice was erected. It forms a stately block, and internally the church is one of the finest in the city—in fact, it has been said by competent critics to supply in its interior one of the best examples of ecclesiastical architecture in Aberdeen. On 14th February, 1869, the new church was opened. Dr. Davidson conducted the opening services both forenoon and afternoon, and the collections reached the sum of £615. During all these developments in the congregation, Dr. Davidson's influence was supreme. It was well that during the stage of transition, and through the period of dissension, his strong personality dominated the congregation with its persuasive power. Although spared to see the new church opened, and the congregation established in it, he did not live to see much of the fruit of the enterprise. He died on 27th April, 1872, little more than three years after the opening ceremony. Dr. Dyce Davidson was indeed a remarkable man. He had many outstanding qualities, and his memory is revered to this day. He was in very truth a "toon's bairn." He was a native of Aberdeen, and got his education in the city; his life work was accomplished here, and



Rev. Dr. George Webster Thomson.

at the last he was laid to rest in our St. Nicholas Churchyard. He was a man of unruffled sweetness of character and constant humility, a preacher of unquestioned ability and impressive power, and a minister of rare faithfulness and devotion.

At Dr. Davidson's death the late Principal Lumsden was appointed moderator of the session, and after a short vacancy, the Rev. John Laidlaw, of the West Church, Perth, was elected to the pastorate. Dr.

Laidlaw exercised a memorable ministry in Aberdeen. His power steadily grew until he commanded the finest audiences in the city. With no oratorical embellishment, and with no effort at popularising, he yet was able somehow to cast a spell over his hearers, and the West Church was crowded Sunday after Sunday. The freshness of his thought, the direct and beautiful simplicity of his style, his gift of luminous exposition, and his deep spiritual insight gave his preaching a charm of its own. There was great regret in the city generally when Dr. Laidlaw left, in 1881, to take up the Professorship of Systematic Theology in the New College, Edinburgh. Dr. Laidlaw was succeeded by Rev. Dr. George Webster Thomson. A native of Stanley, near Perth, and a student of Edinburgh University, Mr. Thomson left the New College, Edinburgh, with the highest distinction of his year as Cunningham Fellow. He was at once offered the post of assistant to Dr. Candlish at Free St. George's, Edinburgh. After a year in that position he was called to St. Brycedale Church, Kirkcaldy, and, after seven years' ministry there, he was called to St. George's, Glasgow. From Glasgow he was translated to Aberdeen. Dr. Thomson had always been intimate with the foremost men in the Church, and it is interesting to note that to each of the three congregations he served, he was introduced by ministers whose names are household words. Dr. Candlish introduced him at Kirkcaldy; Dr. Buchanan at Glasgow; and Dr. Alexander Whyte at Aberdeen. Of Dr. Thomson's ministry in the Free West much might be said. His wide culture, his devotional spirit, his great sagacity, and his breadth of sympathy gained for him the respect and esteem of a wide constituency in addition to his own congregation, and he became an acknowledged power in the local Church courts. In 1901 Dr. Thomson asked for the assistance of a colleague and successor, and a call was given to the Rev. J. Esslemont Adams, B.D., of Dreghorn. Mr. Adams was settled in October, 1901, and for over a year the two ministers worked together in the most perfect harmony, and with an ever-growing appreciation of each other's qualities. A rather alarming illness then prostrated Dr. Thomson for a time, and, acting under medical advice, he asked to be relieved of all active work. The request was regretfully agreed to, and Dr. Thomson then removed to Edinburgh, where he died in 1907. On Mr. Esslemont Adams the entire work of the pastorate has since devolved, and he is manfully meeting the extra responsibilities rather unexpectedly thrown upon him. Mr. Adams had a very distinguished career as a student at Glasgow, and in his first pastorate he was highly successful in every way. Since coming to Aberdeen he has also been doing excellent work. A man of scholarly attainments, and an eloquent preacher, he has likewise a decided faculty for organising and directing congregational effort. In his personal intercourse with the people he is unrestrained, genial, and kindly, and the congregation are responding to his influence.

Rev. J. Esslemont Adams, B.D.

If the West has always been blessed with excellent ministers, it has been no less fortunate in its leading laymen. One of the most influential men—perhaps the most influential—in its early days was Dr. Francis Edmond, who was the first session-clerk, rendering, both in that capacity and in many others, important service that can never be forgotten. In the earliest lists of the eldership there were names such as those of Mr. David Mitchell, Mr. Neil Smith, jun.; Sheriff Watson, Mr. Samuel Anderson, and Dr. Macrobin. Among others who at various times served the congregation in an official capacity may be mentioned Mr. Patrick Morgan (session-clerk for 25 years), Mr. William Mowat,

Mr. Andrew Gibb, F.S.A., Mr. John Miller, Mr. Hugh R. Souper, and many others. In Dr. Davidson's time divinity students found their way to the West Church as naturally as to their classrooms, and in its earlier days the office-bearers included in their ranks such men as Professor John Fleming, Professor Smeaton, and Professor Sachs.

The traditions are well maintained to-day. There is a band of capable and efficient office-bearers, whose support ought to encourage any minister. Many of them are men who are well-known in the community. Professor Cameron, of the United Free Church College, and Dr. George Smith, director of studies, are elders; and the session also includes well-known Christian workers, such as Captain David Ross and Mr. Charles Shirreffs, and public men such as ex-Baillie Lorimer and Councillor Barron. Ex-Lord Provost Sir Alexander Lyon has been a deacon for many years. Mr. D. R. McGilvray is the accurate and efficient session-clerk, and Mr. John F. Cruickshank, of Mile-End Public School, fills the post of convener of the Seat-Letting Committee. Mr. G. K. Fleming acted for a period of years as editor of the "Record" Cover, a position for which, by his wide and intimate knowledge of the Church and its history, his warm interest in its affairs, and his literary aptitude, he was admirably qualified. He has now been succeeded by Mr. W. A. Cameron, solicitor. Mr. James Conner is clerk to the deacons' court, and the treasurers are Mr. James D. Mackie, Congregational; Mr. J. D. M'Diarmid, Central Fund; and Mr. David Easton, Foreign Missions.

The congregation may not be to-day what it once was in point of numbers, but there are several obvious explanations. For one thing, the westward tendency of the city has had an adverse influence, for, notwithstanding its name, the West is not now in a west-end situation, and it has suffered in consequence. The planting of new suburban congregations such as Queen's Cross and Beechgrove, particularly the former, meant a severe drain, and the difficulty is still present to-day. Yet, while the West has lost in numerical strength, it has been able to retain much of its vitality. If the condition of its Home Mission may be taken as a criterion—and it is generally a safe criterion of a congregation—then the West has an excellent record. Its mission work in the Green district, the operations of which are now centralised in the finely-equipped premises in Correction Wynd, have been carried on with earnestness and vigour for many years, and never more successfully than now.

Aberdeen United Free Church College.

(Continued.)

LECTURE HALL.

(1) Painting of the Rev. James Lumsden, D.D., Principal and Professor of Theology. Presented by the Free East congregation, in grateful acknowledgment of valuable services rendered by Dr Lumsden, one of their elders. Aberdeen, 1874. Painted by George Reid, A.R.S.A.

James Lumsden, who died unmarried, was a son of James Lumsden, merchant, Dysart, Fife, and his wife Margaret Oswald (Aberdeen Death Registers). He studied with credit at St Andrews, and, in 1836, was ordained minister of Barry. Having joined the Free Church in 1843, he continued in his charge at Barry for the next thirteen years. He was appointed professor at Aberdeen, 13th August, 1856 (Free Church Calendar). About 1865, on the occasion of a handsome gift toward the endowment of the Free Church College in Aberdeen, he was appointed the first Principal, and, in 1869, he received the degree of D.D. from the University of St Andrews. In local church extension he was extremely active, and took a leading part in the erection of the Free Church at Ferryhill. He was a valuable member of the Aberdeen School Board, and in all public movements he was ready to render aid and service. He was a brother of Mr Robert Lumsden, Ferryhill House, manager, North of Scotland Bank, Ltd. Professor Lumsden died at 34 Bon-Accord Terrace, Aberdeen, on Sunday, 17th October, 1875, aged 65, and was buried at Allenvale Cemetery, where a handsome monument surmounts his grave. The sermon he preached in the Free West Church, Aberdeen, on 5th May, 1872, being the Sunday after the funeral of the Rev. Alexander Dyce Davidson, D.D., late minister of that church, and entitled "The Place which Temporal Death Has in the Economy of Grace," was published by request of the office-bearers of the congregation by Messrs David Wyllie and Son, Aberdeen, and others, in 1872. The "Daily Free Press," October 18, 1875, contains a lengthy obituary of Dr Lumsden.

THE LATE MR THOMAS OGILVIE.

It has been determined to erect in the vestibule of the U.F. College, Aberdeen, a tablet with a relief portrait in bronze to Mr Ogilvie's memory. A memorial has been designed by Mr William Kelly, architect, and the figure will be modelled by Mr William Bamburry, of the School of Art. The inscription will be as follows:—

Thomas Ogilvie
1844. of Kepplestone, 1913.
A benefactor to this College, a strength to the Church in her hour of need, a lover of the Kingdom of Christ, a generous citizen, a loyal friend.

This memorial was placed here by friends who knew and loved him.

It is expected that the memorial will be unveiled about the New Year, and subscriptions may be sent to Sir John Fleming, with whom the idea of the memorial largely originated.

Mr. John F. Knowles, M.A.

Mr. Knowles was the first man from the Aberdeen Hall to join His Majesty's Forces, the first too from amongst us to fall on the field of battle. It was during those early days of the war that he left us, when enthusiasm was running high, but even then there was no gladness in his going. His was a quiet soul, for which the tumults of war held no fascination. Yet he went because he believed that there his duty lay, and in going he had the satisfaction of a noble duty nobly done. That deed was the most characteristic of all his life. He loved quietness, and he found a great contentment in the calm preparation for the work of the ministry; but when duty called it called supremely, and "John" rose up and left all, and followed on.

He was one of the men whom God makes staunch and steady that they may be a strength unto others. That was how we thought of him; and it is there that we miss him so much.

J. F. Knowles.

Principal Lumsden. By Sir George Reid, LL.D.

LVI.—ABERDEEN UNITED FREE CHURCH COLLEGE.

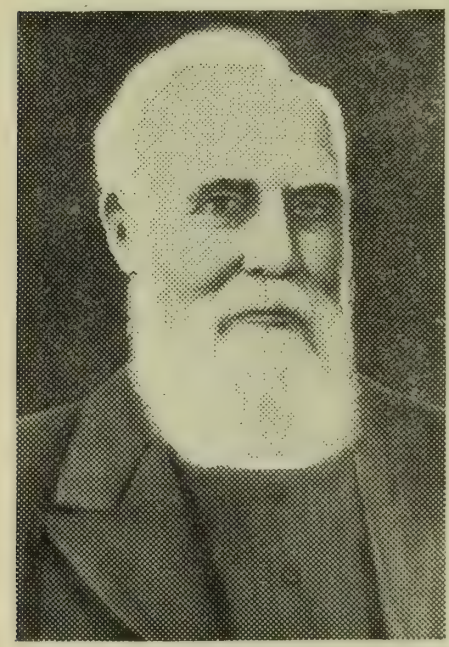
Aberdeen United Free Church College.

The question of providing a theological training for its students at Aberdeen was before the Free Church of Scotland from the days of the Disruption onwards. The General Assembly of May, 1843, declared that it was "desirable that there should not be less than three separate Theological Colleges." The Aberdeen Presbytery had the matter under consideration as early as 8th August, 1843. The situation then existing in the city regarding the theological education of the students of the Church was the practical outcome of the events of the Disruption itself. Dr Black, who had been Professor of Divinity in Marischal College, had "come out" with the Free Church party, and on him there naturally devolved the care of the students belonging to the new body. In October, 1843, the Committee for College matters reported that Dr. Black had been appointed a Professor of Divinity, with Aberdeen for the sphere of his labours. The Presbytery, however, urged that a further step should be taken, and an efficient theological institution established in Aberdeen. Some of the reasons advanced in support of this overture are worthy of being quoted. It was stated, for instance, that "there is a larger number of young men who study at Aberdeen of the class who generally become ministers than at any other University seat," and that "some of the most pious and promising of these who might be able to live and obtain a theological education in Aberdeen could neither afford to do so in Edinburgh, nor would solicit nor accept aid from the Home Mission." But perhaps the most striking argument adduced in favour of the Presbytery's contention was that "great evils would be experienced in the north from the removal of students of divinity to Edinburgh for six months during the session of College, inasmuch as tutorships in families, with the superintendence of the education of the young attending grammar schools and colleges, would fall into the hands of students of divinity adhering to the Establishment, whereby an extensive influence highly detrimental to the Free Church would no doubt be exercised in the minds of the young."

In the meantime, Dr Black was teaching Hebrew, both junior and senior, and Rev. James Bryce, of Gilcomston Church, had agreed to give a course of lectures on Church History. This arrangement continued until the autumn of 1844, when Dr Black left for Edinburgh. The Presbytery, with the concurrence of the General Assembly, resolved to maintain the provision for the students at Aberdeen, and Rev. Alexander Dyce Davidson, of the West Church, was appointed to teach Systematic Theology and to carry on the work in association with Mr Bryce. On 24th December, 1844, the classes were opened for the new session in the Free South Church session-house, which the Presbytery had selected as the most suitable place of meeting for the time being. At the same time, Professor Bentley undertook to give the students the necessary instruction in Hebrew at the request of a Special Committee of the Presbytery.

In 1845 Rev. James Maclagan, minister at Kinfauns, was appointed Professor at Aberdeen, and in 1846 Mr Marcus Sachs became Hebrew Tutor. At the opening of

the session of 1846, the classes were removed to rooms which had been secured in the Mechanics' Institute in Market Street. All this time there had been kept steadily in view the desirability of erecting suitable College buildings, and the Presbytery cherished the idea of uniting in the scheme a proposal for securing a Presbytery Hall. In 1849, a site was selected, and its commanding position at the junction of Union Street, Holburn Street, and Alford Place at once appealed to all those interested in the matter as



Principal Iverach.

perhaps the most desirable to be found in the city. The original cost of the buildings was £2025, and provision was made for five class-rooms, a large hall used both in connection with the College and the meetings of Synod, a large room for Presbytery meetings, a retiring room for the professors, and gymnasium, etc. Conspicuous amongst those who were instrumental in securing the erection of the College were Mr Francis Edmond, advocate (whose generosity was not confined to that particular period), Mr Alexander Gibb, C.E., and Mr William Henderson, architect.

The important undertaking, however, was not completed without an element of opposition having been aroused in some quarters of the Church. The Aberdeen College would, indeed, appear to have been a bone of contention in certain Free Church circles from the very first. The controversy — of which there has been evidence more than once in recent years— began before the College was founded; but, as often as it was raised, it was strenuously met and triumphantly overcome by the loyal Churchmen of Aberdeen and the north. After the General Assembly had given its formal sanction to the establishment of a fully-equipped theological institution at Aberdeen, it was only by persistent local pressure, and to a large extent by local enterprise and generosity, that the scheme was actually carried to completion. Even the erection of the College buildings was not unattended by opposition and controversy. The committee of the Edinburgh College pronounced a censure on the Aberdeen Presbytery for sanctioning the erection of the College buildings, and even went the length of publishing the censure in the "Witness," an Edinburgh newspaper, and in the "Banner," an Aberdeen newspaper. This action was, as might have been expected, strongly resented by the Aberdeen Presbytery. Not only was a vigorous protest made against what was considered to be a proceeding invasive of their rights, but the Presbytery immediately proceeded to prepare an overture to the Assembly urging the fulfilment of promises already made to "increase the means of theological education in the said institution of the Free Church of Scotland in Aberdeen." The appeal may not have been immediately successful, because, owing to the inadequacy of the course provided at Aberdeen, the Aberdeen students were for a time required to attend a session or two at Edinburgh; but, by earnest persistence, the northern Presbytery in due time gained what had been contended for. The arguments adduced were always strengthened and enforced by the reiteration of the fact that the Assembly had, time and again, given its approval and sanction to the establishment of a thoroughly equipped Divinity Hall at Aberdeen. On this fact the Aberdeen Presbytery founded its case —to this important admission the attention of the Assembly and the Church was repeatedly called; and, by such means, together with large-hearted local generosity and unwearying energy, the day was gained.

W. ROBERTSON SMITH — [illegible]

[illegible]

We regret to announce the death of the Rev. Professor George G. Cameron, of the Chair of Old Testament Languages, Literature, and Theology in the Aberdeen United Free Church College, which took place to-day in an Aberdeen nursing home.

Towards the end of December last it was announced that Professor Cameron was to resign the chair, and since then the Presbyteries and Synods throughout Scotland have been making nominations to the Assembly for the chair.

Dr Cameron was ordained to the ministry in 1871, and appointed to his chair in 1882, so that he had given long service to the Church.

Deceased was a son of the late Mr John Cameron, farmer, Rosehill, Pluscarden, near Elgin. He was born on 13th September, 1836, and received his early education at Pluscarden School and Elgin Academy. He entered King's College as seventh bursar in 1856, and graduated in 1860 with first-class classical honours. He was a member of the last class at King's College before the fusion of the colleges. He studied theology in the F.C. College, Aberdeen, 1860-2, and at the New College, Edinburgh, 1863-5. During 1862-3 he acted as tutor in France and Germany, and studied the languages of those countries. At the close of his theological curriculum in Edinburgh he gained a Cunningham Fellowship, but could not hold it, as part of the curriculum had been taken in Aberdeen.

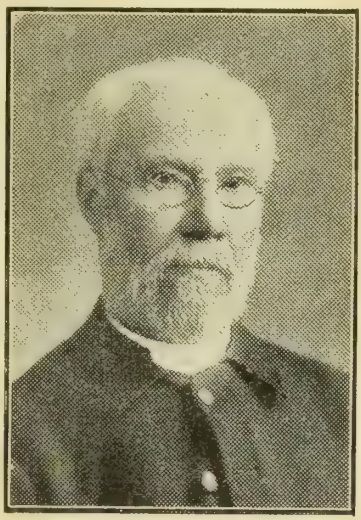
Dr Cameron was licensed by the F.C. Presbytery of Elgin in 1865, and in 1865-6 he was assistant to the Rev. Dr Stewart, Leghorn, and studied Italian. In 1866-7 he was assistant in the Free St David's, Dundee; in 1869-70 locum tenens for Professor Sachs in the Hebrew Chair at the F.C. College, Aberdeen; in 1870-1 assistant, Free St Andrew's, Edinburgh; Regent Square, London, and Free North, Leith. In 1871 he was ordained colleague minister of St John's, Glasgow (Dr Chalmers's church); and in 1880 sole minister of the charge. In 1882 he was elected Professor of Hebrew in the Free Church College, Aberdeen, in succession to Professor Robertson Smith, who was deposed. Professor Cameron in 1890 had the honorary D.D. degree conferred on him by Aberdeen University.

(Died at Aber 24/4/1913
Buried Springbank
Cemetery, Aberdeen.
26/4/1913

The College buildings already described were formally opened on 5th November, 1850. The Presbytery met as usual at Trinity Church, where accommodation had been given to the Court for several years, and, after transacting part of the business, adjourned to the College, where the sederunt was continued. At the same time, Professor Maclagan gave his introductory lecture, by which the new session of the Divinity Hall was inaugurated. Rev. John Longmuir, of Mariners' Church, as Moderator of Presbytery, presided, and conducted a special service, which preceded Professor Maclagan's introductory lecture.

In 1852, a sum of £2000 having been provided to permit of the establishment of a new Professorship at Aberdeen, Rev. Patrick Fairbairn of Salton was appointed to assist Dr Maclagan during session 1852-53. Before the session opened, the death of Dr Maclagan occurred. Dr Thomas M'Crie was asked to undertake, along with Mr Fairbairn, the duties of interim Professor. At the Assembly of 1853, Mr Fairbairn was appointed ordinary Professor, and at the August Commission of Assembly Rev. George Smeaton, of Auchterarder, was nominated Assistant Professor. An additional sum of £4000 having been offered towards the salary of a second Professor, Mr Smeaton was appointed to the office by the Assembly of 1854. Another forward step was taken in the following year. It was resolved, in terms of the Barrier Act, that the Aberdeen College should be regarded as providing a complete curriculum of theological study on a third Professor being appointed; and the Hebrew tutor, Mr Marcus Sachs, was appointed Professor of Oriental Languages and Old Testament Exegesis.

During the next few years there were various changes in the Professorships. In 1856, Dr Fairbairn was appointed to a Chair in the Glasgow College, of which he subsequently became Principal. He was succeeded at Aberdeen by Rev. James Lumsden, of Barry, who afterwards became the first Principal of the College. In 1857, Professor Smeaton was elected to a Chair in the New College, Edinburgh, and his place at Aberdeen was filled by the appointment of Dr David Brown, of Glasgow. More money was forthcoming in 1864, when a sum of £1000 was offered as an endowment for the office of Principal; and on 28th May in that year Mr Lumsden was appointed to the newly-constituted post. In his day, Principal Lumsden was a man of commanding influence in the community. He took a prominent position in the Presbytery, his only rival being Dr John Adam, of the Free South Church. One of his students now risen to eminence, Sir William Robertson Nicoll, LL.D., has spoken of his personality and gifts in terms of warm appreciation. "He had," wrote Sir William some years ago, "the eye of a statesman, and provided for the development of the Church. What gave him his great influence was, however, the burning passion of religion which was behind his theology. The reverence, the humility, the awe of his opening prayers can never be forgotten while memory lasts."



Professor Cameron.

On a vacancy occurring in the Chair of Oriental Languages and Old Testament Exegesis by the lamented death of that accomplished scholar, Professor Sachs, the General Assembly of 1870 appointed to the post Mr William Robertson Smith, M.A., probationer. This was an event which, as the subsequent course of history revealed, was fraught with great significance; and the Aberdeen College thus entered on what was perhaps the most interesting period in its history.

Mr Robertson Smith was ordained by the Aberdeen Presbytery on 2nd November in the same year. In that year also he began his contributions on Biblical subjects to the "Encyclopædia Britannica," some of which eventually led to the famous heresy hunt which absorbed the attention

of the Church and of the whole theological world. The long, and at times bitter, disputation attracted very wide attention. The Robertson Smith case marks an epoch in the Church. How the controversy ended all the world knows. The case was debated repeatedly and at great length in the Church Courts, and although the Professor defended himself with marvellous ability and consummate skill, the decision went against him, and he was removed from his Chair by the Assembly of 1881. It is unnecessary to say how that decision has been regarded by the Church in the light of more recent developments and in view of the progress of theological thought. Of all the distinguished names associated with the Aberdeen College—and there have been not a few, both as teachers and students — the name of Professor Robertson Smith has perhaps become the most widely famous throughout the world; and his connection with the institution is one of the facts in its history which is never likely to be forgotten. It is significant—and it is also most fitting—that a fine portrait of Dr Robertson Smith presented by subscription now adorns the hall of the College from which he was at one time deposed.

Soon after the appointment of Professor Robertson Smith to the Hebrew Chair in 1870, two extra class-rooms were added to the College, at a cost of £300, largely as the result of the bequests by Mr Alexander Thomson of Banchory, and partly for the accommodation of the Library, also gifted by Mr Thomson. In 1872 a property in Alford Place immediately opposite the College Buildings was acquired at a price of £700, and adapted for the purposes of a Library and Museum at a farther cost of £600. These sums were also provided from the Thomson Bequest, which has figured so prominently in the list of generous benefactions to the College. Mr Thomson was warmly interested in the origin and welfare of the College, and his bequests in money alone were over £14,000 — an important declaration in his settlement being to the effect that, if the Aberdeen College ever ceases to be recognised as in itself affording a complete curriculum for the study of divinity qualifying students for the ministry, his bequests to the College shall fall to the University of Aberdeen. This clause has already played an important part in the controversy concerning the Aberdeen College.

A fourth Chair was instituted in the College by the Assembly of 1875, the sum of £10,000 having been subscribed for this purpose mainly by the liberality of Mr. George Thompson of Pitmedden. The outcome of this movement was that Dr. Binnie, Professor in the Reformed Presbyterian Hall, was appointed to the new Chair as Professor of Church History. In the following year, Rev. S. D. F. Salmond, M.A., minister at Barry, was appointed Professor of Systematic Theology and the Exegesis of the Epistles, to fill the vacancy caused by the death of Principal Lumsden. The Principalship was then conferred on Dr. David Brown, who worthily held the office for over twenty years. Principal Brown's alert, active figure was very familiar in Aberdeen. He was a man who, even in old age, had a remarkable amount of vitality and energy. He was interested in everything, and gave his countenance and support to every worthy movement in the community: but he was never more in his element than at an evangelistic meeting. If he had done nothing else than teach his students and encourage ministers to be in sympathy with evangelical work – and many of them have acknowledged their debt to him in this connection—he would not have lived in vain. But he has other claims to recognition, and some of his Commentaries are still preserving his name and fame.

A portion of the Thomson Bequest having been left specially for the endowment of a Chair or Lectureship in Natural Science and Theology, the first Lecturer was appointed in 1878, and the subsequent Lecturers who have been appointed annually have included some of the most distinguished scholars in the scientific world. The deposition of Professor Robertson Smith in 1881 had left the Hebrew Chair vacant. The work was carried on by, amongst others, Mr. George Adam Smith, probationer, who afterwards became the first minister of Queen's Cross Church, and was subsequently appointed to the Hebrew Chair in the Glasgow College, and is now Principal of the University of Aberdeen. In 1882, the Assembly appointed Rev. George G. Cameron, M.A., of St. John's, Glasgow, to the vacant chair. Professor Cameron is still engaged in the active work of his professorship, and is now the senior member of the staff. The next important changes in the professoriate occurred in 1887, when two chairs had to be filled. Principal Brown, while retaining the principalship, had resigned the Chair of Apologetics and Exegesis, to which Rev. James Iverach, M.A., of Ferryhill

Aberdeen United Free Church College.

EE 10/2/1911

(LECTURE HALL CONTINUED.)

(7) Portrait of Professor William Robertson Smith; unsigned.

William Robertson Smith, theologian and orientalist, son of Rev. William Pirrie Smith (1811-1890) and Jane Robertson (1821-1899) was born at Keig, Aberdeenshire, 8th November, 1846. He graduated at Aberdeen University 1865, and afterwards studied theology at Edinburgh, Bonn, and Gottingen. On May 24, 1870, he became Professor of Hebrew and Old Testament Exegesis in the Free Church College, Aberdeen. His strictly objective article "Bible" (1875) for the Encyclopædia Britannica was assailed on the ground of heterodoxy—especially for admitting the non-Mosaic authorship of Deuteronomy; but after a prosecution for it he was acquitted (1880). In consequence, however, of the article on "Hebrew Language and Literature" (Ency. Brit., June, 1880), he was removed from the chair by the Assembly of 1881. He delivered in Edinburgh and Glasgow in 1880-81-82 two series of lectures, substantially published in "The Old Testament of the Jewish Church" (1881) and "The Prophets of Israel" (1882). In 1881 he became associated with Professor Baynes in the editorship of the Encyclopædia Britannica, and in 1887 succeeded him as editor-in-chief. At Cambridge he was successively Lord Almoner's Professor of Arabic (1883), University librarian (1886), and Adams Professor of Arabic (1889). His "Kinship and Marriage in Early Arabia" was published in 1885. As Burnett lecturer he lectured at Aberdeen (1889-91) on the religion of the Semites; the first series was published as "Religion of Semites" (1889). He died unmarried at Cambridge 31st March, 1894, and was buried at Keig. There is a window erected to his memory on the north side of King's College Chapel, Aberdeen. The Latin inscription reads:—

in piam gratamquo memoriam
guli robertson smith ll.d. aberd: litt.
d. dublin: s.t.d. argentorat: prof.
cantabr: ingenii dotibus, animi
candore, doctrinae opibus praeclari,
hujus univ. alumn: consecrarunt
amici mirantes moerentes. natus
a.d. mdcccxlvi, obiit a.d. mdcccxciv.

The translation furnished by Mr P. J. Anderson, University librarian, is as follows:—

In reverent and thankful memory of William Robertson Smith, LL.D., Aberdeen, Litt. D. Dublin, D.D. Strassbourg, Professor at Cambridge, a man richly endowed with gifts of intellect, purity of soul, and wealth of learning, a student of this University, [this window] was dedicated by his admiring and sorrowing* friends. Born 1846; died 1894.

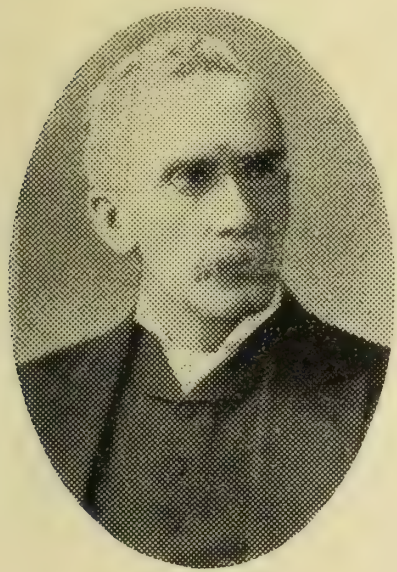
*It is impossible to bring out in English the play upon the Latin words "mirantes moerentes."

Interesting particulars regarding Professor Smith will be found in the "Dictionary of National Biography" (1898 edition), vol. liii., pp. 160-162, article signed "W.G.B." (William Garden Blaikie, LL.D.); Henderson's "Aberdeenshire Epitaphs and Inscriptions," I., pp. 267-268; Johnston's "Roll of Graduates University of Aberdeen," pp. 511-512; "In Memoriam," 1894, pp. 210-214, with portrait; and Irving's "Dictionary of Eminent Scotsmen," p. 485. The most sympathetic biography was written by the late John Forbes White, M.A., LL.D. (died 14th October, 1904) for "Aurora Borealis," pp. 189-204, with portrait (Aberdeen, 1899). It is proper to add that Professor Smith bequeathed some Oriental manuscripts to the Cambridge University Library, and all the rest of his books to the library of Christ's College, Cambridge. Two portaits of him were painted by Sir George Reid, *P*.R.S.A. One, dated 1875, was in the custody of his mother, and was destined for the combination room of Christ's College, Cambridge. The second, painted in 1896 was placed by subscribers in the hall of the Free Church College, Aberdeen

JAMES ROBERTSON, D.D.

Born 31st May, 1840; Died 24th August, 1901.

Church, Aberdeen, was appointed. The death of Professor Binnie had left the Chair of Church History vacant, and Rev. James Robertson, M.A., formerly Principal of the Calcutta College, was chosen to fill it. On the death of Principal Brown, Professor Salmond was appointed to the principalship. A scholar of distinction, an untiring worker, and a man of devoted spirit, Principal Salmond has left behind him the memory of a strenuous and earnest life. His contributions to the literature of theology gave him a wide reputation, and his name will live through some of his published works. He died in 1905, and was succeeded in the principalship by Dr. Iverach, who still holds the office.



Professor Stalker.

A fifth professor was appointed at Aberdeen in 1900, on the occasion of the Union of the Free and United Presbyterian Churches. Professor Johnstone, of the United Presbyterian Hall, was transferred to the Aberdeen College, and some rearrangement of subjects was made. The death of Professor Robertson—who had been a prominent personality in public life in Aberdeen, and had done much for the educational interests of the city—made another blank; but, after some discussion regarding the College generally, Dr. James Stalker, of St. Matthew's, Glasgow, was appointed in 1902 to succeed him in the Chair of Church History. The death of Principal Salmond in 1905 made another vacancy, but, instead of making a new appointment to his chair, another rearrangement of subjects took place, and the staff was again reduced to four professors. When Professor Johnstone retired in 1907, the agitation for the discontinuance of the Aberdeen College—or, at anyrate, for a farther reduction of the staff—was again revived; but the Assembly decided to make an appointment, with the result that Rev. David S. Cairns, M.A., of Ayton, was elected. The teaching staff at present consists of Principal Iverach, who fills the Chair of New Testament Language and Literature; Professor Cameron, that of Old Testament Language and Literature; Professor Stalker, that of Church History and Christian Ethics; and Professor Cairns, that of Apologetics and Dogmatics.

A very important addition was made to the College buildings in 1887, when the old library and museum buildings were taken down, and the present library and museum—a handsome block of buildings—was erected, at a cost of about £2000, by Dr. Francis Edmond of Kingswells. There is now excellent accommodation for the library and museum, and also a dining-room and reading-room for the students, a janitor's house, etc. The name of Dr. Edmond, who was all along so generous a benefactor to the institution, will always be associated with this fine building, which has so greatly enhanced the amenities of the College. The library now contains about 30,000 volumes, including the valuable collection of books bequeathed by Mr. Thomson of Banchory; the rabbinical and theological library of Dr. Bisenthal, of Leipzig, purchased in 1873 by a special effort, and said to be the most complete collection of rabbinical and Jewish learning to be found in Scotland; and the Brown-Lindsay collection from the United Presbyterian College library, added after the Union with the Free Church in 1900.

In connection with the College there are various students' societies serving a useful purpose the Theological Society, for the discussion of theological subjects; the Students' Association, which brings together the students of all the faculties at the University who belong to the United Free Church; and the Missionary Association. In connection with the Missionary Association there is practical training in home mission work. In the slums of the East-End a hall, provided by a friend of the College, is made the centre of regular

and systematic effort. A student labours as missionary in the district, carrying on all the departments of work common to such undertakings; and in this he has the aid of his fellow-students, and of others interested in mission work. The hon. presidency of the Theological Society is usually conferred on some outstanding preacher or theologian, and as the occupancy of the office involves the delivery of a special lecture, the society has been the means of bringing some noted men to the city, and of giving the public the benefit of hearing important deliverances, many of which have afterwards been published in permanent form.

Professor Cairns.

The students at the Aberdeen College have been drawn from a fairly wide area, but a large proportion have naturally come from the North of Scotland, while the Highlands and Islands have always been strongly represented. The attendances from 1846 have been as follows:—

1846-47	21	1878-79	38
1847-48	31	1879-80	30
1848-49	33	1880-81	33
1849-50	37	1881-82	23
1850-51	39	1882-83	20
1851-52	37	1883-84	27
1852-53	25	1884-85	25
1853-54	19	1885-86	28
1854-55	32	1886-87	36
1855-56	30	1887-88	33
1856-57	30	1888-89	37
1857-58	24	1889-90	35
1858-59	31	1890-91	52
1859-60	40	1891-92	39
1860-61	43	1892-93	31
1861-62	34	1893-94	30
1862-63	32	1894-95	33
1863-64	22	1895-96	33
1864-65	27	1896-97	32
1865-66	27	1897-98	36
1866-67	28	1898-99	32
1867-68	32	1899-1900	28
1868-69	30	1900-01	23
1869-70	32	1901-02	21
1870-71	27	1902-03	17
1871-72	32	1903-04	18
1872-73	30	1904-05	22
1873-74	25	1905-06	22
1874-75	22	1906-07	22
1875-76	23	1907-08	22
1876-77	25	1908-09	20
1877-78	32	1909-10	22

Apart altogether from numbers, the Aberdeen College has an enviable record in the quality of the men it has sent forth into the Church. So many of them have risen to positions of influence that it would be impossible within limits to give anything like a complete list. It must suffice to take a few names almost at random. Several of the former students, for example, have become heads of theological colleges, such as the late Principal Salmond, who presided over the institution in which he had received his own early training; Principal John Skinner, of Westminster College, Cambridge; and Principal Hector, formerly of Calcutta. In addition to Dr. Salmond, who was a professor before he became principal, other two of the professors were trained in the College—the late Professor Robertson and Professor Cameron. In recent years no names have been more prominent in the theological world than those of Dr. James Hastings and Dr. J. A. Selbie, the editor and assistant editor of the "Dictionary of the Bible" and other important undertakings which have placed ministers of all denominations under deep obligation; and both Dr. Hastings and Dr. Selbie were students in the Aberdeen College. And last, although by no means least, the name may be cited of Sir William Robertson Nicoll, LL.D., the famous editor of the "British Weekly," the "Expositor," etc., and one of the most potent forces of to-day, alike in religion and in literature. Perhaps none of the former students have attained to more widespread influence, and it is significant and worthy of mention that such a man has declared that he never repented his choice of entering the College in Alford Place instead of going off to any of the other Colleges in Edinburgh or Glasgow. It would be easy to show what the College

has done for the ministry of the Church by citing the names of many now in important and influential positions who are carrying on fruitful work, and many who, in more obscure places, have been rendering service not less effective, although less in the public eye. And, perhaps, most conspicuous of all has been the number of those who have gone from the College to the foreign mission field, and who, as professors in missionary colleges, as pioneers in new enterprises, and as earnest and able missionaries in nearly every heathen land, have been seeking to spread the knowledge of Christianity. In theology, by the writings of its professors and former students, the College has made itself felt; and in the domain of thought, as well as in the world of action, its influence has penetrated to the uttermost parts of the earth.

CONGREGATIONAL CHURCHES.

LVII.—ALBION STREET CONGREGATIONAL CHURCH.

This church was a pioneer in Home Mission work, and it inaugurated and successfully prosecuted a large scheme of religious and social work for the east-end masses long before the modern "Forward Movement" was heard of. The record of its early years is largely the record of the enthusiasm and self-sacrificing labours of its founder—Rev. Dr. J. H. Wilson—a man of remarkable personality and great practical ability.

James H. Wilson became prominently identified with the temperance movement in Aberdeen at an early stage in his career, when he was acting as reporter and sub-editor of the "Aberdeen Herald." He went to Birmingham for a few years, but on the starting of the "North of Scotland Gazette" as a Liberal and Nonconformist journal in Aberdeen, he returned to the city to undertake the editorship. Notwithstanding the weight of his journalistic work, he soon found time to resume his efforts on behalf of the unfortunate classes of society. In course of time these efforts, which at first were confined to his leisure time, became the supreme object of his life. He forsook journalism, and ultimately became known as one of the most successful Home Mission workers, not only in Aberdeen, but in the country at large.

Mr. Wilson's first venture in regular mission work showed considerable courage. He determined to invade the district of the city known as the Justice Port or Bool Road—the very centre of slum-land, and the abode of all manner of evil characters. Albion Street in those days was the scene of one of the most notorious "penny gaffs" in Scotland, popularly known as the Bool Road Penny Rattler, and frequented by the most disreputable classes. The district had acquired an unenviable reputation for fostering the lowest forms of vice, and the unchecked ruffianism of its inhabitants was so pronounced that it was regarded as unsafe for any respectable citizen to venture unprotected within its confines. Into the very heart of this hot-bed of crime Mr. Wilson bravely ventured in his reforming zeal. Securing a room directly opposite the theatrical booth at a rental of sixpence a week, he opened a little Sunday School, and in time started a Temperance Society, a Sunday meeting, a Tract Society, and a Penny Bank. The agencies soon outgrew the accommodation, and Mr. Wilson succeeded in erecting a small wooden chapel on the very site which the "Penny Rattler" had so long occupied. By this time he had secured the interest of many sympathetic friends, who gave him practical assistance in maintaining the work—a prominent supporter at this period being Mr. George Thompson, then Lord Provost of the city; while in Sheriff Watson he found a warm sympathiser in his benevolent efforts.

The chapel was opened on the second Sunday of January, 1848, all seats being free and no collection taken. In October, 1849, the wooden chapel was replaced by a stone and lime building capable of seating 250, and towards its erection Her Majesty the late Queen Victoria contributed £20. A day school was opened in a hall in Park Street—the Queen giving a further contribution of £25—and about 150 children who would have been unable to bring the needful payment for their education were taught the three R's at the nominal fee of a penny a week. In addition to the Sunday services in the chapel, there were week-night lectures on science, temperance, and social subjects, the Sunday School was carried on with steady success, and various other features of work were entered upon. Up to this time Mr. Wilson had not been ordained to the ministry and no regular congregation had been formed, those who had been reclaimed being urged to join some of the existing churches. It came to be felt, however, that it was not possible in this way to reap the results of the many-sided efforts of the mission and consolidate the work, and in 1847 a church was formed, Mr. Wilson being ordained as its first minister. Meanwhile the attendances at the chapel had continued to increase, and again the need

New Minister for Albion Street Church.

EE 4/10/1918

The Rev. A. Campbell, formerly of Blairgowrie, was inducted yesterday to Albion Street Congregational Church, Aberdeen. The Rev. Magnus Sinclair, Coupar Angus, preaching to a large congregation in the forenoon, said they had reached a fresh starting point in their history as a church. They and Mr Campbell as minister and people unitedly went forward in earnest endeavour to be co-workers with God in extending and establishing His kingdom. It was to him a great privilege to introduce their minister to them. He had known Mr Campbell intimately throughout the whole course of his ministry. He knew him as a man who had had a deep, a vital, and a personal experience of spiritual things.

The evening service was conducted by the Rev. A. Campbell, the new minister, and there was again a large congregation.

The Rev. R. M. Cairney.

FE

14/5/1913

R aised at length above all earthly toil and
and fret and care,
E ntrance thou hast found to God's great
house of many mansions fair,
V ain esteeming always earth's ambitions,
pomp and tinsel show,
E arnest wert thou souls to save from sin and
all its shame and woe.
R ich in qualities of heart whose subtle, potent
spell
E ver brightened as do sunbeams lives on
whom its influence fell,
N ever falling but to rise, never beaten but
to soar,
D aring still the toil and struggle with more
courage than before.
R egnant now, life's tasks and toils, and cares
corroding all laid down,
'M id Heaven's throng walks one more worthy
made by grace of fadeless crown?
C are and sorrow, want and woe appealed not
to thy heart in vain,
A rdent wert thou in thine efforts wounds to
stanch of hearts in pain.
I n the forefront of the battle where the
cause might hopeless seem,
R are celestial visions wooed thee, and the
saint's prophetic dream.
N ative gentleness of soul in others shamed
all manners rude—
E ven the coarsest and the basest learned from
thee a nobler mood.
Y onder where thou art they welcome Cairney
gentle, noble, good.

J. S. S.

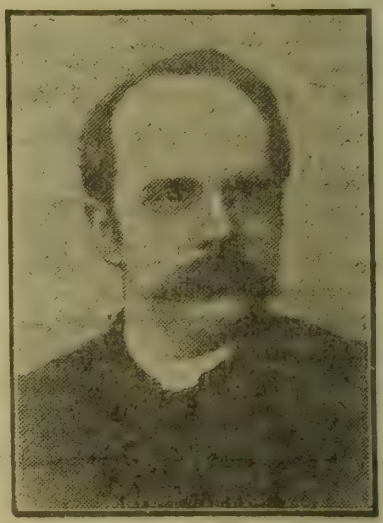
The Late Rev. R. M. Cairney.

The funeral sermon on the Rev. R. M. Cairney, of Aberfeldy, preached by the Rev. A. F. Simpson, M.A., Professor of New Testament Exegesis and Criticism in the Scottish Congregational Theological Hall, with a brief memorial sketch by the Rev. James Stark, D.D., has been issued in pamphlet ofrm. It is a souvenir of the late Mr Cairney which will be much prized by his many friends and admirers. The little memorial tribute has been excellently printed at the Bon-Accord Press.

FE

DEATH OF REV. R. M. CAIRNEY.

Formerly of Aberdeen.



FE 12.5/1913

The death has occurred at Edinburgh of the Rev. R. M. Cairney, late minister of Albion Congregational Church, Aberdeen, and recently at Aberfeldy. A native of Glasgow, Mr Cairney was educated at the University of that city and at the Theological Hall, Edinburgh, under Principal Symon. His first charge was Garlieston, Wigtownshire, and subsequently he was called to the pastorate of Albion Street Church in Aberdeen, where he ministered for 17 years. Mr Cairney was a man of very high character, kind-hearted, generous; and while in Aberdeen he endeared himself to many. He was a man of wide and varied culture, making a special study in physical science, and was well-fitted for his ministerial office. He was inducted in 1911 to Aberfeldy, where also his services were highly appreciated. Mr Cairney had gone to Edinburgh to be operated upon for a chest complaint, but suddenly grew worse, and he passed away yesterday afternoon. He was about 50 years of age, and is survived by Mrs Cairney, and three of a family, all of whom are young.

Bool Road and the "Ragged Kirk."

for larger accommodation had to be faced. In November, 1854, the foundation stone was laid of a new building, to enter from Park Street and to seat 400—Queen Victoria again sending a handsome contribution towards the cost. This church was opened on the second Sunday of June, 1855, by Rev. Dr. Lindsay Alexander, of Edinburgh. Mr. Wilson was able to enlist the practical interest of many influential citizens in his work, and professors, M.P.'s, and ministers of various denominations appeared as speakers at the meetings.

Dr. Wilson's fame as an organiser had spread throughout the land, and the success of his "Ragged Kirk" came to be talked about. The outcome was that he received an invitation to become organising Home Mission secretary of the Congregational Union of England and Wales, and having been prevailed on to accept the appointment, he removed to London. In that wider sphere he was equally successful. His energy and enthusiasm, his wonderful faculty of securing the ready co-operation of competent helpers, and his organising and administrative ability—all of which had been developed in Aberdeen—stood the test of the larger sphere. He held his important post until advancing years made it necessary for him to retire. He died in 1897, and his funeral took place from Albion Street Church. As a preacher Dr. Wilson adapted himself to the audiences he had to address, but his fame rests more on his practical work than on his pulpit efforts. As the founder of "Ragged Kirks," and the pioneer in a new form of religious enterprise his name will not be forgotten for many a day.

There was, fortunately, no difficulty in securing a suitable successor to Dr. Wilson at Albion Street. Mr. John Duncan had been a frequent visitor as a temperance lecturer, and had made so deep an impression that he was called to the pastorate. He was ordained to the charge in 1859, and his memorable career in the ministry then began. In a couple of years the church was crowded to overflowing, and in 1862 it was enlarged by the addition of galleries, the seating accommodation being increased to about 800. Mr. Duncan, by his great natural eloquence and powerful personality, quickly filled even the enlarged church to its utmost capacity, and again it became evident that extension was required. After prolonged discussion, it was resolved to purchase a site in Shiprow, and there a commodious church and suite of halls were erected. In October, 1878, Trinity Congregational Church was opened, and Mr. Duncan, with the bulk of his con-

gregation, removed thither. From that time it had its separate existence, and it is with the history of Trinity Church that the work of Dr. John Duncan was subsequently associated.

Albion Street Church was not, however, left entirely empty. A number of the members were loth to leave the district altogether, and they resolved to remain, and, if possible, to organise a new congregation in the old building. Representations were accordingly made to the Congregational Union of Scotland, and as a result the church was purchased from Dr. Dun-

Rev. R. M. Cairney.

can's congregation, and the Union became responsible for the salary of a minister for a limited number of years. Rev. George Moir, of Greenock, undertook the task of building up a new congregation, and he entered on the work with hope and courage A man of tender sympathies and unbounded activity and full of faith, he made an astonishing impression, especially among the lapsed and non-churchgoing classes. His actual membership never reached a high figure—averaging about 250—but he attracted large congregations, and exercised considerable influence as an evangelist. The continual strain of services and meetings, open-air preaching, and assiduous visitation told severely on Mr. Moir's health, and after five years in the pastorate he was compelled to seek a less exacting sphere of labour. In July, 1885, he was succeeded at Albion Street by Rev. William Johnston, who also came from Greenock. Mr. Johnston was a vigorous and able preacher, and during his ministry the congregation succeeded in paying off the larger portion of the debt on the church buildings. There was, however, a falling off to some extent in the membership. Mr. Johnston's strength was in the pulpit, and many members who had been retained by Mr. Moir's sympathetic pastoral oversight gradually drifted away, and not a few fell back into their old habits. In 1892 Mr. Johnston accepted a call to an important charge in Toronto, and he found in Canada a suitable field for the exercise of his undoubtedly able gifts as a preacher.

Unhappily, the church suffered severely at this time from internal troubles, on account of which it lost a number of its most active members and office-bearers. The consequence was that when the present minister—Rev. R. M. Cairney—was called from Garliestown in January, 1893, he found the congregation in reduced circumstances. The membership stood nominally at 115, but was in reality much less.

Soon after Mr. Cairney's settlement it was found necessary to renew the heating apparatus of the church, but by means of a bazaar the cost of this improvement, along with the balance of debt on the buildings, was entirely defrayed. In 1896 instrumental music was introduced, and from time to time various improvements and repairs have been found necessary; but the congregation has always succeeded in raising, with the help of outside friends, the sums necessary for these objects. Mr. Cairney has devoted himself to the work of the church with untiring energy and in a spirit of bright hopefulness. He takes a personal interest in all the agencies of the church, superintending all the operations, and keeping a close hold on the people by his pastoral visitation. In such a congregation the minister has to play many parts, but Mr. Cairney meets all demands on his time and strength with unfailing readiness. Work in such a district is never without its discouragements, and of these Albion Street Church has had its share. The situation to-day is more complex and, perhaps, more difficult than ever. While the locality has changed considerably for the better, there is still a clamant need for aggressive effort. The present tendency, however, is towards splendidly-equipped centres rather than Ragged Kirks, and alongside great enterprises the small and struggling congregations must necessarily have difficulty in making headway. Yet

Rev Jas Anderson, late of Kingstown, Ireland was
yesterday introduced to his new charge (Ev. Express
Monday, 21 Mar 1910). Rev J. Gray, Belfast, conducted
the [illegible]

Albion Street Church pursues its own methods of work with praiseworthy persistence. Many of the old features of its history are still maintained. The first place is given to Gospel services, but temperance work is still prominent, and the Penny Savings Bank, which was the first in the city, continues to flourish. In various other directions the activities of the congregation are being exercised, and thus the traditions of the church as an evangelising and philanthropic agency in the "East Neuk" are being well maintained.

LVIII.—BELMONT CONGREGATIONAL CHURCH

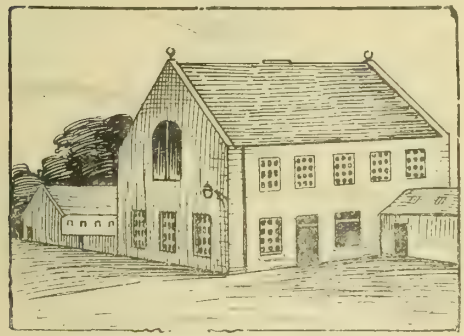
Belmont Congregational Church.

Whatever else it may be able to claim, Belmont Congregational Church has certainly no title to a share in the modern beatitude pronounced on the community, as on the nation, without a history. It has a history—fairly long, and full of incident, for the founders of Belmont Church were the founders of Congregationalism in Aberdeen.

It was in the year 1797 that three earnest men banded themselves together, and formed a company of worshippers which, after many changes, and with frequent ups and downs, is represented amongst us to-day by the congregation now adhering to Belmont Church. The noble three were George Moir, hosier, Gallowgate; Alexander Innes, dyer, whose memory is perpetuated by the street bearing his name; and William Stephen, shipbuilder, Footdee. Others joined them in course of time, and in 1798 they were encouraged to proceed to the erection of a church. The site chosen was on the west side of George Street, where the Central Bakery stands to-day. It was decided that a house should be erected to face the street, and that the church should occupy the space at the back. This may seem to us with our modern ideas, short-sighted policy; yet it was not without its advantages. As Mr. John Bulloch has pointed out in his most excellent and valuable volume, "Centenary Memorials of the First Congregational Church in Aberdeen," there was a real recompense. The retreat of the chapel, with the intervening buildings, secured quietness, and the little, brick-paved courtyard secured at "kirk-skailing" an opportunity for friendly hand-shaking among the brethren before they merged themselves in the worldly current of the street. George Street Congregational Church, or, as it was familiarly termed, the "Loch Kirk," was an important religious centre in the city of Aberdeen until 1865, when the congregation removed to the present edifice in Belmont Street. The old chapel was for a number of years used as the House of Refuge, but the building is now demolished, and, as already indicated, a bakehouse stands on the site.

The first minister of the church was the

Rev. William Stephens, who was ordained to the charge in 1799. He held the pastorate for four years, leaving in 1803 to become the colleague of Mr. Haldane, in Edinburgh. Under Mr. Stephens the membership of the church greatly increased, but it was during the pastorate of the Rev. John Philip, afterwards Dr. Philip, that the George Street Church first became one of the most crowded in the city. Dr. Philip was a man of great influence. He had certain peculiarities, one of them being his strong aversion to the keeping of minutes in connection with the church. He held that to keep books was unscriptural, and made the Church too much like a worldly society, and notwithstanding the strong disapproval of the people, he adhered to his position, and the minute-book remained unused until his departure from Aberdeen. Dr. Philip was in his day the most attractive and popular preacher in the city. Intelligent and thoughtful young people were specially drawn to him, and the chapel was frequently filled to overflowing. It is said that on one memorable occasion the crowd was so great inside the building that the sash of one the windows in the rear had to be removed to give the preacher access to the pulpit. Dr. Philip had always been intensely interested in foreign missions, and the zeal for the cause manifested by George Street Church under his inspiration, led the directors of the London Missionary Society to ask him, in 1819, to undertake the superintendence of their missions in South Africa. He accepted the appointment, and held it until his death in 1851, making for himself a high reputation as a missionary administrator and man of affairs



George Street Congregational Chapel.
"The Loch Kirk."

The next minister of the church, the Rev. Alexander Thomson, formerly of Lochee, was a man of another stamp. The secret of his power lay in the influence of his own personality His transparency of character and unaffected goodness won people's hearts, and the earnestness of his preaching moved men who might have remained indifferent to mere ability. "He aye preached us a' into Heaven," was the testimony of one of his hearers. After 21 years he received a colleague in the person of the Rev. David Arthur, and the co-pastorate continued until Mr. Thomson's death in 1853. It is interesting at the present time, when so many churches are discarding gas for electric lighting, to recall the fact that it was during Mr. Thomson's pastorate that the George Street church changed its illuminant from candles and lamps to gas. In connection with this an amusing story is told. Mr. Thomson was afraid that the people might become alarmed at the sudden and unaccustomed blaze when the jets were turned up, so he warned them beforehand. As it happened, however, Sandy Paul, the beadle, in place of screwing ON the gas, in his nervousness screwed it OFF, and lo! instead of alarming light, there was more alarming darkness.

Rev. David Arthur's memory is still fragrant in Aberdeen. He came to the church as a young man fresh from college in 1841, and it was his one and only pastorate, notwithstanding many invitations from other spheres. He retired in 1874, and died in 1890, full of years and honours. Mr. Arthur was an able preacher, an excellent platform lecturer, and a man of influence in the counsels of the denomination. For a series of years "Mr. Arthur's Lectures" drew crowds on Sunday evenings. It was during his eminently successful ministry that the congregation removed to the present church in Belmont Street. The new building—a graceful structure in the Romanesque style of architecture—was opened on 27th August, 1865, the special preachers on the occasion being Dr. Lindsay Alexander, of Edinburgh, and Dr. Batchelor, of Glasgow.

In 1874 the Rev. J. Barton Bell, of Aberfeldy, was inducted to the charge, but his pastorate proved disappointing, and he resigned in 1876, shortly afterwards accepting a call to Ulverston, in Westmorland. The vacancy was soon filled by the appointment of the Rev. James Stark, of Dalry Church, Edinburgh, who was inducted to the charge on 25th May, 1877.

The church had many persons of note associated with it in bygone days. During the ministry of Mr. Thomson one of the most attached members was Mr. George

King, of the once well-known firm of G. and R. King, booksellers. Mr. Robert King was likewise a member, as was also his son, Sir George King. Two chief magistrates of Aberdeen were active office-bearers of the church—Lord Provost Leslie, who was elected to the chief civic office in 1869, and Lord Provost Matthews, whose term extended from 1883 to 1886. Lord Provost

Rev. Dr. Stark.

Leslie was the architect of Belmont Church, and it may be mentioned that, during his tenure of the Lord Provostship, he had the honour of conferring the freedom of the city on Mr. Gladstone. Another office-bearer of long-standing and strong attachment to the church was Baillie Hugh Ross, who filled a number of the most important offices in the congregation. In Dr. Philip's time one of the most zealous and intelligent members was Miss Margaret Paul, who afterwards, as Mrs. Bain, became the mother of a remarkable son, the late Dr. Alexander Bain, of Aberdeen.

Both in its pulpit and in its pews Belmont Church has maintained in no unworthy manner the traditions of its past. Dr. Stark, who is a native of Glasgow, and a student of Edinburgh University, was settled first at Elgin, and thereafter in Edinburgh. His pulpit gifts were from the first of a high order, but they were greatly developed after he came to Aberdeen, and few ministers have been able, after the lapse of so many years in one pastorate, to maintain so high a level of fresh and suggestive preaching. His abilities were widely recognised, and his services were greatly in demand as a preacher on special occasions in all parts of the country. Dr. Stark also made a name for himself as an author. His "Dr. Kidd of Aberdeen" and "Lights of the North" are familiar and popular volumes, and he also published several lesser works, such as his biographies of John Murker of Banff and John Pillans, as well as two volumes of sermons, under the title of "Life's Stages" and "Life's Phases," and a volume, "Comradeship in Sorrow: Thoughts for the Bereaved." In 1902 Dr. Stark made a suggestion that he should have some assistance in carrying on the work of the church, and it was decided that a colleague and successor should be appointed, the co-pastorate to last for three years. Rev. H. A. Inglis, M.A., of Mansfield College, Oxford, was chosen for the position, and his settlement took place on 5th October, 1902. Mr. Inglis had a distinguished career as a student. He graduated M.A. at Glasgow University, and thereafter took the theological course at Mansfield, under a former Aberdeen minister, Principal Fairbairn, who formally introduced him to Belmont Church. Mr. Inglis's cultured and earnest preaching, and his genuine interest in all the work of the church, have gained for him a high place in the esteem of the members, while he has shown special aptitude in dealing with the young. In 1905, the term of the co-pastorate having expired, Dr. Stark withdrew, leaving Mr. Inglis in the position of sole pastor of the congregation. Some time after Dr. Stark accepted a call to Bon-Accord Church, which was then vacant, and his subsequent work in the city has been in connection with that congregation.

In its membership to-day, Belmont Church has, as in times past, men whose names are well known in public life. The senior deacon is Mr. John Bulloch, the historian of the church, whose cultured tastes and literary gifts are known to all in the North, and who is also known as the father of a very able journalist, Mr. J. Malcolm Bulloch, now editor of the "Graphic." Mr. William Macintosh (of Messrs. Esslemont and Macintosh), the resuscitator of Broadford Works, is the church treasurer and a deacon of long standing. The Dean of Guild, Mr. James Murray, J.P., of North Inveramsay, is also included in the list

Jas Stark (LL.D. Aberdeen 25 Oct 1895), Physiological Hall Edinburgh;
Edgar 1864-72, Daly, Edinburgh 1872-77; [illegible]
1877-1905; Bon. Accord, Aberdeen 1905-08. Address: Banchie,
Kemnay.

Call to Congregational Minister.

AWJ

REV. MR INGLIS, BELMONT STREET.

The Rev. H. A. Inglis, at the close of the forenoon service in Belmont Street Congregational Church, Aberdeen, on Sunday, intimated to the congregation that he had received a call from the congregation of St Mary's-in-the-Wood Congregational Church, Morley, near Leeds. Mr Inglis also intimated that it was his intention to accept the call, and he will, in all probability, leave Aberdeen in a few weeks' time. At one time Dr Ambrose Shepherd, Glasgow, was minister of this church.

5/9/1913

of deacons. Professor Stephenson, of Aberdeen University, is a member of the church, and one of the trustees.

The healthy, vigorous life of Belmont Church has been evidenced by the number of young men it has sent forth to the ministry. The list of names is a long one, and it is specially worthy of mention that

Rev. H. A. Inglis, M.A.

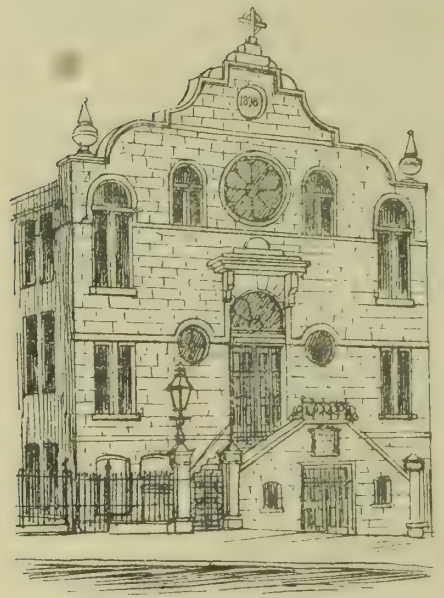
the only sons respectively of Rev. Alexander Thomson, Rev. David Arthur, and Rev. Dr. Stark all entered the ministry. Rev. Patrick Thomson was minister at Liverpool, and he is survived by his son, Professor Radford Thomson, of the New College, London; Rev. William Macintosh Arthur was minister at Bamford, near Rochdale; and Rev. W. Aylmer Stark was Congregational minister at Peterhead, and afterwards in London, and he is now in charge of the Scottish Episcopal Church at Monifieth. Among the ministerial sons of Belmont Church still in active service is the Rev. David Caird, formerly of Luton, and now Secretary of the Liberation Society, who was at one time a journalist in Aberdeen, and afterwards held pastorates in Dundee and Edinburgh before crossing the Border. Rev. N. M. Murray, of Alnwick, was connected with the congregation as a young man; and Mr. Patrick J. Green, M.A., who is now studying for the ministry, is a son of the congregation.

An illustration of the vitality of the church is to be found in the energy and zeal with which it has applied itself to the various departments of congregational and mission work. The Congregational Sunday School and the Band of Hope are both fairly successful, and the Young People's Bible Class, conducted by Mr. Inglis, has had a most encouraging attendance. It is, however, by its zealous and effective Home Mission work that the church has been mainly characterised. For many years it has been represented in the East End slums by devoted voluntary workers, and, in 1892, a lay missionary was appointed in the person of Mr. Thomas Leslie. The missionary spirit of the congregation was exemplified by the manner in which the centenary of the church was celebrated in 1898. Instead of embarking on a scheme for the embellishment of the church buildings, it was decided to erect mission premises in West North Street. This was done at a cost of over £1200, which has been entirely cleared off, and the buildings give ample accommodation for the carrying on of the various departments of work—religious, social, and philanthropic—and they form a centre of light and life in a most needy locality. A large number of agencies are successfully conducted, one of the most flourishing being the admirably organised and efficiently staffed Sunday School.

Belmont Church to-day is feeling, like its neighbours, the difficulty of its situation. The problem of the mid-town church is a pressing one, and the introduction of Sunday cars has not entirely solved it. The membership of Belmont Church has been well maintained, but it is a striking fact that, with very few exceptions, the members are all resident outside a radius of about a mile from the church buildings. That they continue their connection notwithstanding the distance is a proof of their loyalty and attachment.

Belmont is the Cathedral Church of Congregationalism in Aberdeen, but it boasts of no stately ritual or elaborate ecclesiasticism. Its glory in the past was to be known as the "Missionar Kirk," and it is felt that it is not in rigid respectability or consistent conservatism of method, but in the development of the old "Missionar" spirit of wise resourcefulness and aggressive zeal that its stability and prosperity depend to-day.

LIX.—BON-ACCORD CONGREGATIONAL CHURCH.



Bon-Accord Congregational Church.

The founding of new churches is sometimes the result of national movements such as the Secession of 1733, the Disruption of 1843, or the rise of the Evangelical Union. Local circumstances may be said, however, to account for the origin of the great majority of congregations which are born when no ecclesiastical storm is sweeping the sky. "Hiving off" is the process most frequently seen in operation, and this "hiving off" is almost invariably the result of one or other of two distinct causes. One of these causes may be a general and pressing desire to further the work of Church extension by planting new churches in some new or inadequately supplied district. The other cause may be a division of opinion among the members of some existing church, which leads a section of them to withdraw and form a new church altogether. Both these causes have been in operation in Aberdeen, and both have helped in no small degree to increase the number of churches in the city. Bon-Accord Congregational Church is one of those belonging to the latter category. It owed its origin to the action of a number of members who broke off from Trinity Church, and although this movement on their part is yet of recent date, and, therefore, still a matter of delicacy, the circumstances require at least a brief reference.

Under the long and honoured ministry of Dr. John Duncan, Trinity Congregational Church had grown to be a large and vigorous organisation with many aspects of usefulness, and it was not until 1897 that there was any visible break in the harmony of its congregational life, although the subjects of controversy may have been fermenting before that date. The differences which then became manifest may be said to have been purely internal, being connected with the administration and development of the congregation's own affairs. Eventually a section of the office-bearers and members seceded. Their number, while not sufficiently large to leave Trinity Church vitally affected by their removal, was yet large enough to make them think of founding a new church rather than of joining any of the existing churches. Accordingly, they met for worship in the Y.M.C.A. Hall, the opening services attracting considerable attention locally. The preacher was Mr. J. Inglis Martin, a student of the Congregational Union Theological Hall in Edinburgh, who had given temporary supply in Trinity Church during an illness of Dr. Duncan's. The new body assumed the name of Bon-Accord Congregational Church, and Mr. Martin continued to give pulpit supply. His theological course was then unfinished, and he still pursued his studies in Edinburgh, journeying to Aberdeen every week for the Sunday's services. On completing the curriculum, at the close of the session of 1898, Mr. Martin settled in Aberdeen, and undertook the pastoral oversight of the new congregation, and at the annual meetings of the Congregational Union of Scotland in May, 1898, Bon-Accord Church was admitted to the fellowship of the Union.

The services were still being held in the Y.M.C.A. Hall, but it was soon recognised that such an arrangement could only be temporary. The rent of the hall proved a heavy weekly charge on the financial resources of the members, and, though the Sunday accommodation was ample, there were few facilities for carrying on during

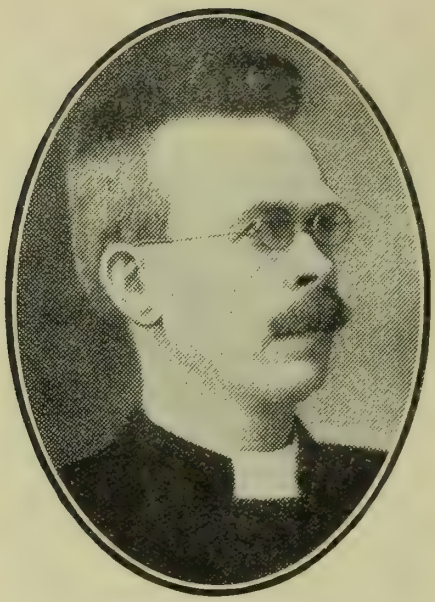
the week the various organisations and agencies which it was felt the congregation required before it could properly accomplish its work. After careful deliberation, it was decided to proceed with the erection of a church and halls, and although such a scheme was one sufficient to tax the courage and confidence of its promoters, yet a strong incentive was found in the progress which had already been made by the church during its short career. An excellent site was secured in Bon-Accord Terrace—a few yards removed from its junction with Union Street, and, therefore, in a position which had much to recommend

Rev. James Ross.

it. A commodious church, with a most comely interior, providing sittings for 700 to 800 persons, and with fine halls underneath, was erected with all possible speed, at a cost of nearly £3000. In the latter part of the year 1899 the large hall underneath the church was ready for occupation, and the services were transferred thither until the completion of the church itself. In the meantime, Mr. Inglis Martin resigned the pastorate, subsequently becoming minister of a church at Belfast, but returning to Scotland in 1903 to undertake the pastorate of the Congregational Church at Bellshill. Bon-Accord Church in a short time addressed a call to Rev. James Ross, of Sheffield, and with the opening of the church and the settlement of Mr. Ross in January, 1900, the congregation entered on a new and more encouraging stage of its history.

Rev. James Ross was a native of Ferryden, near Montrose, but his boyhood was spent at Woodside, in Perthshire. He served for two years as a pupil teacher, and thereafter entered the banking profession, being engaged successively at Coupar-Angus, Dundee, and London. After seven years' experience of commercial life, Mr. Ross decided to enter the ministry, giving up his position in a London bank in order to undertake the necessary course of study. He had been brought up in connection with the old Free Church, of which his father was a respected elder; but his thoughts and sympathies—largely through his admiration for Dr. Dale and his teaching—had turned towards Congregationalism. He therefore obtained admission to Hackney College, and four months before the completion of his five years' course he was called to the pastorate of Mount Zion Congregational Church, Sheffield. His ordination and settlement there took place in 1890, and his work was attended with ever-growing acceptance and success, a special feature being his power of attracting and influencing young men and women. He had given ten years of diligent and successful service in the great cutlery city of the Midlands when he accepted the call to Aberdeen in 1900, and returned to his native land. Mr. Ross, with the genuineness of his character and his kindly, sympathetic temperament, had qualities which go to the making of a successful pastor, and he had also pulpit gifts of undoubted ability. His sermons were not light, airy productions, but weighty, logical discourses, packed with the results of strenuous thought, and quivering with the accents of conviction.

Bon-Accord Church, after Mr. Ross assumed the pastorate, made considerable progress in every way, but, perhaps, most of all in the work of consolidation. He came to the congregation at a trying period in its history, and the task which faced him was one beset by not a few difficulties and requiring tact and patience. Delicate as were the circumstances, Mr. Ross laboured with singular earnestness and zeal, and the foundations of the church were laid on a sound basis. The organisation of the congregation for Christian work likewise received attention, and not a little activity



Rev. Donald Macintosh.

was shown by the members in carrying on the various agencies which had been set in operation. The financial position of the church was felt to burden the minister and members, and cripple them in their aggressive efforts, and in October, 1904, a bazaar was held for the purpose of relieving the situation. In June, 1905, Mr. Ross accepted a call to the church at Nairn, where he is still exercising a fruitful ministry.

About this time, Rev. Dr. Stark was retiring from the co-pastorate of Belmont Church, and the members of Bon-Accord gave him a call to become their minister. Dr. Stark accepted the call, and was formally inducted to the pastorate in November, 1905. His established reputation as a preacher and author, not only locally but throughout Congregationalism at large, was an asset of value to the Bon-Accord congregation, and Dr. Stark, although then past the freshness of youth, threw himself into the work of his new pastorate with ardour. In addition to maintaining a high standard of pulpit work, he initiated a movement for the further reduction of the debt on the church which met with considerable success. An important incident in the history of the church was the ordination of the first missionary who had gone from its ranks. Mr. Alexander Baxter, a son of the congregation, who had been trained in Hackney College, London, volunteered for service in China, and before leaving for his field of labour he was formally ordained in Bon-Accord Church, Dr. Stark and others taking part in the service. In December, 1908, Dr. Stark retired from the pastorate, and withdrew from active work, receiving before his departure tangible recognition of his work for Bon-Accord congregation.

The vacancy was not a prolonged one. A very hearty call was addressed to Rev. Donald Macintosh, of Kilsyth (formerly of Port-Erroll), who entered on the pastorate on 7th February, 1909, Dr. Ambrose Shepherd, of Glasgow, preaching the induction sermon on the Monday following. From the outset of his ministry in Aberdeen, Mr. Macintosh made a distinct impression by his gifts of pulpit oratory and his earnest personality, and immediately took his place as one of the most popular preachers in the city. Crowded congregations gathered to hear the "blind preacher," and Bon-Accord Church became known to the general community as it had never been at any former period in its brief history.

Rev Hugh Hart. s son E. J Hart. pastor of the Congregational Chapel at Sudbrook, died Wednesday 29th November, 1876, aged about 50. He was a native of Aberdeen (see Daily Free Press, Thursday, 30th November, 1876).

LX.—JOHN STREET CONGREGATIONAL CHURCH.

John Street Congregational Church.

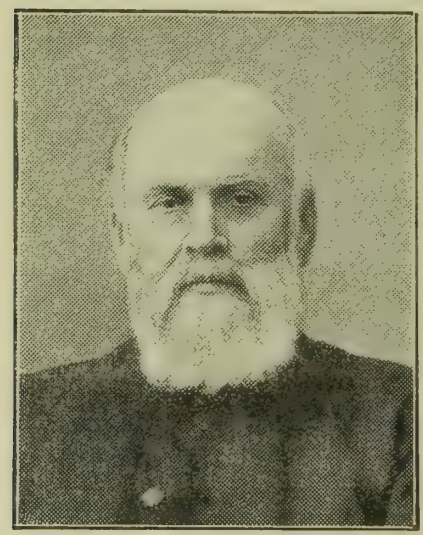
The movement which led to the founding of the Evangelical Union denomination took a considerable hold in Aberdeen. As early as 1846 a congregation was formed in the city, and although the Morisonians were then exposed to ridicule and subjected to many petty persecutions, the cause grew and prospered. By the enthusiasm and devotion of the leaders, and under the memorable ministry of Rev. Fergus Ferguson, a large congregation was gathered, which moved in course of time from the old chapel in St. Andrew Street to the present church in St. Paul Street. As the years passed, a few ardent spirits within its ranks conceived the idea of founding a second Evangelical Union Church in Aberdeen, and in 1862 they took the initial steps which resulted in the formation of the John Street congregation.

The names of several of the leading men in this new movement were well known in the city, while others were comparatively obscure. The group included : — Mr. William Eddie, chemist, George Street ; Mr. John Watt, jun., advocate (who afterwards withdrew before the settlement of a minister) ; Mr. George Watson, cartwright (uncle of Rev. William Watson, who was for many years minister of Forres U.P. Church) ; and Mr. George Chivas, cattle dealer. Mr. Andrew Shearer, ship chandler and shipowner, was also in a sense one of the founders, for he was associated with John Street Church as an adherent and helper for about 20 years, although he never saw his way clear to formally join the congregation. For a time, meetings were held in a private house, afterwards in the Song School, Union Street, and, later still, in the Mechanics' Hall. In 1863, a deputation appeared from Aberdeen at the annual meetings of the Evangelical Union in Glasgow, asking that formal recognition should be given to the founding of a second congregation in the city. The deputation emphasised the fact that they had no quarrel with the existing church ; they simply wished to see a second E.U. Church in Aberdeen. The application was granted, and the church formally constituted. The next step was the selection of a minister, and in this connection the eyes of the people were directed towards Rev. Alexander Stewart, who had just completed his theological training under Rev. Dr. James Morison, the founder of the Evangelical Union. Mr. Stewart accepted the invitation which was offered to him, and in October, 1864, he was ordained as first minister of the church. The members then numbered about 40, and they were still worshipping in the Mechanics' Hall. It was not long, however, before they secured a church of their own, for, through an unexpected development of circumstances, they were soon in possession of the building in John Street associated with the ministry of Rev. Hugh Hart.

The John Street Church was built for Mr. Hart in 1841, and as it eventually became his own property, it passed, at his death, in 1862, into the hands of his family. Knowing that the second E.U. congregation were without a church, and possibly had intentions of securing one, Mr. Hart's family approached them with an offer to sell their building. After some negotiations, the terms were arranged, and the E.U.'s purchased the church, made some alterations, and had it opened in July, 1865, as John Street Evangelical Union Church, the inauguration services being conducted by Rev. Dr. Kirk, of Edinburgh.

The history of John Street Church since then is practically a record of the influence exerted by the personality and work of its first and only minister Dr. Stewart - who became the "father" of the ministry in Aberdeen, his length of service in the city exceeding that of any minister in any of

the denominations. Dr. Stewart, who was a native of Coupar-Angus, was a student at Glasgow University, but in order to be more useful in his congregation he also took the medical course at Aberdeen University. He was afterwards awarded an honorary degree of M.D. from the American Anthropological University, and, later on, he also received from across the Atlantic the degrees of LL.D. and D.D., several of his earlier books having been well received in America. Nor do these comprise all his distinctions, for he was also a member of the Philosophical



Rev. Dr. Stewart.

Society of Great Britain, a Fellow of the Society of Science, Letters, and Arts, and also a Fellow of the Athenæum Society. Dr. Stewart published many works, both on theological and temperance subjects. The former include volumes on "The Creation, or Moses and Science in Harmony," "The Mosaic Authorship of Deuteronomy," "The Confession of Faith Tested," "The Divinity of Christ," etc. Among his many publications on temperance subjects, the most prominent are his "Bible Temperance Commentary" and a pamphlet on "Unfermented Bible Wines." To the general public Dr. Stewart was best known for many years as a very able and courageous controversialist. He was always ready to meet his opponents, and many can recall the great interest aroused in the community by some of his encounters. Perhaps his most notable achievement in this connection was when he met in public debate the well-known Secularist, Mr. Charles Watts. In recognition of the able manner in which he refuted the arguments of the Secularist and pleaded the case for Christianity, Dr. Stewart had the unique honour of receiving, in 1872, a public testimonial, including a handsome gold watch and a purse of 40 sovereigns. Another feature of his work in the earlier part of his ministry was a kind of Bible Class which he conducted on a week-night. There were scarcely any evening classes for young people for long after its commencement, and it was largely attended, especially by young men. The studies embraced a wide variety of subjects, and the class was most successfully conducted for about 20 years. Many were drawn to its meetings who had no other connection with the church, and not a few of its members have since risen to positions of prominence both in Aberdeen and elsewhere. The late Rev. E. C. Leal, who afterwards became assistant to Principal Morison, was one of the members who subsequently attained to considerable influence in the church, and many who occupy leading places in the public and professional life of the city could also be named as former members.

Within more recent years, Dr. Stewart restricted himself more to the ordinary church services. Into these he always put his strength, and there was no subject he was afraid to handle. For many years it was his custom to devote the evening service at frequent intervals to the popular exposition of some theological question of current interest, or to point the moral of some local or national occurrence. In regard to some other departments of work, Dr. Stewart had a remarkable record. Some 25 years ago he was approached by a number of city missionaries and others with a request that he would baptise infants, irrespective of creed or church connection. He agreed to undertake this duty, with the result that he had on an average 20 baptisms every week, making a grand total for the quarter of a century of over 20,000 children who have received the rite of infant baptism at his hands. This must surely constitute a record.

Dr. Stewart found the congregation with a membership of 40, while to-day it is nearer 400. It is in many respects a typical mid-town church, with a membership composed mainly—indeed, almost exclusively—

JOHN STREET CONGREGATIONAL CHURCH.

Resolution to Dissolve.

As has already been reported, the John Street Congregational Church has been bought by a syndicate, and will be fitted up as a cinematograph hall.

At meeting of the congregation was held last night for the purpose of considering the situation that has arisen. Mr Alexander Ledingham presided over a fairly large attendance. It was unanimously decided that the congregation should dissolve.

After the meeting the members carried away the books belonging to them from the church.

It is understood that the work of reconstructing the church as a picture hall will be commenced immediately. E/E 9/7/1913

of the working classes. Dr. Stewart's energies and activities overflowed into various spheres outside his own congregation. He was one of the foremost temperance reformers in the north, giving of his time and strength to the work; while he became widely known as the respected head of the Deeside Hydropathic. Yet, while thus playing many parts in life, his church was kept alive and vigorous. Ecclesiastical as well as other honours came to him, and in these his church has shared, as when, in 1890, he was called by his brethren throughout Scotland to the presidency of the Evangelical Union. When that body united with the Congregational Union, John Street Church, with its minister, passed into the fellowship of the larger body, and it is known to-day as John Street Congregational Church. It was founded in 1863 to uphold a distinctive testimony, and although the principles for which it then contended are now almost universally accepted, yet it continues to justify its existence by filling a useful place in the religious life of the community.

Dr. Stewart continued, even when advancing age came upon him, to discharge all the duties of his pastorate without assistance, journeying from Murtle to Aberdeen twice every Sunday to conduct the services, and fulfilling other engagements during the week. He was busy up to the last, for his death took place with startling suddenness on 6th October, 1909. On the Sunday previous he had preached as usual, and even when death overtook him he was out on business in connection with the Hydropathic. He literally died at his post, and the tidings of his sudden decease came with a shock to the community in which he had spent the whole of his long working life.

LXI.--ST. PAUL STREET CONGREGATIONAL CHURCH.

St. Paul Street Congregational Church.

The Evangelical Union filled a large part in the ecclesiastical history of Scotland for more than half of the nineteenth century, and the oldest representative of that denomination in the city of Aberdeen was what is known to-day as St. Paul Street Congregational Church. During the course of its history this congregation has had only three ministers, but they have all been men of distinctive gifts, and even of outstanding ability. Rev. Fergus Ferguson, Rev. Dr. A. M. Fairbairn, subsequently Principal of Mansfield College, Oxford, and Rev. Alexander Brown—these are names known and honoured, and they have given to St. Paul Street Church an importance and interest greater than that attaching to many larger and more influential congregations.

During the forties of the last century theological controversy waxed keen in Scotland, and many were the divisions and separations that ensued. When the Rev. James Morison, of Kilmarnock, was deposed from the Secession Church for the so-called heresy of holding that "Christ died for all men, and not for the elect only," he found not a few ready to cast in their lot with him. After the formal founding of the Evangelical Union, there were churches springing up in all parts of the country. Aberdeen was not long in feeling the influence of the movement that was then taking place. Rev. John Kennedy, of Blackfriars Independent Chapel, took up a strong position against what he called the errors of Morisonianism. A few of the younger members of his congregation had been looking with some sympathy on the new propaganda, and they were summoned to a friendly conference with the minister and deacons. Nothing came of the interview, but it had an important sequel. A Sunday school, under the auspices of the church, had been conducted for several years in the Town Hall at Old Aberdeen, and, as the teaching staff was largely composed of those who were suspected of Morisonian leanings, the office-bearers peremptorily dispensed with their services, and appointed substitutes to take up the work at once. From this sudden and impulsive action there was more than one result. In the first place the school was soon defunct, and with it there passed away a religious organisation which in its day had a notable band of workers. In addition to the regular staff, the teachers had the assistance during the University sessions of young men who afterwards rose to positions of influence as Congregational ministers, including Rev. James Spence, of Oxford; Rev. Robert Spence, of Dundee; and Rev. Robert Troup, of Huntly, and another who was also at one time a Congregational minister, Dr. George MacDonald, novelist and poet. The other result was the encouragement of the "heretical" brethren to separate themselves from the Church, and provide services and preachers for themselves. The Congregational Churches at Blackhills, now Westhills, Skene, and Printfield, now Woodside, resolved to cast in their lot with the Evangelical Union, and thus the movement grew.

Students who had joined the new denomination were frequently secured for services in Aberdeen, and in 1846, Rev. Fergus Ferguson, of Bellshill, accepted an invitation to conduct a series of special services in the city. The old Relief Chapel in St. Andrew Street was rented for the occasion, and on the second Sunday of March, 1846, Mr. Ferguson preached in Aberdeen for the first time. There were large congregations both morning and afternoon, and in the evening the chapel,

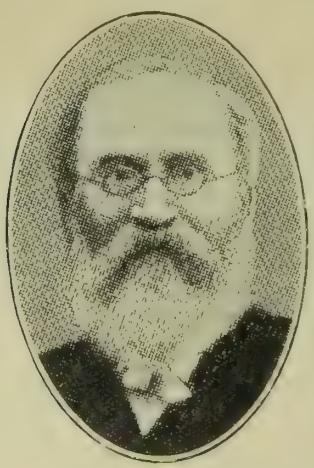
which was capable of holding over 900, was crowded to overflowing, the majority of the audience being men. Services were also held on the week nights, and so encouraging was the venture that, after Mr. Ferguson's fortnight expired, the St. Andrew Street Chapel was rented for a lengthened period, and arrangements were made for several months' pulpit supply. The continued interest and success led to the convening of a meeting, in June, 1846, at which those present resolved to unite together in church fellowship, and call Mr. Ferguson to be their pastor—a call which, after some negotiation, he formally accepted. The original promoters of the church were five in number—Mr. James F. Kellas, Mr. George Cornwall, printer, who had formerly been a prominent Baptist; Mr. David Dunn, Dr. Croom, and Mr. Andrew Shearer. The Church in its early days owed more to Mr. Kellas and Mr. Cornwall than to any others.

Mr. Ferguson began his ministry in Aberdeen on the first Sunday of August, 1846, and the proceedings at his settlement created great interest, the services being attended by very large congregations. Almost immediately thereafter there began to be felt the effects of opposition. Mr. Ferguson was studiously shunned by the ministers of the city. Sometimes he was hissed by respectable people on the street; others would spit as he passed by, and "New views," "New lights," "New gas" would be called after him in derision. One worthy brother minister, while strongly denouncing from the pulpit what he had misrepresented as the doctrines of the new denomination, shouted, in conclusion, that "the nearest road to hell was by St. Andrew Street"! While feeling the isolation of his position, Mr. Ferguson went on with his work perseveringly. He was not the man to be daunted by opposition. The regular congregations at St. Andrew Street continued to increase, and every Sunday evening the chapel was crowded to overflowing, until the building at last threatened to give way. Compelled to look out for a new site, the congregation purchased a property in St. Paul Street, and erected the present commodious chapel at a cost of about £2000. This, it may be noted, was the first church designed by the late Lord Provost Matthews.

Rev. Fergus Ferguson was a man of exceptional gifts. He was engaged in business until he reached middle life, but had always been a prominent Christian worker, and in a Bible class he conducted in connection with the Congregational Church in Hamilton, he had the future Dr. Livingstone as one of his pupils, a fact which led to his life-long friendship with the great African missionary explorer. Retiring from business with a competency when about 40 years of age, Mr. Ferguson threw himself heartily into a revival movement in the district, and this resulted in the formation of the church at Bellshill, of which he became the first pastor, and which he continued to serve until his removal to Aberdeen. As a speaker he had a wonderful gift of natural eloquence. A man of over six feet in height, of commanding aspect, and with a splendid voice, he compelled attention. He held crowded congregations spellbound for the time by his impassioned oratory, and he could reach a climax which almost brought his hearers from their seats. With all his powers of speech and earnestness of purpose it was yet apparent that Mr. Ferguson never altogether overcame his want of a University training. He lacked the trained and disciplined mind, and while his discourses were often masterpieces of delivery, they were perhaps not so conspicuous for their intellectual strength and balance of expression. Yet Mr. Ferguson was a good man, who did a notable work, and lived down a great prejudice. For live it down he did. In 1867, at a great meeting in the Music Hall, he was the recipient of a presentation of the value of £100, from a widely representative body of subscribers. In 1870 he had begun to feel his strength declining, and two years later he resigned his pastoral charge, although he continued to reside in Aberdeen, and still maintained his connection with the congregation in an unofficial capacity. His death took place rather suddenly in 1878 in the eightieth year of his age, and the thirty-second year of his stay in Aberdeen. The whole city seemed to mourn his loss, and his funeral to Nellfield Cemetery was attended by a great concourse of people, including ministers of the Established, Free, U.P., Congregational, Baptist, and Methodist churches—a striking evidence of the change in public opinion from the time when he came as an unwelcome stranger to the city.

On Mr. Ferguson retiring from active pastoral duty, St. Paul Street Church at once opened communications with the Rev. A. M. Fairbairn, of Bathgate, who accepted a unanimous call, and was inducted to the pastorate on 22nd September, 1872. Of the memorable ministry which then began, the main facts are already well

known to all the world. It was a short ministry, lasting for less than five years, but it was certainly one of the most striking ever seen in the city of Aberdeen. It might be too much to say that Aberdeen made Principal Fairbairn what he is to-day, but it undoubtedly helped very largely in the process. When he came to the city, he was comparatively unknown to the world except as the author of one or two articles in the "Contemporary Review." To the citizens of Aberdeen he was a complete stranger, and he brought with him only one or two letters of introduction to men such as the late Principal Geddes and the late Dr. William Alexander. Yet his sermons soon began to attract attention. It became evident that a new prophet had



Principal Fairbairn.

arisen in the city, and that a new voice of unusual power was to be heard in a local pulpit. The Press gave lengthy reports of his lectures—a little to the chagrin, it is said, of some who at that time were his brethren in the ministry. The church became crowded with intelligent and thoughtful audiences, with the academic element strongly in evidence. At the special Sunday evening theological lectures it was no uncommon sight to see six or seven of the University professors present at one service, with the end gallery crowded by students. Dr. Fairbairn's style as a preacher, which is now so well known, was largely developed during these ever-to-be-remembered years. He would speak for an hour on end, without the assistance of a single note, working out an elaborate argument in the most eloquent language. It was by his Sunday evening lectures that Dr. Fairbairn became specially famous, but there were other ways in which he was accomplishing good work. Some of those who sat under him would be inclined to say that he was never heard to greater advantage than at the prayer meeting, which was held in the small church hall. There he would pour out, in an easy, unconventional manner, but with a deep undertone of earnestness some of the treasures of his Biblical knowledge, to the lasting profit of his hearers. Another feature of his work worthy of special notice was his Monday night class. This was not a minister's Bible class, according to the general acceptation of the term. Many of the members were not exactly young in years, and the most weighty subjects, both theological and philosophical, were discussed. The meetings were held originally in the Church Hall, but the accommodation there soon proved insufficient, and the class removed to the Round Room of the Music Hall Buildings. "Mr. Fairbairn's Class" became famous in the city, and it would be difficult to estimate the influence it exerted. It was a company of pupils few ministers would have cared to take in hand, but on one memorable occasion, when Principal Fairbairn was absent, he sent as his substitute the late Professor Robertson Smith, then of the Free Church College. Dr. Fairbairn's method was to lecture to the class, and question them on the subject for the first hour, and then for the second hour submit to be questioned by them. Professor Smith, on learning of this practice from some members of the class, at once volunteered to follow out the same lines. He gave as a lecture a large part of his article on "Angels," which appeared in the "Encyclopædia Britannica," and which formed an important item in the great heresy trial. The members of the class thereafter took full advantage of their opportunity of interrogating the professor, and for a whole hour they plied him with the most searching questions. In conversation afterwards, Professor Smith said he never spent such an hour, and he expressed the extreme pleasure his visit had given him, and the very high opinion he had formed of the class. This was praise indeed, coming from such a source.

It came to be realised that St. Paul Street Church could not long retain a scholar of the brilliance of Dr. Fairbairn, and this feeling soon received confirmation. Steps were taken to put forward his name for the Chair of Moral Philosophy in Aberdeen University, on its becoming vacant

Andrew Martin Fairbairn was born on November 4, 1838, at Inverkeithing, in Fife, but the home of his parents during his early childhood was at Dalkeith. He was the second son of Mr John Fairbairn, miller, Edinburgh, and his "forbears" belonged to good old Secessionist stock—Burghers and Anti-Burghers. As his family had produced twelve ministers in the preceding two generations, it is hardly surprising that young Fairbairn should have early felt a "call" to a clerical career, or an impulse in that direction; and thus we find him at the age of seventeen proceeding to Edinburgh, with the intention of studying for the ministry of the Evangelical Union Church. He entered the University in 1855, and left in 1860 without graduating. This is attributed to his preparing for the ministry at the same time, and that not merely by study but by occasional preaching. In fact, while he was pursuing the Arts curriculum at the University he was receiving his education in Divinity simultaneously—during the summer months—at the Evangelical Union Theological Academy (as it used to be called) in Glasgow, his teachers being Professors James Morison and John Guthrie. At the conclusion of his studies in 1860, Mr Fairbairn accepted a call to the Evangelical Union Church at Bathgate, in Linlithgowshire; and while there he made his first appearance before the wider public in the pages of the "Contemporary Review," to which he was one of the earliest contributors, and which was afterwards enriched by numerous contributions from his pen. His first article in the "Contemporary" was an essay on "The Genesis and Development of the Idea of God," which appeared in 1870; but prior to that he had published papers in the "Evangelical Repository," a theological quarterly edited by Professor Morison. During his stay in Bathgate he was troubled with doubts, and, being allowed a prolonged leave of absence by his congregation, he went to Germany to seek opportunities of further study under conditions of greater mental freedom. This episode was narrated by Mr Fairbairn in a highly interesting chapter of autobiography he contributed to the "Contemporary" in April, 1907, under the title, "Experience in Theology." Gradually the doubts were dispelled; a more liberal and more generous theology was apprehended, and with it a new and higher faith, and Mr Fairbairn came home to Scotland "to re-interpret both God and man in the terms of this larger and nobler Christianity." W J Prov Sat. 17. 2. 1912

Dr Fairbairn married, in 1868, the youngest daughter of the late Mr John Shields, Byres, Bathgate; and is survived by her and by two sons and two daughters. His "Christ in Modern Theology" was dedicated to his wife, "whose quiet helpfulness and fair companionship have made the twenty-five years of our wedded life years of happy labour and gracious peace." After his retirement from Mansfield, Dr Fairbairn lived much at Lossiemouth, where he was to be frequently seen on the golf links.

W J Prov —— 17/2/1912

Dr Fairbairn died at the residence of his son-in-law, Dr Collis, at St James's Court, London. He had been ill for only a few days, having contracted a chill which from the outset rendered his condition critical. All the members of his family were present when death took place. Death was due to pneumonia as the result of the chill contracted, and Dr Fairbairn's end was perfectly peaceful. He leaves a widow, two sons, and two daughters. One of the sons, Dr John Fairbairn, is on the staff of St Thomas's Hospital, and the other, Mr Andrew Fairbairn, is a solicitor at Dudley. The elder of the daughters is the wife of Dr E. L. Collis, H.M. Medical Inspector of Factories, and the younger is the wife of Mr R. R. Scott, principal clerk at the Admiralty.

by the death of Professor William Martin in 1876; and he lost the position only by a very few votes. In the same year he was a candidate for the corresponding chair in the University of St. Andrews, but the patrons made another choice, contrary to the general expectation. The following year the Congregational Union of England appointed Dr. Fairbairn to the Principalship of Airedale College, Bradford, and he preached his farewell sermon in Aberdeen on 3rd June, 1877. From Bradford he removed, in 1886, to become the first Principal of Mansfield College, Oxford, a post which he held with the utmost distinction until his retirement in 1908. Principal Fairbairn's name is now a household word throughout the English-speaking world. By his numerous publications in theological literature, he has made his fame secure for many generations to come, and his preaching gifts still place him in the front rank of the pulpit forces of the day. It may be mentioned that during his ministry in Aberdeen, Dr. Fairbairn devoted himself first of all to his pulpit preparation and the studies in which he was engaged. He told his congregation that he thought he could serve them better in this way than by taking up his time with routine pastoral visitation, but that, whenever he was informed of trouble or sickness of any kind, he would be only too ready to be of any service. That he carried this out in practice many could testify who bear in grateful memory his kindly sympathy in times of sorrow and trial. With all his weight of learning, he was ever most accessible to his people. His discernment and tact, and great suavity of manner made him successful in dealing with all sorts and conditions of men, and enabled him, in personal intercourse, to adapt himself with acceptance to rich and poor, learned and unlearned alike.

Dr. Fairbairn's place was not easy to fill, but St. Paul Street made a good choice when it called the Rev. Alexander Brown, of Galashiels, to be his successor. Mr. Brown was inducted on 11th November, 1877. A native of Ayr, and a student of Glasgow University, Mr. Brown was a class-fellow with Dr. Fairbairn at the Theological Hall of the Evangelical Union. He was ordained at Galashiels in 1861, and had 16 years' experience in the Border manufacturing town before his settlement in the Granite City. He is now widely known throughout the denomination, having been president of the Evangelical Union in 1895, while in the larger Congregational Union of Scotland he has taken an influential position. He acted as editor of the "Scottish Congregationalist," and his literary ability has also found outlet elsewhere. To the "London Quarterly Review," the "Wesleyan Methodist Magazine," and other publications, Mr. Brown is a frequent contributor. A number of important theological works have also come from his pen. These include a booklet on "Christian Baptism," now in its second edition; a larger work, entitled

Rev. Alexander Brown.

"The Great Day of the Lord," also in its second edition; and two weighty volumes on "The Doctrine of Sin" and "God's Great Salvation," the last-named being a series of expository sermons on the Hebrews. As a preacher Mr. Brown does not strain after popularity, although he seeks to make his discourses timely and practical. During his long ministry in St. Paul Street Church he has maintained a remarkably high level of pulpit work, and to-day his preaching is as weighty and suggestive as ever it was. It has frequently been the case that a sermon preached in the ordinary course has had to be afterwards

published in response to requests by hearers. This fact speaks for itself.

St. Paul Street Church has for several years felt the disadvantages common to most churches situated in the heart of the city with a membership largely resident at considerable distance away. Notwithstanding the shifting of the population, however, the members have remained remarkably loyal, and of not a few it could be said that they have continued almost from the beginning until now. Many of them have also taken positions of influence in the public life of the city. Mr. James Crombie, Trinity Buildings, joined the church on coming to the city a few years after the congregation was formed, and he remained a devoted member and prominent office-bearer of the congregation until his death in 1907. The secretary is Baillie Kemp, who is also an attached member of long standing, having served under all the three ministers. Mr. George Murray, ex-chairman of the Parish Council, is an active office-bearer, and among the other public men connected with the church there may be mentioned Mr. William Wisely, late Harbour Commissioner, and Mr. Robert Lamb, procurator-fiscal.

The history of St. Paul Street Church is largely the history of its three pastorates. Each minister for the time being has reflected something of his own personality on the congregation. At the same time it has not been without some marked characteristics of its own, and one of them has been its independent enterprise. It has never been afraid to be a pioneer. Its very inception was an act of independence, and in the first years of its existence it had to suffer the common lot of pioneers. At different times it has shown the same spirit of freedom from conventionality, and of readiness to break through the trammels of prejudice. There was some stir in the city when, in 1855, the church introduced an organ for use in its services. It was the first organ outside the Episcopal and Roman Catholic Churches, and in certain quarters the experiment was regarded as sufficient proof that St. Paul Street was on the high road to Romanism. More recently a further example has been given that the same spirit is still at work. In September, 1903, the new individual Communion cups were brought into use, and St. Paul Street Church was the first in the north of Scotland, and one of the first in the whole of Scotland, to introduce this system.

LXII.—SKENE STREET CONGREGATIONAL CHURCH.

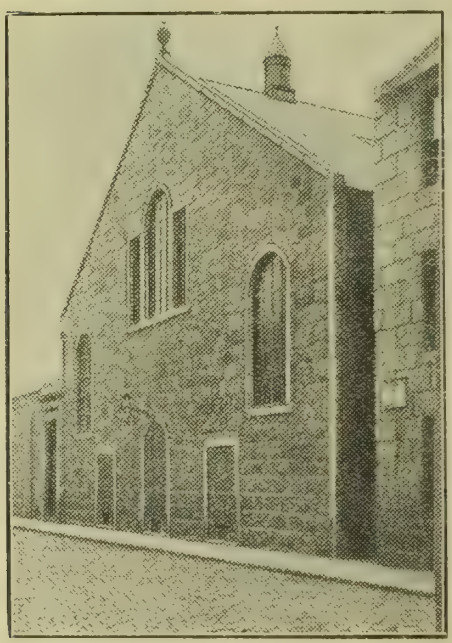
Skene Street Congregational Church.

The history of what is known to-day as Skene Street Congregational Church dates from the years 1819 and 1820. Since then the church has undergone many changes and encountered not a few vicissitudes, but its record throughout has been an interesting and creditable one. As Blackfriars Congregational Church, it was known in the past as a centre of intellectual and spiritual influence, and as Skene Street Congregational Church it is recognised to-day to be a living and vigorous force in the religious life of the community.

The origin of the church was mainly due to a secession from George Street (now Belmont) Church, which was then the only Congregational Church in the city, and in which, in 1819, there was a considerable division of opinion over the choice of a minister to succeed Dr. Philip. The majority favoured Rev. Alexander Thomson, who ultimately accepted the call, but a large minority were enthusiastic in urging the claims of Rev. James Spence, M.A., a native of Huntly, who had been conducting services at Woodside. Defeated in carrying their candidate, the minority hived off and formed a new congregation, to the pastorate of which Mr. Spence was in due course elected. A feu was secured from the governors of Gordon's Hospital, and building operations were begun without delay, the Blackfriars Street Chapel being opened for public worship on Sunday, 26th August, 1821. Mr. Spence was minister of the church for 15 years. He was a man of culture and keen intellectual ability, and, although perhaps not a preacher with popular gifts, he was able to keep the congregation well together.

When Mr. Spence resigned the pastorate in 1835 on leaving for the Isle of Wight, the choice of the congregation fell on a young man of 22, Mr. John Kennedy, M.A., son of the Independent minister of Inverness. The ten years' ministry which followed was one memorable in the annals of the church, and also of importance in the ecclesiastical history of Aberdeen. Mr. Kennedy began his pastorate in Blackfriars Chapel on New Year's Day, 1836, and "the blue-eyed, rosy-cheeked young man" soon made his presence felt in the city. Though young, he was well educated, and he was a born preacher, well endowed with Celtic fire and with a liberal allowance of the "perfervidum ingenium." He described his congregation as follows:—"It is small; it is Aberdonian, and, therefore, inclined to be critical; it is old." The first and the last of these estimates he soon nullified. He drew great congregations, and young people, instead of being conspicuous by their absence, were soon flocking in large numbers to the church—students from the two colleges being specially prominent. The flower of the young manhood in the city was to be found at Blackfriars Chapel in those days. Some of the students who became members, or attended the classes, have since become widely famous. Of these it may be sufficient to mention George

Dawson, of Birmingham; James Spence, afterwards minister of Poultry Chapel; and his brother, Robert Spence, of Dundee: Dr. George MacDonald, novelist and poet, and his brother Charles; Rev. Dr. Robert Bruce, of Huddersfield; Principal Sir James Donaldson, of St. Andrews; Professor Alexander Bain, Rev. Dr. Donald Fraser, afterwards of Inverness and London; and Rev. Dr. Walter C. Smith, the poet-preacher. Not only among students was Mr. Kennedy's influence felt, but also among the children, and it is said that as many as 800 children attended the two Sunday Schools carried on in connection with the church. In other ways the young minister was busy. He did not confine himself to the duties of his own charge, but was active in platform work for the emancipation of the negroes, against the corn laws, and in favour of the British and Foreign Bible Society; and he was a zealous temperance reformer, and one of Sheriff Watson's best and most unfailing helpers in his Ragged School work. When the Morisonian controversy broke out in 1844, and gave rise to the Evangelical Union, Mr. Kennedy took the conservative side, and criticised the new movement with all the vehemence and fire of which he was capable, with the result that a number of his members left and helped in the founding of St. Paul Street E.U. Church. Mr. Kennedy, it is said, got a consolation immediately afterwards by marrying an excellent wife, the sister of John Stuart Blackie, and a few months thereafter by becoming minister of Stepney Meeting. Dr. Kennedy became a man of great influence and outstanding fame in the English Union, and for 50 years the name of "Kennedy, of Stepney" was one to conjure with. He was unquestionably a man of strong personality and of rich and varied gifts, and his memory will not soon perish either in Aberdeen or in the wider sphere he subsequently filled.



Blackfriars Chapel, Blackfriars Street.

After Dr. Kennedy left, in 1846, the church entered on an uneventful quarter of a century of its history. The pastorate was filled by Rev. George Thomson for one year, by Rev. Ninian Wight for four years, by Rev. John Thomson for seven years, and by Rev. Thomas Gilfillan for eleven years. Mr. Gilfillan is still remembered by some of the members as a cultured and able minister of the liberal school, with a well-marked vein of humour and sarcasm. He was called to Croydon, and remained minister there for many years.

Mr. Gilfillan's departure in 1870 was followed by a movement of consolidation. The managers of the church in Dee Street entered into negotiation with the people of Blackfriars Street, and suggested that the two churches should be united, and that a new minister should be elected by the united congregation. The proposal was accepted, and Blackfriars Chapel, as the larger building, was chosen as the place of worship. Mr. Wallace, the old minister of Dee Street, was appointed minister for six months, until the union was consummated in March, 1871, when the united body proceeded to select a new minister. The result was the election of Rev. Joseph Vickery, of Lancashire College, who was ordained to the pastorate in August, 1871.

Mr. Vickery was a man of undoubted pulpit power. He struck a new note in his preaching, and soon gathered around him a fine class of hearers. Widely read in general literature and independent in mind and speech, he speedily became a power of no mean force. Students and men of all ages, fascinated by his sympathetic treatment of literary themes, crowded to hear him, and soon his eloquent and vigorous preaching filled the church to overflowing. Mr. Vickery was minister of the congregation for eleven years, until 1882, when he

accepted a call to the important charge of Salem Chapel, York, in succession to Dr. John Hunter. Since 1893 Mr. Vickery has been minister of Castle Street Church, Dundee, and his preaching retains all the characteristics which won for him high distinction in his early days.

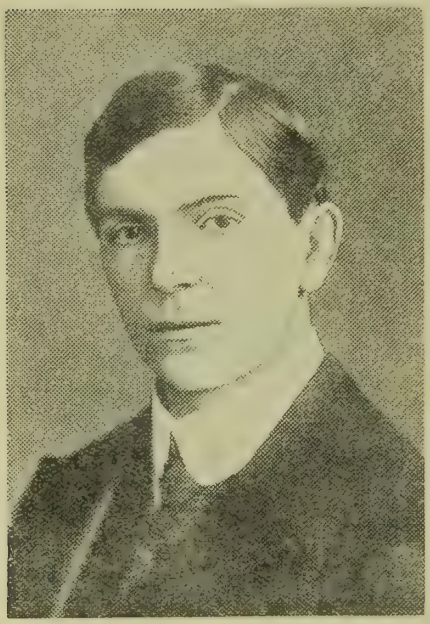
The vacancy at Blackfriars Street was happily ended by a unanimous call to the Rev. James Bell, of Crieff. Mr. Bell began his pastorate in December, 1882, and had the honour of being introduced by his former neighbour and friend in the Established Church, the well-known Dr. John Cunningham, of Crieff. Mr. Bell's ministry is still fresh in the memory of many. The culture, the ability, the modesty, and the fine spiritual power that characterised his pulpit work were fully appreciated. During his ministry of six years the movement for selling the old church and erecting a new one was initiated, and carried to a successful completion. A buyer for the old chapel was found in an Aberdeenshire Roman Catholic laird, who had a desire to establish something like the Blackfriars' "Settlement," which once stood on part of the ground of Gordon's College, but his scheme was frustrated by his ecclesiastical superiors. After being vacant for many years, the building was purchased by the Gordon's College governors, and converted into a gymnasium, in which capacity it is still used. A site for the new church was found at the corner of Skene Street West and Esslemont Avenue. The cost of the building amounted to £3485, and it was opened for worship on Sunday, 24th October, 1886, the services being conducted by the Rev. Principal Simon, of Edinburgh, and Dr. Cunningham, of Crieff, then Moderator of the Established Church. Mr. Bell's ministry continued until the autumn of 1888, when he accepted an invitation from Wycliffe Church, Hull, going, like Mr. Vickery, to succeed Dr. John Hunter. He is now minister of Whiteinch Church, Glasgow.

The next minister was the Rev. S. D. Thomas, whose pastorate lasted only for a few years, and who was succeeded in 1893 by the Rev. E. B. Mahon, B.A., from the Yorkshire United College. When Mr. Mahon was elected there was a remarkable leet of candidates—the other two being men whose names have since become known all over the land—Rev. A. E. Garvie, now Principal of the New College, London, and the late Rev. G. H. R. Garcia, whose death took place after a brilliant ministry at Sunderland, and who has left a wonderful record of oratorical power and of earnest and lasting work. Mr. Mahon set himself with all the vigour of a young man fresh from college to work up what had been for a time a declining cause. He put new life into the congregation and its agencies, and was also able to effect a considerable reduction in the debt on the church building. Mr. Mahon was a ready and effective speaker, and a diligent worker, and his attractive personal

Rev. William Kirk, M.A.

qualities helped to win for him the high place he secured in the esteem of his people. In 1900 he received a call from Middlesbrough, which he accepted, and he has been able to continue in England the success he attained in Aberdeen.

The Rev. William Kirk, M.A., was settled in the pastorate in 1900, having previously been for over seven years at Bathgate, the scene of the early ministry of Principal Fairbairn. Mr. Kirk found Skene Street Church well developed in every way by Mr. Mahon, but he succeeded in bringing it to a still higher level. The membership increased under his pastorate to such an extent as to necessitate the erection of side galleries in the church; the debt was entirely wiped out, and new schemes of decoration and lighting, etc., were carried out, and the whole cost defrayed. Mr. Kirk was an earnest student both of theology



Rev. H. A. Evans, M.A.

and literature, and a very thoughtful preacher. There was a freshness about his pulpit work which was always attractive. His discourses were practical and inspiring, and he knew the secret of making his message interesting, so that the people heard him gladly. In November, 1906, Mr. Kirk, after being freely spoken of in connection with various important vacancies, accepted a call to the pastorate of Clarendon Park Church, Leicester, where he has since been carrying on effective and influential work.

Rev. Herber A. Evans, M.A., from Dulwich, London, was settled as pastor of Skene Street Church in November, 1907, but his connection with the congregation was destined to be of short duration. Owing to certain differences he resigned the pastorate, and left Aberdeen in July, 1908. Towards the close of the year, a call was addressed to Rev. Thomas Richards, of Girlington Church, Bradford, who entered on the pastorate in January, 1909. His settlement was marked by unanimity and heartiness, and he took up the duties of the charge with ability and vigour.

The church has had many worthy men connected with it at various periods in its history. No one is more worthy of honour than Mr. Peter Taylor, the name-father of Principal P. T. Forsyth, of London. Mr. Taylor was one of the original members of the church, and the feu in Blackfriars Street was taken out in his name. Among the distinguished sons of the church, in addition to Principal Forsyth, who occupies so influential a position in England, mention must be made of the Rev. J. Gordon Watt, of the Bible Society, whose death at an early age cut short a brilliant career. Mr. Watt was a son of Mr. James Watt, who was secretary of the church, and one of the oldest deacons.

In its membership to-day Skene Street Church represents many interests in the community, and some of its prominent members, such as Mr. John Leith, J.P., an ex-chairman of the Congregational Union of Scotland, and ex-Baillie Sangster, are well known in Scottish Congregationalism. There are numerous agencies both of a congregational and home mission nature carried on in the church buildings, and on every hand there is evidence of interest and activity. The church is fortunate in its situation. It is in a position to tap the West End, and it is also sufficiently central to be accessible from all parts of the city, and not confined to any one particular district.

Rev. Thomas Richards.

LXIII.—TRINITY CONGREGATIONAL CHURCH.

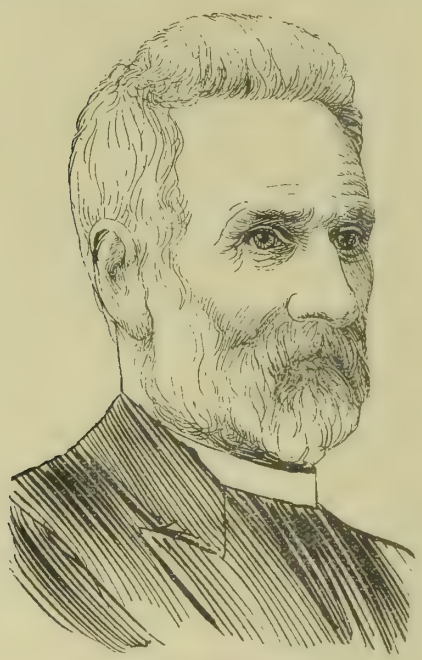
Trinity Congregational Church.

The events which led to the formation of this church are all associated with the life and work of its first minister, who was afterwards so well known as Rev. Dr. John Duncan. In 1859, owing to the removal of Dr. J. H. Wilson to London, the pastorate of the "Ragged Kirk" in Albion Street became vacant, and Mr. John Duncan, temperance lecturer, was appointed. Mr. Duncan having been formally ordained to the Congregational ministry, entered upon the duties with enthusiasm, and in a short time the success of his work became very apparent. The chapel was soon crowded to excess, and in two years it was seen that something would require to be done to increase the accommodation. Plans were prepared of an enlargement scheme, which provided for the erection of galleries, bringing the seating capacity of the church up to 800. This scheme was carried into effect in 1862, but even the increased accommodation was soon taxed to its utmost. For several years this state of matters continued, and then the necessity for another and larger extension came to be acutely felt. After a long and careful consideration of the position in all its bearings, it was decided that an effort should be made to secure elsewhere another site on which a larger church should be built for Mr. Duncan, where there would be abundant scope for the exercise of his popular gifts as a preacher, and proper facilities for carrying on the special forms of work in which he had proved so successful.

It had always been in view to remain in the east-end of the city in the centre of a needy district, and, in course of time, a suitable site was secured in Shiprow, opposite the top of Shore Brae. Mr. James Matthews, architect (afterwards Lord Provost of the city), prepared the plans of the buildings, and Mr. William Leslie of Nethermuir (a former Lord Provost) laid the foundation-stone in April, 1877. The new church was seated for about 1000, and ample hall and class-room accommodation was also provided for Home Mission and social work, the total cost, inclusive of the site, being about £7000. As the building was erected near the spot where in bygone years the convent of the ancient Trinity Friars had stood, it was suggested—it is understood by Mr. Duncan himself — that the new church should take the name of Trinity. The suggestion was adopted, and to Trinity Congregational Church Mr. Duncan removed with 500 members from Albion Street, leaving there a nucleus, which has grown into the present Albion Street congregation. The opening services in Trinity Church were held on Sunday, 15th September, 1878, the preachers on the occasion being Rev. Dr. Pulsford, of Glasgow, and Mr. Duncan, while the services on the following Sunday were conducted by Dr. J. H. Wilson, Mr. Duncan's predecessor at Albion Street.

With the opening of Trinity Church there began a new era in the great life-work of Rev. John Duncan, who will be regarded for many years to come as one of the outstanding figures in the Church life of Aberdeen. Mr. Duncan's career was so striking from first to last, he filled so large a place in the public eye, and his activities and influence penetrated so many spheres that it is difficult to

epitomise the results. The membership of the congregation increased year by year until it reached 1000, and stood, in point of members, among the very foremost in the Congregational body in the United Kingdom. This, however, was but one aspect of Mr. Duncan's work. More noteworthy even than his success in building up a large congregation was his wonderful aptitude in catching the ear and gaining the confidence of the great masses outside all the Churches. His Sunday evening sermons on subjects of



Rev. Dr. John Duncan.

homely and present-day interest drew crowded attendances, their remarkable popularity being maintained year after year, even to the very end of his ministry. In this connection, it may be noted that in December, 1898, when the readers of the "Evening Express" took part in a plebiscite on the most popular preachers in Aberdeen, Dr. Duncan was voted to the first place by an overwhelming majority. In temperance work he was ever one of the foremost leaders, and no movement for the religious and social improvement of the people lacked his earnest support. On every platform Mr. Duncan was a welcome figure, and it may be said without hesitation that there was no more effective platform orator in Aberdeen in his day. Dr. Duncan (he was made an honorary D.D. of Aberdeen University in 1894) was never heard to better advantage than when recalling some early reminiscences, or sketching the men, manners, and customs of the past. He had a great store of anecdotes, and with his pawky humour he made an admirable "raconteur," especially in the familiar Doric. Greater than all, however, was his natural, rugged eloquence, which by its sheer force proved quite irresistible with almost any audience. Of Dr. Duncan's style as a speaker, Mr. A. S. Cook has given in his "Pen Sketches and Reminiscences" a description so apt that it may be reproduced. Mr. Cook writes:—"While speaking, Dr. Duncan seems to be at a loss what to do with his arms. They are always in the way. Sometimes folded across his chest in a Napoleon-like attitude, at others the right hand is raised above his head, describing a circle, and gyrating with tremendous swiftness, or his hand passes quickly through his hair, and not seldom he raises his right leg bent from the knee on the table before him, if there is one. Of all this, however, he is quite unconscious, and his hearers forget the attitudes."

Dr. Duncan was not without honour in his lifetime. In 1891 he was called to the chairmanship of the Congregational Union of Scotland. In 1894, as already stated, the University of Aberdeen conferred upon him the honorary degree of D.D., and although he had never undergone a regular course of training, or graduated in any University, it was universally felt that never had the honour been more fittingly bestowed. Soon after the conferment of this distinction, Dr. Duncan received a more public expression of esteem. At a gathering of leading citizens it was resolved to publicly recognise his incessant labours on behalf of the community. The outcome of this movement was the presentation to Dr. Duncan of an illuminated address, together with a purse of 300 sovereigns and a gift for Mrs. Duncan, his worthy helpmeet. The ceremony took place in the Town and County Hall, Sir David Stewart presiding over a large and influential company, and Principal Brown, of the Free Church College, handing over the gifts. But there were other honours of another kind which fell to Dr. Duncan, and these were not the least striking. He gained in a degree altogether exceptional the trust and affection of the people among whom and for whom he

Evening Express 17/3/1910 – The congregation of Russell Chapel, London, last night agreed to present a call to Rev. J. B. Allan, Congregational minister, Duncan. Prior to going to Duncan, Mr Allan was assistant to his father-in-law, the late Rev. Dr John Duncan of Aberdeen.

spent his life. To them he had no prefix or title; he was simply John Duncan, and his name was one to conjure with. His tall, spare form, with bent shoulders, was familiar everywhere, but nowhere more than in the streets and lanes and closes of the slums. Everyone knew him, and even the drunkard reeling home recognised and saluted John Duncan. It was not without good cause that he came to be known as the "Bishop of the East-End"; and while both as preacher and worker his memory is revered to-day, perhaps the distinctive honour of his career was the fact that "the common people heard him gladly."

For many years Dr. Duncan carried on the work of Trinity Church single-handed, and it was only when the weight of advancing years began to press heavily upon him that he had any assistance. In 1895, Rev. F. J. Japp, as Baxter Scholar in the Theological Hall, was appointed to assist him for a term, but in seven months he was called to the pastorate of the church at Nairn. Thereafter Rev. J. B. Allan, B.D., was elected to the assistantship, and for a period of two years he took a helpful share in all the work of the church until his departure to undertake the ministry of Dunoon Church.

About this time an unfortunate split occurred in the congregation over some questions of administration, and eventually a number of the office-bearers and members left and formed Bon-Accord Congregational Church, calling as their minister Mr. J. Inglis Martin, who had been for some time assistant to Dr. Duncan.

Rev. J. P. Stephenson, afterwards of Broughty-Ferry, and now of Manchester, gave assistance for a short time pending the appointment of a colleague to Dr. Duncan — a course which had been adopted at the doctor's own suggestion and by the cordial desire of the deacons and congregation. The unanimous choice fell on Mr. Robert Steel, a native of Alnwick, and then a student near the close of his course in the Edinburgh Theological Hall, to whom a call was addressed in due course. Mr. Steel accepted the invitation, and it was arranged that he should enter on his work when his divinity course was completed.

It was pathetic, when matters had reached this advanced stage, and Dr. Duncan was looking forward to handing over the main burden of his work to a colleague, whose appointment he had so warmly welcomed, that the veteran's career should be rather suddenly closed by death. Dr. Duncan died on 16th May, 1901, and the tidings sent a shock of regret throughout the whole community. The funeral on the Tuesday following was a most impressive testimony to the influence exerted by the deceased and the esteem in which he had been held by all sorts and conditions of men. Crowds of people, especially from the poorer districts of the city, lined the streets along which the cortege passed, and the company of mourners which followed the remains to their last resting-place was one of the most remarkable ever seen in Aberdeen. Not only was it large in size, but it was unique in its blending of the different classes of society. East-End and West-End met together, rich and poor, learned and illiterate, the city magnate and the man from the slums walked side by side in paying the last token of respect to one who had made so deep an impression. It was a touching tribute to a noble life. An excellent biography of Dr. Duncan, from the pen of his son-in-law, Rev. J. B. Allan, of Dunoon, was published in 1909.

Rev. Robert Steel, the colleague-designate of Dr. Duncan, then found the sole pastorate of the congregation devolving upon him, and as soon as he left the Theological Hall he entered upon the work —his ordination taking place in September, 1901. To say that Mr. Steel, as a young man fresh from college, entered upon a task of exceptional difficulty is but a bare statement of the facts, and to say that he was able to maintain the congregation to the fullest extent in all its aspects is nothing more than justice. That he was able to do so must be regarded as an evidence of ability and strength on his part and of genuine loyalty on the part of the congregation. The withdrawal of Dr. Duncan's personality, which had been the means of attracting the bulk of the members, might have been expected to have a prejudicial effect on the congregation, but Mr. Steel succeeded, not only in maintaining, but in increasing it both in numbers and influence. He proved to be an able and inspiring preacher, whose sermons, by their conciseness and lucidity, arrested attention and proved instructive and edifying. Mr. Steel shunned publicity in every form. He devoted himself wholly to the work of his own pastorate, giving to it all his time and strength, and labouring towards high ideals. During his ministry various schemes were carried out. The

interior of the church buildings was painted and decorated, electric lighting introduced, a new steam heating apparatus secured, and a pipe organ installed at a cost of £650. In addition to these undertakings, and more important than any of them, the scheme inaugurated by Dr. Duncan before he died, and most liberally supported by him, to clear off the debt on the church buildings, was continued with the most gratifying results. During Mr. Steel's pastorate the debt was reduced by £1200, leaving only £200 still to be raised. In 1906 Mr. Steel was

Rev. James Adam.

called to George Square Congregational Church, Greenock, and he left Aberdeen in October of that year.

A vacancy of some duration followed, but on 1st August, 1907, Rev. James Adam, of Wishaw, who had received a call, was settled in the pastorate. Mr. Adam is an earnest and vigorous preacher, and an enthusiastic and active pastor. Under his guidance all the agencies of the church have been maintained, not only with efficiency, but in a flourishing condition. The evangelical traditions of the church are fully maintained by Mr. Adam, and the utmost harmony prevails. Like his immediate predecessor, he inaugurated a scheme of improvements on the church property, and he had the satisfaction of seeing completed, at the opening of his second year, a much needed improvement on the church halls. They were reconstructed and refurnished at a cost of nearly £400, and the additional comfort and convenience will, it is felt, help to the further efficiency and success of the church's agencies. In other respects good work is being done. The Christian Instruction Class for young men and women, which meets on Sunday afternoons, is a specially successful agency, the membership being 200. The other organisations include two Sunday Schools, Dorcas Society, Temperance Band, Girls' Industrial Class, Literary Society, and mission work, and there is a sufficient number of willing workers. Throughout the congregation generally there is evidence of good management and control, and the cultivation of the true spirit which should animate a church.

The senior deacon is Mr. George Gauld, whose connection with Trinity Church extends over many years. Mr. J. A. Smith, J.P., ex-chairman of the City Parish Council, and ex-president of the Aberdeen Temperance Society, is another deacon of long standing, and one of the most active and influential workers in many departments of the church's activities. Other public men connected with the church are Mr. D. L. Crombie, formerly a member of the Aberdeen School Board; and ex-Parish Councillors James W. Gordon and James Cheyne. The treasurer is Mr. John Mearns, of Morrison's Economic Stores, who devotes much time to the church's interests. Mr. John M'Kay, J.P., well-known in temperance circles in the city, is secretary; and there are a number of respected office-bearers of long standing who were members and workers in the old Albion Street days. Trinity Church, while exercising a beneficent influence in the centre of the slums, cannot be regarded as purely a district church. Its operations are widely spread, members being found in nearly every part of the city and in many walks of life, yet it is still true to its worthy traditions in being to a very large extent a congregation of the common people.

LXIV.—WOODSIDE CONGREGATIONAL CHURCH.

Woodside Congregational Church.

This church is the oldest in Woodside. It had its origin in the early years of the nineteenth century, when the people of the district had no place of worship nearer than Oldmachar Cathedral, although the population was about 2500. Certain members of the Frederick Street and George Street Congregational Churches were the first to move in the matter. They visited the Printfield regularly, and conducted week-night services in the sunk floor of what was known as the "Laird's House," a large building in the north end of the village. Considerable success attended these efforts, and a number of the people in the locality became connected with the George Street Church, and travelled into the city for the Sunday services. Rev. Richard Penman, of Frederick Street, and Rev. Dr. Philip, of George Street, were both in warm sympathy with the work at Woodside, and they frequently took part in the services in the "Laird's House." On the recommendation of Mr. Penman, an effort was made to raise a sufficient sum for the erection of a regular place of worship, and this met with wonderful success. The subscription list was issued in November, 1818, and within a month enough money had been received to permit of building operations being commenced. A little thatch-roofed edifice was erected on the site of the present Congregational Church, and although there is no record of the opening services, they must have taken place about the end of 1819. The building was known as Cotton Chapel (Woodside used to be termed familiarly "Printfield" or "Cotton," owing to the factories once located in it); and although at first it was not attached to any particular denomination, it soon became the property of the Congregationalists.

For some time after the opening of the chapel the pulpit was supplied by ministers and students from Aberdeen, and also by preachers sent from Glasgow by the Congregational Union. In 1820 Rev. James Spence, then at Falkirk, agreed, at the earnest request of 280 of the inhabitants, to preach for 12 months, with a view to a permanent settlement. On 13th March, 1821, a church was formed, shortly after which Mr Spence removed to Blackfriars Street Church, Aberdeen. A call was addressed on 11th February, 1822, to Rev. Neil M'Kechnie, who had supplied the pulpit for a few months after the departure of Mr. Spence. Mr. M'Kechnie accepted the call, but made it a condition that he should be allowed a month or more every year to visit the Highlands and conduct evangelistic services among the Gaelic-speaking population, the church supplying the pulpit during his absence. He was a man of great earnestness, with the evangelistic gift in a marked degree. For many years after his settlement in Woodside the chapel was crowded, but the opening of a Chapel of Ease by the Established Church somewhat reduced the congregation. Mr. M'Kechnie not only conducted the regular services in the chapel, but also held meetings in the "Laird's House," and at Whitestripes, Dyce, Newmachar, and Blackburn. His ministry in Woodside came to an end in 1838, when he removed to Lerwick, and ultimately to Stuartfield, where he died, after a short ministry, in 1851. Mr. James Mann and Mr. John Smith then served the church as preachers, and both in succession received an invitation to the pastorate, which in each case was declined. The church was without a pastor till May, 1840, when the vacancy was

filled by the ordination of Rev. James Byres Laing. Mr. Laing, who was a very able man, and for a time editor of one of the denominational papers, remained at Woodside for over 18 years, removing in 1858 to Hamilton, Canada. During his pastorate there occurred the formation of the Evangelical Union, and he, along with other Congregational ministers, joined the new body. Some time after Mr. Laing's departure the Woodside congregation returned to the Congregational Union.

From 1858 to 1862 the church was again without a pastor, the pulpit being supplied by Rev. Alexander Munro, of Blackhills, Skene; Mr. Gordon of Parkhill, and others. Rev. George Moir, afterwards of Letham, supplied the pulpit for six months in 1862, and received an invitation to the pastorate, which, however, he declined. Rev. James Strachan was then called, and he held the pastorate from 1862 to 1869. During his time the old Cotton Chapel was taken down, and, chiefly through the liberality of the late Provost William Leslie, a staunch Independent, the present Congregational Church was erected on the same site. The church was opened on 29th December, 1867, the adjoining hall being built some years later. For about ten months in 1869-70 Rev. W. Robertson acted as pastor. His resignation in so short a time was occasioned by ill-health, but he subsequently returned to the active work of the ministry, and since 1901 he has been settled at Foula, Shetland. During the six months' vacancy at this time occasional pulpit supply was given by Dr. Alexander Whyte, then a student at Aberdeen, and so deeply were the Woodside people impressed by his preaching that they offered him a call. He preferred, however, to remain a Presbyterian.

The Church at Woodside entered on a period of prosperity in November, 1870, when Rev. James Rae was ordained to the pastorate. The circumstances connected with the call to Mr. Rae were, in some respects, unique. He had the peculiar distinction of being invited to become minister of the church in which he had been brought up as a boy, and in connection with which he had gained his first experience of Christian work. Under Mr. Rae's earnest and inspiring leadership there was soon a considerable addition to the membership and a marked increase in the activity and zeal of the congregation. A commodious hall was added to the church buildings, and, by the efforts of the minister and his people, it was opened free of debt —a further evidence of the new life and vigour given to the congregation. When Mr. Rae left for New Deer, in 1879, there was genuine regret, not only in the Congregational Church but in all the churches of Woodside and in the community generally. There can be no doubt that he did much to give Congregationalism an assured position in the district, and his work for the development and consolidation of the Woodside Church cannot be readily forgotten. At New Deer Mr. Rae has laboured with equal acceptance and success for a quarter of a century, and he is now one of the most prominent and widely respected figures in Congregational circles in the north, and is familarily known among his brethren as the Congregationalist "Bishop of Buchan." Within a short time after Mr. Rae's departure the church at Woodside addressed a call to Rev. George Saunders, then of Millseat, by whom it was accepted. Mr. Saunders was a man whose earnestness and devotion commended him to all who knew him, and for 13 years—from 1879 to 1892 —he went out and in among the people and carried on the work of the church in all its various forms. His death, in 1892, removed a faithful minister and a highly respected citizen.

In 1893, Rev. G. C. Milne, the present pastor, entered on his work at Woodside. Previous to entering Nottingham College with a view to the ministry, Mr. Milne had been engaged in business both in Glasgow and London, but he had been employed in evangelistic and mission work, and had been closely associated with the first Moody and Sankey campaign in Glasgow. On completing his studies, he was called, in 1879, to Macduff Congregational Church, where he stayed four years. In 1883 he went to Hutchesontown Church, Glasgow, where he accomplished good work until his removal to Woodside, in 1893. Mr. Milne is a most energetic and diligent worker. A strong advocate of the Christian Endeavour movement, he soon organised societies at Woodside, and he has likewise held office in the District and National Committees. In temperance work he has also been prominent, and as chairman of the Temperance Committee of the Congregational Union of Scotland he has rendered service to the cause all over the country. In such work he is ably supported by Mrs. Milne, who is well known as a speaker on temperance, and to whom there belongs the distinction of having instituted the Women's Progres-

Rev. G. C. Milne.

sive Union, which is so distinctive a feature of the work in connection with Woodside Church. As secretary of the Northern Association of Congregational Churches and in various capacities as a member of the Aberdeen District Committee, Mr. Milne has also served the denomination at large. The church at Woodside is to-day an active one, with many agencies, and its sympathy with aggressive movements is very pronounced.

An interesting fact in connection with the history of the church is the number of young men it has sent forth as ministers or missionaries. The list, for a congregation of the size, is a notable one, including, as it does, the names of well-known men, some of whom have now passed away, while others are still in the forefront. Amongst those who were either brought up in the congregation, or connected with it as young men, there may be mentioned (in addition to Rev. James Rae, who has been already referred to)—Rev. F. L. Lessels, Tunbridge Wells; Rev. Joseph Boyle, London; Rev. W Duthie, Oldham; Rev. Dr. John Hunter, of Trinity Church, Glasgow; Rev. Alexander Craib, Pitsligo Parish Church; Rev. George Wright, Newry; Rev. W. Skinner, London; Rev. James Gammie, Bundaberg, Queensland; Rev. Fred. A. Russell, late of King's Weigh House Church, London; Rev. William Lawrence, missionary to the South Sea Islands; and Rev. A. Cameron, of Ladysmith. In its members, both past and present, the church has also included men who have commanded respect. To name only a few, mention may be made of Mr. Alexander Stephen, Bankhead, who has been in office for about 40 years, a man of sterling character and steady purpose; Mr. James Paterson, who for many years conducted a large Bible Class with great tact and efficiency; Mr. John Porter, of Persley Farm, whose quiet, kindly personality is still remembered; and Mr. John Keith, Persley, a man of great energy, who took a keen interest in the church until he removed from the district.

The Congregationalists of Woodside have always been on good terms with the members of other denominations. The most kindly feeling has existed among the Churches, and for many years it has been possible to secure some measure of co-operation in practical work by the members, as well as a free exchange of pulpits by the ministers. This pleasing state of affairs is in no danger of being disturbed under the present ministry.

BAPTIST CHURCHES.

LXV.—ACADEMY STREET BAPTIST CHURCH.

Academy Street Baptist Church.

The church meeting in Academy Street is the oldest Baptist community in Aberdeen. It has survived many vicissitudes, at times being decimated by internal dissensions, and at others presenting a united front in earnest evangelical effort and keen missionary enterprise. It is the only congregation in the city belonging to the Scotch Baptists, whose distinctive position is to be found in their adherence to the system of a plurality of pastors or teaching elders, who may, at the same time, continue at their secular callings; in their recognition of the exercise of the gifts of the members in public exhortation; and in their confining the ordinance of the Lord's Supper to baptised believers.

The early records of the church have, unfortunately, been lost, but the history of its beginnings can, to some extent, be traced from references in the memoirs of some leaders in the religious world in the earlier part of the nineteenth century. Andrew Fuller, in the course of a visit to Aberdeen, agreed to meet with a few Baptists who were then assembling together in an upper-room. At this meeting, which was held on 12th July, 1805, there were present eight or ten Baptists resident in the city, but Fuller mentions that they were not in a state of fellowship, and that he was doubtful if they were sufficiently united to be formed into a church. At that meeting three persons applied for baptism, and Fuller relates that "next morning I rose at five o'clock, and baptised three persons in a mill dam about five miles from the city, where we went in a postchaise, and returned about eight o'clock. There were upwards of 100 people present." It is believed that at this time the church, which now meets in Academy Street, was founded, and that the upper-room referred to was that in South Silver Street, in which the congregation worshipped until 1874.

In the memoirs of Archibald Maclean there is published a letter from the church in Aberdeen "to the Church of Christ assembling in the Pleasance, Edinburgh," in which they condole with the Edinburgh church in the loss sustained by the death of Mr Maclean, who was one of its pastors. The letter was dated 8th January, 1813, and was signed by Thomas Fraser and George Bayne. In 1834 there is another reference to the church in a letter from "the Church of Christ assembling in South Silver Street, Aberdeen, to the Church of Christ assembling in the Pleasance, Edinburgh," the subject of the letter being that of forming a union "to extend our fellowship in the Gospel of God our Saviour and in the institutions of His House, to all Baptist Churches who hold fast the faith of Jesus and continue steadfast in the observance of the ordinances of the New Testament, or, in other words, to all Calvinistic and strict Communion Baptist Churches." This letter, dated 22nd September, 1834, was signed on behalf of the church in Aberdeen by Thomas Fraser, elder, and George Brown, deacon. George Brown was a well-known auctioneer in Aberdeen, and an ardent temperance reformer, and for some

years he was a member of the Town Council, and held the office of baillie as recently as 1890. A further letter, of date 3rd November, 1834, which began with the same greeting, had reference to the subject of union, and brought to light the fact that at that time there were two churches in Aberdeen holding strict communion views—representing the Liberals and Conservatives of the Scotch Baptists of the period. The signatories to this letter were Thomas Fraser, John Macdonald, and David Souter, pastors.

In 1860 the church was still meeting in South Silver Street under the pastorate of Mr. John Macdonald. Mr. Macdonald died in that year, and Mr. John Stewart, of the Aberdeen Combworks, a well-known citizen, filled the breach in the leadership of the church. In 1864 the church called to its service as evangelist, Mr. Hewson, afterwards well known as the travelling secretary of the Baptist Temperance Society. Mr. Hewson continued for fully two years, a special feature of his work being his open-air preaching in the Castlegate, which gave him in those days a singular position.

Mr. James Wight, who came to Aberdeen in 1867, was at once invited by the Silver Street Church to become its pastor. He had previously held the farm of Wester Echt, and he had been revered through out the whole district as a man of devout spirit. His work there is said to have included the forming of a church, over which he was pastor for forty years. He continued in full charge of Silver Street Church until 1872, when Mr. John T. Hagen (from Manchester College) was settled as his colleague, and although retired from active work, he held the office of pastor until his death in June, 1875. Mr. Hagen's work was very successful among the young. He was a good singer, and revolutionised the service of praise. During his pastorate Messrs Moody and Sankey visited Aberdeen, and Mr. Hagen threw himself heart and soul into the work. As a result, many were added to the church—the baptisms taking place in the river Dee, near the present entrance to the Duthie Park. The church so prospered that the upper-room—with all its hallowed memories—was now found to be inconvenient for regular church work, and it was resolved that a chapel should be built as early as possible. In the meantime, the Athenæum Hall was secured as a more commodious place of meeting, and as affording increased opportunities for usefulness, and to this hall the church removed in 1874. Mr. Hagen's health gave way in 1875, and he resigned, soon after to be called to the church at Dunfermline, where he still labours.

Mr. Manning, from Harlington, London, after preaching for two Sundays, was invited to the pastorate, and began his work on 3rd October, 1875. He was a man with oratorical gifts, but was rather in advance of his time. He made an innovation in Aberdeen when he commenced a series of lectures in M'Farland's Music-Hall on Sunday afternoons, with such subjects as "Strikes and Lock-outs" and "The Best Things in the Best Place for the Best Purpose." He was a man of striking personality, a great debater, and one whose eloquence moved the people. To this has to be added that he was a fine singer, and he attracted large audiences, who did not hesitate to applaud his solos and the telling points in his addresses, much to the discomfiture of the good deacons who accompanied him to the platform. He noticed this on one occasion, and told his audience to take their own way of expressing their approval or displeasure. "For," said he, as he pointed his thumb over his shoulder, "I'm not so straight-laced as my Scotch brethren here." The deacons appeared no more on the platform after this! The union of pastor and people was only in name, so Mr. Manning threw up Scotch ways in disgust in March, 1876, and the church was again without a pastor.

In February, 1876, the proprietor of the Athenæum Hall intimated his intention of letting it as a warehouse, and the church had to look out for another meeting-place. The inconvenience and disadvantages experienced in renting a hall made the members unwilling to repeat the experiment, yet they had no time to formulate a scheme and gather the means for building a chapel. At this juncture the Bellevue Academy (which gave Academy Street its name) came into the market. As the building stood, it was not suitable for a place of worship, but the church (composed of about seventy members, mostly of the working class) resolved to purchase it and convert it into a chapel. The purchase was made on 9th March, and the chapel opened on 24th September, 1876, the number of sittings provided being 270, and the total cost £750.

The church had by this time chosen as pastor Mr. Charles Brown, the senior student of the Baptist Union of Scotland, but as his term of study did not conclude till July, 1877, he was only able to preach

occasionally till 2nd August, when he began his work in earnest. Mr. Brown was a true pastor, most painstaking in his work, lovable and sympathetic in his disposition, and he gained the affections of his flock, so that much regret was felt when he relinquished his charge in 1879, and shortly after went out to Jamaica as a missionary. In the end of 1879, Mr. Towler (from the Manchester College) accepted the pastorate, which he filled with much acceptance, till 1881. One of the members, who contributed a considerable proportion of the pastor's salary, disagreed with some part of Mr. Towler's teaching, and intimated the withdrawal of his monetary support. As a consequence a separation between a pastor beloved and an appreciative flock was mutually agreed to. The parting was an affecting one. Mr. Towler thereafter represented the Baptist Tract Society, and on his visits to Aberdeen he never failed to place his services at the disposal of his old church. Mr. Wallace, missionary to the Bristo Place Baptist Church, Edinburgh, then came, as he had done on several previous occasions, to fill the gap, till early in 1882 when an arrangement was made with Mr. Macgregor, who was connected with the church at Branderburgh, to come as an evangelist. Difficulties arose similar to those in the case of Mr. Towler, and Mr. Macgregor returned at the end of the year to take up the pastorate of the church at Branderburgh.

At this juncture Mr. Samuel Garrioch, one of the deacons, stepped into the breach. During the period that Mr. Garrioch presided over the church, Mr. John Stewart, whose pecuniary help had for long made it possible for the church to pay a pastor's salary, changed his views on the Communion question, and withdrew from the fellowship of the church, so that from 1882 till the present time the church has had no paid pastor. Mr. Garrioch followed his business calling, and had but his spare hours for study, but these he used to good advantage. With occasional help, he conducted the services twice each Sunday, and also a week-night service, for eight years. He had abilities of no mean order. He was a keen theologian and a good platform speaker, and his knowledge of the Scriptures was remarkable. He spent himself ungrudgingly in the service of the church, performing the duties pertaining to the pastoral office with much efficiency at a trying time, until his retirement, from ill-health, in September, 1890. He died in March, 1891, at the age of 47.

After Mr. Garrioch's retirement, the meetings were conducted by various brethren. From 1891 to 1899 the church had the advantage of the services of Mr. A. S. Rigg. He was an excellent speaker, and as an evangelist and teacher was much sought after, being ever ready to give his services without respect to denominational distinctions. He did much to develop the gifts of exhortation, so that when he left for Edinburgh, in January, 1899, the church parted from him with great regret. From 1899 until now the church has experienced considerable difficulty in efficiently carrying on its work, but whatever else may be lacking, the utmost harmony has pervaded this little body of disciples. The smallness of the community has developed the family spirit and drawn the members closer together in Christian sympathy and affection; and signs of vitality are not awanting to cheer those who labour for the common good.

The forenoon service for breaking of bread and mutual exhortation is presided over by Mr. Charles Urquhart, the senior deacon. Mr. Urquhart has done much good work as a Bible class teacher, and his Scripture knowledge and practical application of the Scriptures to daily needs have helped many in equipping them for the battle of life. The brethren assist Mr. Urquhart in this service, as do some sympathetic helpers from the sister churches. In the afternoon the Sunday School meets; and in the evening an evangelistic service is carried on with the assistance of able and willing helpers from various Christian communities in the city. On Monday evenings a women's meeting is carried on, with an average attendance of about 40: on Wednesday evening the prayer meeting is held, with a monthly missionary meeting, the average attendance being about 20; and on Friday evenings there is a young people's singing class.

From the rank and file of this small community there have gone forth not a few who have rendered valiant service in various spheres. Here and there throughout the United Kingdom to-day there are men in important and influential positions who first exercised their gifts of preaching and exhortation in the Academy Street Chapel. With all the record of sunshine and shadow, the members of this little body feel that they have warrant for the assurance that there is something for them still to do in the bearing of their distinctive testimony and in the furtherance of the Gospel.

LXVI.—CROWN TERRACE BAPTIST CHURCH.

Crown Terrace Baptist Church.

The Crown Terrace Church cannot altogether lay claim to the distinction of being in the direct line of succession from the founders of the Baptist denomination in Aberdeen. That honour belongs, although only by a few years, to the body now worshipping in Academy Street. But there are Baptists and Baptists, and between Academy Street and Crown Terrace there is a difference. The former belongs to the Scotch, or Strict Baptists; the latter is allied to the Baptist Union of Scotland, and is in communion with the very large and influential Baptist body in England. Therefore, while Crown Terrace Church may not be directly descended from those who first introduced Baptist principles to our city, it is the oldest representative of what may be termed the recognised or official Baptist denomination.

The church dates its history from 30th October, 1821, when 13 persons, after a day of fasting and prayer, resolved to form themselves into a church. The minute includes the following sentence, which is worthy of being quoted—"We then conversed a little about the nature of a Gospel Church, and having, we trust, given ourselves first to the Lord, we gave ourselves to one another by the will of God."

Founded on this constitution, the church then proceeded to the selection of a pastor, and Mr. Gilmore, who was one of the 13, was at once chosen. Mr. Gilmore had been engaged in preaching and pastoral work in the city for several months, and had highly commended himself to the brethren. He was a student under the Baptist Northern Education Society, and had evidently been sent to Aberdeen to further the interests of the cause. He began preaching in St. George's Lodge on Sunday, 4th February, 1821, and soon attracted large audiences. Three services were held each Sunday, and the building was well filled in the forenoon and afternoon, and crowded to excess in the evening. St. George's Lodge being found too small for the large congregations, application was made to the Relief minister for the use of his church in the evenings, and this was readily granted.

After the congregation had been formally constituted, the members set about securing a place of worship of their own. A site was feued in Union Terrace, where the School Board office stands to-day. Mr. Smith was employed as architect, and building operations were begun in April, 1822. The church was opened in the early part of 1823, and Mr Gilmore's salary as pastor was fixed at £100 per annum, with the stipulation by the members that "should their resources be diminished, this sum they may be obliged most reluctantly to curtail; but a sum that, should the Almighty prosper their exertions, they will promptly and cheerfully augment." In March, 1827, it was decided to sell the chapel, an offer having been received which it was considered advantageous to accept. The building continued to be used as a place of worship, and for many years it was known to the public of a later day as Bon-Accord Free Church, previous to the removal of that congregation to their new premises in Rosemount Viaduct. The Baptists secured an eligible piece of ground on the south side of John Street, a few yards east from its junction with George Street, and there a new church was erected in 1829, which served the congregation for many years. Soon after entering into possession of the new chapel, the congregation lost its first pastor. Mr. Gilmore had been impressed with the need for workers in Canada, and he resolved to accept a pressing invitation he had received from Montreal. Of Mr. Gilmore not much is known, but it is evident that under him the church

was united and harmonious, and his touching letter of farewell could only have been penned by a man of high-toned character and spiritual sensitiveness.

After various ineffectual calls and a succession of preachers on probation, Mr. Thomas Pottinger, of Bradford Academy, was invited to the pastorate, and, having intimated his acceptance, he was formally ordained on 5th June, 1832. His stay was, however, of short duration. In January, 1834, he announced his resignation of the pastorate "on account of the want of success in attracting a congregation, as well as on account of the existing unpleasant

John Street Baptist Church.

state of the church itself." Mr. Alexander Hay, of Bristol Academy, was the next pastor, but he fared no better than his predecessor, and in less than a year he also resigned. The church was now in financial as well as other difficulties, and the outlook was not promising. Some of the members favoured the idea of carrying on the work for a season without a pastor, and even in Mr. Hay's time overtures for union (which were rejected) were made to the Scotch Baptists, then worshipping in Silver Street. After Mr. Hay's departure, the services were continued, but the members gradually dwindled away, and attempts to secure another pastor having failed, it was agreed to dissolve the church; and on 17th February, 1837, the dissolution took place.

In the end of the same year Mr. A. M. Stalker, a student of Bradford College, came to Aberdeen for the sake of his health, and partly to see what prospect there might be of forming another Baptist Church on similar principles to those of the church formerly in existence. Mr. Stalker conducted services first in Massie's Hall, Union Street, and afterwards in Concert Hall, Broad Street, and in course of time a requisition was presented to him to undertake the formation of a church, the requisition being accompanied with a recommendation in favour of again obtaining the John Street Chapel. On 13th May, 1838, the church was constituted, seven persons being present in addition to Mr. Stalker; the old chapel was once more secured, and on 17th July, 1839, Mr. Stalker was ordained to the pastorate, Mr. Kennedy, of Blackfriars Street Independent Chapel, taking part in the service. In June, 1840, Mr. Stalker was compelled to resign on account of ill-health, and Mr. Pledge, of Stepney College, was elected his successor in September, 1842. Mr. Pledge made a longer stay than his predecessors, but in May, 1849, after a long spell of ill-health, he had to announce his resignation, and follow Mr. Stalker to the more genial south. On the recommendation of the Rev. S. J. Davis, of the English Baptist Home Missionary Society, Mr. John Price, of Bristol College, was invited to Aberdeen for a few weeks, and his services proving acceptable, he was offered a call to the pastorate. Mr. Price accepted, and his ordination took place on 31st August, 1851. After two years' experience of the work, Mr. Price became discouraged with the few additions to the membership and the small attendances at worship, and he resigned the pastorate, afterwards accepting a call to Weymouth. Mr. Davis again came to the help of the church, and on his recommendation, Mr. Perkins, minister of the church at Battle, in Sussex, was asked to preach, with a view to election to the vacancy. Mr. Perkins gave satisfaction, and he accepted a unanimous invitation to the pastorate, his settlement taking place in October, 1853. Lack of success still followed the church even under a minister of experience, for in October, 1854—exactly one year after Mr. Perkin's arrival in Aberdeen—it had to be intimated to him that, in consequence of the low

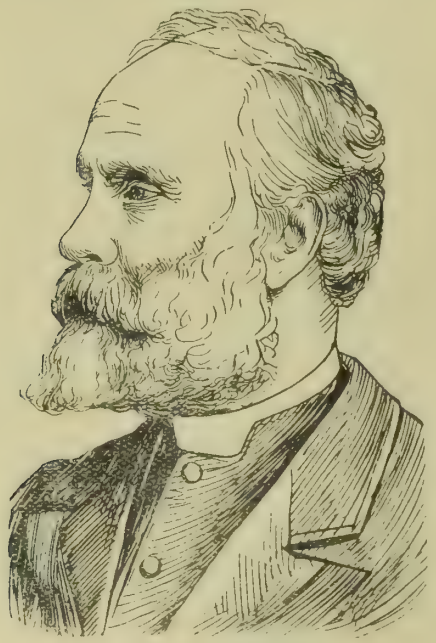
state of the church funds, the church could not guarantee his salary at the same rate beyond other six months. Mr. Perkins left at the end of March, 1855. Then followed one of the most interesting periods in the history of the church. A call was addressed to Mr. George S. Mee, of Narberth, Pembrokeshire, who had then completed his studies at Glasgow. Mr. Mee accepted the call, and arrived in Aberdeen to take up the work on 3rd July, 1857. He was ordained to the ministry on 26th November, the service being largely attended, and the following ministers taking part, viz.—Mr. Watson, Edinburgh; Mr. Williams, Glasgow; Mr. Anderson, Old Aberdeen, and Mr. David Arthur, of Belmont Street Independent Chapel.

Rev. George S. Mee.

Rev. George S. Mee was a man of exceptional parts, and he was, perhaps, the first of their ministers to give the Baptists visibility in Aberdeen. The short pastorates and the many changes told against the congregation, and, while earnest men had filled the pulpit, none of them were of outstanding power. Mr. Mee, however, was of another stamp. He was a man of exceptional ability—cultured, versatile, and powerful. As a preacher he was strikingly original, perhaps rather advanced in his views for the times, and of marked independence of mind. He soon attracted attention in Aberdeen, and thoughtful men from other churches began to find their way to John Street Chapel. Amongst those who came under his spell were Mr. William M'Combie, of the "Free Press," and Mr. James Macdonell, then a young man beginning his career in Aberdeen, and afterwards prominently associated with the "Times." Sir W. Robertson Nicoll, in his biography of Macdonell, refers to Mr. Mee's influence over the young journalist. Macdonell wrote to his friends in glowing terms of the preacher he had discovered, and after he left Aberdeen one of his regrets, even in a city of preachers, was that he had no longer the privilege of hearing Mr. Mee. A literary society was formed in connection with John Street Chapel, which attracted many of the more intellectual of the younger men in the city, and Macdonell was for a time one of its leading figures. An era of prosperity had apparently dawned for the church, but by and by evidences of friction again became apparent. Mr. Mee unfortunately got into conflict with some of his deacons. Some controversy of a painful nature followed, and ultimately, on 9th November, 1862, he tendered his resignation. After severing his connection with the church, he continued for some time to conduct services in the Ball Room of the Music Hall Buildings, where he preached to crowded audiences every Sunday. The movement was under the management of a committee composed of admirers belonging to various denominations, and the audiences, it has been said, were in a certain sense worthy of being compared, in intellectual earnestness and ability, to those found at a later period in St. Paul Street E.U. Church during the ministry of Principal Fairbairn. Mr. Mee afterwards received an appointment on the staff of the "Dundee Advertiser," and entered on a literary career.

On the 30th September, 1863, the vacancy in the pastorate at John Street was filled by the settlement of Rev. Stephen J. Davis, of London. The membership increased under his ministry, but on 6th December, 1865, he accepted a call from Bath Street Church, Glasgow, and was succeeded at John Street by Mr. Clarence Chambers, of Romsey, Hants. Another Baptist congregation had by this time been formed in the city, and was meeting for worship in Ross's Hall, George Street, under Dr. Anderson, of the Gymnasium, Old Aberdeen. Dr. Anderson was a man of distinct individuality and great force of character, and was a well-known personality in the city. (His career is more fully detailed in the article on Oldmachar U.F. Church.) During Mr. Chambers's ministry the John Street and George Street congregations were drawing closer together in mutual understanding, and in course of time a union was satisfactorily effected, the two congregations worshipping in the John Street Church,

with Dr. Anderson as pastor. Ultimately it was decided to secure a successor to undertake the burden of the work, Dr. Anderson retaining the position of minister-emeritus. In 1879 the Rev. W. Stewart Chedburn, of Berwick-on-Tweed, received an invitation to the pastorate, which he accepted, and here he still remains as minister of Crown Terrace Church, to which the congregation removed from John Street. The church in Crown Terrace, which was opened on 3rd February, 1870, by Rev. Dr. Culross, of Stirling, was noticeable for its campanile —the only one in Aberdeen prior to the erection of Melville U.F. Church.



Rev. W. S. Chedburn.

Mr. Chedburn was a native of Edinburgh, and he studied for a term at Edinburgh University, and afterwards for five years at Rawdon College, then under the presidency of Dr. Ackworth and Dr. Green. He was ordained at Berwick-on-Tweed in 1868, and there he carried on successful work for 11 years, being associated in many evangelical and social movements in the community, first with the late Principal Cairns, and afterwards with the late Dr. John Smith, of Broughton Place Church, Edinburgh, both of whom were at different times his fellow-ministers in the town. Mr. Chedburn held the record as a Baptist minister in Aberdeen. If his predecessors came and stayed but for a little time, he made up for their deficiencies, having spent nearly thirty years in the pastorate of Crown Terrace Church. Mr. Chedburn was well known in Aberdeen as an earnest evangelical preacher, a sympathetic supporter of every good work, and, last but not least, a man of warm heart, with a kindly outlook on life.

It can be seen that the history of the Baptists in Aberdeen has not been characterised by unvarying success. The vicissitudes and misfortunes of the early part of their history were enough to wreck the best cause, and it must have been largely owing to the fine type of laymen who were at the head of affairs that the church came through so trying an ordeal. There have been many noble Baptists in Aberdeen—men of high standing in the community, and of strong religious convictions. One of the deacons in the early days was that influential and estimable citizen, Mr. David Macallan, of the firm of Messrs. Allan and Macallan. Mr. George Cornwall, printer, was also prominently connected with the church, and Mr. M'Combie's relation to it has already been referred to. Mr. A. C. Barker was a deacon, and for several years secretary, and there were none more devoted and more honoured than Mr. James Crichton, of Sandilands, Mr. Alexander Gibb, and his brother, Mr. John Gibb. In the present day Mr. John Gibb, jun., is church secretary.

Within recent years Crown Terrace Church has done something in the way of church extension. Two new churches in the city have sprung from it—Gilcomston Park Church, formed in 1886, largely through the financial help of the late Mr. John Stewart of Banchory, and Union Grove Church, formed in 1892. It would be incorrect to say that these are the outcome of disruptions—it has rather been in each case a "hiving off," and the three congregations are on excellent terms with each other. That the parent church has not suffered numerically is proved by the statement that when Mr. Chedburn came, in 1879, the membership was 279, while to-day, even after all the transplanting, it is about 350.

Crown Terrace Church has always been distinguished for its warm Christian atmosphere, and it is not surprising that it has nurtured a number of ministers. Among its sons in the ministry there may be mentioned Rev. A. D. Garrow, of Waterfoot; Rev. J. L. Harvey, of Berwick; Rev. Joseph Farquhar, of Blackburn; Rev. C. S.

Morgan, of Liverpool; and Rev. A. Grant Gibb, of Gilcomston Park, Aberdeen; while the church has also given one of its young men to the noble army of martyrs in the Rev. W. A. M'Currach, who fell in the Chinese massacres.

In its various organisations and agencies the church has done good work. It has been specially prominent in its support of the Christian Endeavour movement. Mr. Chedburn had the honour of having introduced Christian Endeavour in the north, for it is worthy of mention that the Crown Terrace Society was the first to be registered in Scotland. In aggressive work the church is still well represented. It has to be noted, however, that the measure of the work carried on by the church officially, or in its name, does not adequately represent the measure of the work of its members. It is noticeable that members of Crown Terrace are prominently identified with various undenominational missions in different parts of the city, and while this may be highly creditable to their own earnestness and zeal, it may not be altogether conducive to the strengthening of the church. The fact is noted merely to show that, in seeking to estimate the influence of Crown Terrace Church as a religious force in the community, it would be manifestly unfair to restrict the view solely to operations which centre in the church buildings. Mr. Chedburn died on 10th May, 1909, and his death was mourned by the congregation he had served so long and faithfully and by a wide circle of friends in the general community. The vacancy in the pastorate of Crown Terrace Church was filled by the appointment of Rev. Forbes Jackson, M.A., Principal of Harley College, London, who accepted a unanimous call which had been addressed to him by the congregation.

The strain and struggle of early years, with the steady alternation of sunshine and shadow, have been forgotten in the happier circumstances of to-day. Now the church has an assured position, and to the present members the lines have fallen in pleasant places, and they have entered on a goodly heritage.

Rev. Forbes Jackson, M.A.

LXVII.—GILCOMSTON PARK BAPTIST CHURCH.

Gilcomston Park Baptist Church.

This church owes its inception to the late Mr. John Stewart of Banchory House, the father of Sir David Stewart. Mr. Stewart was an ardent Baptist, and for a number of years he had a strong desire to see another Baptist Church founded in Aberdeen, particularly in some populous, central district. In the initial stage of the negotiations, Rev. J. T. Hagen, of Dunfermline, who was at one time minister of Academy Street (Scotch) Baptist Church, Aberdeen, was associated with Mr. Stewart as one of his oldest and most trusted friends, and he was at least indirectly helpful in starting the cause. Mr. Hagen approached Mr. Robert Law, at Mr. Stewart's request, and laid his proposals before him, in order to see if he could get at least half-a-dozen to join him in taking up the matter. Mr. Law agreed, and those who became associated with him were Messrs William Ritchie, John Gammie, John Carnie, James Morgan, John Allan, and George Scott. At a conference with Mr. Stewart, held at Banchory House, it was decided to go forward.

It had been arranged to invite Rev. Alexander Bisset, M.A., then at Kirkcaldy, to lead the new movement. Mr. Bisset had formerly been a well-known minister of the Free Church in Aberdeenshire, and it was felt that he had special qualifications for this particular work. A graduate of Aberdeen University, and a student of New College, Edinburgh, he had been ordained as minister of Rhynie Free Church, from which he was called to the pastorate of the Free South Church, Peterhead. There he accomplished good work until his views on baptism underwent a change, when he resigned his pastorate, severed his connection with the Free Church, and joined the Baptists. Soon after he became minister of Whyte's Causeway Baptist Church, Kirkcaldy, where he remained until he received the invitation from Mr. Stewart and those acting with him, to come to Aberdeen to undertake the raising of the new Baptist Church.

The first service was held on Sunday, 17th October, 1886, in the Northern Friendly Society's Hall — Mr Bisset officiating. From the very outset a considerable measure of success attended the movement. In view of the progress, the services were transferred to Ross's Hall, George Street, where, curiously enough, another Baptist congregation, which was subsequently merged in Crown Terrace Church, had been originated twenty years previously by Dr. Anderson, of the Gymnasium. On 26th January, 1887, the members formed themselves into a church under the name of George Street Baptist Mission Church, with a roll of 34 names. So far, all had gone well with the infant cause, but just when the formation of the new congregation was realised the death occurred of the original promoter of the movement. Mr. Stewart's removal at so critical a juncture was a staggering blow to those whom he had induced to take up the cause, and when it was found that his death involved the withdrawal of considerable financial aid, the outlook was not of the brightest. Those at the head of affairs resolved, however, to make the best of the situation as they found it, and, conscious of the strength of their claim, they appealed to the Baptist Union for assistance. In view of the record of aggressive work accomplished, and of the prospects of future development, the

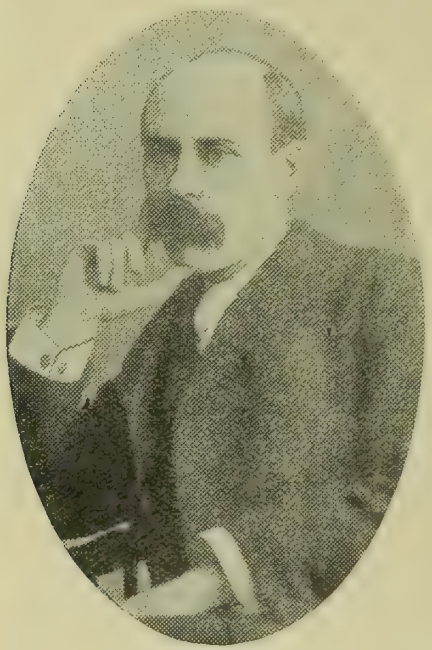
Union voted an annual grant, which not only took the church out of its difficulty for the time, but was continued as long as it was required.

The promise of development was abundantly realised in the immediately succeeding years. From the first the congregation was of a decidedly evangelistic type, and it readily attracted those with evangelistic leanings and in sympathy with aggressive work. In three years the membership reached 215. In 1893 the number on the roll was 301, the total additions since the beginning being 394, of whom 288 represented a clear gain to the denomination. This will indicate the nature of the work carried on, and the extent to which it prospered.

In May, 1893, Ross's Hall had to be vacated, as it was then required for business purposes, and the congregation, after seven years' absence, returned to the Northern Friendly Society's Hall. This, however, was merely a temporary arrangement, as it was felt that a permanent building in a suitable locality had become an absolute necessity. With a fine sense of selection—a selection homologated in a few years by other two congregations building churches closely adjoining—a site was secured in Gilcomston Park, near its junction with Rosemount Viaduct. The foundation stone of the church was laid on 15th November, 1893, by Mrs. George Thompson, yost. of Pitmedden, a daughter of Mr. Stewart, the founder of the congregation. The interest of the Stewart family in the movement was further emphasised by the handsome presentations made by Mrs. Thompson of part of the furniture and fittings of the church. The building—English Gothic in character, and designed by Messrs Brown and Watt, architects—has a neat and tasteful appearance. It has accommodation for 600, and was erected at a cost of £3000, and opened for public worship by Rev. Dr. Landels, of Edinburgh, in October, 1894. In the new premises, amply provided with suitable classroom accommodation, work was continued on the old lines, numerous evangelistic services and open-air meetings being special features. The progress now was less marked than in the early years of the church, but much earnest effort was expended. The history proceeded almost without incident until 1902, when Mr. Bisset resigned the pastorate. He had rendered excellent service, more particularly in the early years of the church's existence, and his work was fittingly recognised by the members and friends before he left Aberdeen. A man of strong evangelical leanings, uncompromising to a degree in his attitude on matters both of creed and conduct, it was, perhaps, the case that his extreme and rigid views somewhat overshadowed in the public mind his real ability. Yet his adherence to his principles and his faithful work were apparent to all, whether they agreed with him or not. Mr. Bisset afterwards became minister of the church at Alexandria, where he laboured until his death in 1908.

After Mr. Bisset's resignation, Rev. A. Grant Gibb, M.A., took charge of the congregation for some time, and ultimately he accepted a unanimous and pressing invitation to undertake the pastorate. Mr. Gibb is a native of Aberdeen. He is the elder son of the late Mr. Alexander Gibb (of Messrs J. and A. Gibb), who long occupied a prominent position in the religious life of the city, and was one of the leading office-bearers of Crown Terrace Baptist Church. Educated first at the Gymnasium, Old Aberdeen, Mr. Gibb passed to the University of his native city, where he graduated in 1881, taking a high place in the Greek and Humanity classes. On leaving college he was for six years engaged in business in his father's firm, but he felt drawn to the ministry, and eventually resumed his studies. A course in natural science at Aberdeen University was followed by the study of Divinity in New College, Edinburgh, where he took a leading place in several classes. At the completion of his curriculum, Mr. Gibb accepted a unanimous call to the oversight of a pioneer Baptist cause then newly started in Limerick. Within two years a church was built at a cost of £2400, and opened free of debt, the proceeds being entirely the freewill offerings of the people. In addition to his pastoral work, Mr. Gibb found time to conduct missions in various parts of Ireland, and he also laboured among the large garrison of Limerick, and the sailors of the port. In 1897 he was president of the Baptist Union of Ireland, and he lectured on Pastoral Theology in the Pastors' Training College in Dublin. In 1901 his voice broke down under the strain, and, acting under medical advice, he took five months' entire rest, and visited Egypt, Palestine, and Syria. Coming back thoroughly restored, he devoted himself for several

months to evangelistic work throughout Scotland, and during this time was approached by several vacant churches. All these were declined, but the invitation of Gilcomston Park Church was accepted, and Mr. Gibb entered on the pastorate in 1902.



Rev. A. Grant Gibb, M.A.

Since then the church has enjoyed prosperity, the membership having almost doubled, and the finances being in a satisfactory condition. The congregation carries on a great deal of evangelistic work in the open-air, lodging-houses, etc., and has also a mission hall in Baker Street, while there are likewise two large Sunday Schools in connection with the church.

Gilcomston Park Church has always been more or less associated with revival movements. From its earliest days in George Street, the congregation made these a special feature. When the Welsh revival was at its height, Mr. Gibb visited several of the districts most deeply affected, and on his return some of the methods in operation in Wales were introduced in connection with his own congregation. The Church Hall was thrown open for prayer twice a day, and meetings were held every night of the week. On Saturdays a special effort has been made to reach "the man in the street." An open-air service is held in Correction Wynd, the singing being accompanied by the organ and other instruments, several lady workers meantime visiting the public-houses (where they are well received) distributing tracts and invitations. After nine o'clock the open-air workers march to the church, whither they attract a company, chiefly men and youths, numbering generally about 300. A free cup of tea is supplied, and Gospel addresses are then delivered by Mr. Gibb and other city ministers (many of whom have given aid in this way), and the proceedings last from 9.30 till near midnight, and sometimes even beyond it. This work has been attended by a measure of success which has far exceeded the expectations of the workers. Many remarkable cases are cited, and several who were formerly the slaves of drink have been reclaimed through the instrumentality of these gatherings, and are now members of the church, and among its most active workers.

In course of its history the church has given many of its sons and daughters to active service in the foreign mission field, over twenty members having gone forth as missionaries to different parts of the world, while there are several in charges at home. Amongst these who are in the ministry the names may be mentioned of Rev. David Barron, of Portsea; Rev. D. D. Smith, of Grantown-on-Spey; and Rev. Charles Morgan, of Clare, Suffolk. The foreign missionaries belonging to the congregation include Rev. William and Mrs. Emslie, Rev. George and Mrs Gibb, Rev. James and Mrs. Neave, Rev. J. and Mrs. Horobin, and Rev. T. W. Begg, all of China; Rev. Joseph and Mrs. Clark and Mrs. George Harvey, of the Congo; Rev. A. and Mrs. Stephen, of Assam; Miss Ellis, of Morocco; Miss Lochhead, of Algeria; and Miss Stewart, of Smyrna. Dr. Mary Bisset (a daughter of Rev. Alexander Bisset) is an agent of the Baptist Missionary Society; and Miss Forrest, Lonmay, is also in India.

With so many who claim its interest in distant climes, Gilcomston Park Church, even with all its absorption in aggressive work in its own immediate sphere, is not likely to forget the greater world outside, and in the days to come it may not only be an evangelical force in the city of Aberdeen, but also a nursery for workers to the regions beyond.

LXVIII.—UNION GROVE BAPTIST CHURCH.

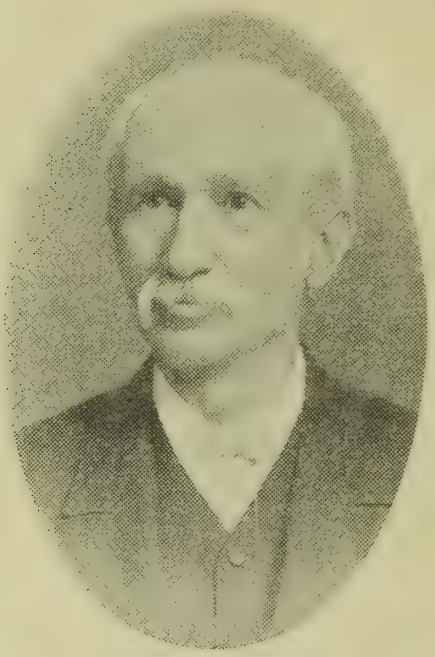
Union Grove Baptist Church.

After the Baptists in Aberdeen had, through the instrumentality of Mr. John Stewart of Banchory, founded a new congregation in George Street, there was, on the part of several of the members of Crown Terrace Church, a feeling that something should be attempted in the west end. Accordingly, a movement was set on foot, which resulted in the formation of the congregation at Union Grove.

The leader in this Church extension movement in the west end of the city was Mr. James Crichton, Sandilands Chemical Works, a man well known and highly respected in all religious circles in the city. Mr. Crichton, while a prominent worker in the Y.M.C.A. and other undenominational agencies, was an ardent Baptist, and took a warm interest in all the affairs of the body, ultimately rising to the post of president of the Baptist Union of Scotland. His interest in the principles of the body was such that he bequeathed a fund of £1000, the interest of which is devoted to rewarding the best paper on Baptist principles, the competition being open to all Baptist ministers in Scotland, and the prize tenable for two years. He was enthusiastic in his advocacy of the need of an educated ministry, and he was a lover of books, leaving a number of valuable volumes to the church. In seeking to found a new cause in the western district of the city he was actively supported by Mr. A. C. Barker, and among others prominently identified with the inception of the movement were—Mr. John Raffan and Mr. Alexander Watt and Mr. John Grant, of Messrs. Watt and Grant. A site was secured in Union Grove, but it was decided to defer for a time the erection of a church, and be content to begin the services in a hall. The part of the feu facing Union Grove was, therefore, left vacant until such time as the scheme could be completed, and only the northern portion of the ground was utilised. On it a building was erected capable of serving, in the first instance, the purposes of a place of worship, and of being ultimately used as a church hall. The structure cost about £1500, and was opened in August, 1892, by Rev. Dr. Landels, of London. The whole of the necessary sum was raised, with the exception of £300 lent from the Baptist Building Fund; but this loan was soon repaid.

The next step in the matter was the election of a minister, and this resulted in a call being addressed to Rev. S. G. Woodrow, formerly of Kettering. The invitation was accepted, and the promoters of the new cause considered themselves fortunate in securing a pastor with so high a reputation and so extensive and varied an experience. Mr. Woodrow is a son of the late Rev. G. Woodrow, of Gloucester, a Baptist minister highly esteemed in his day. After working for several years as a clerk, he entered Regent's Park College as a student for the ministry, and passed through the usual curriculum with credit, taking a high position in logic and ethics. In 1864, Mr. Woodrow accepted the pastorate of the Baptist Church at Halstead, Essex, where he laboured with acceptance and success for six years. After leaving Halstead, he went to America, and the next ten years were spent in work in the United States, chiefly in Providence and Buffalo. In consequence of domestic affliction and bereavement, he decided to return to England, and shortly after his arrival, in the summer of 1880, he was called to the church at Wokingham, Berks. After five years' work there, he removed to undertake the pastorate of Charlotte Street Chapel, Edinburgh. In 1888 a cordial invitation was sent to Mr. Woodrow from

the Fuller Baptist Church, Kettering, one of the historical churches of the denomination, with a large and influential and vigorous congregation, but after a time the strain taxed his health, and, acting on medical advice, he resigned the pastorate. Retiring to Bristol, his time was devoted to literary work and preaching engagements. While thus engaged,



Rev. S. G. Woodrow.

the invitation came to him from Aberdeen to undertake the care of the infant congregation at Union Grove, and, after consideration of all the circumstances, he decided to accept the call, and his ministry opened on the third Sunday in January, 1893.

When Mr. Woodrow came to Aberdeen there were about 25 members in connection with the Union Grove Church, and, with these as a nucleus, he began his efforts to build up a new congregation. The progress in numbers was by no means phenomenal. During the first year 28 new members were added, and the increase has continued year by year at a moderate rate. The additions actually made to the membership did not, however, entirely represent the progress of the church. From the very first a considerable amount of earnest work was carried on by the minister and his people. The Sunday School was very successful from the start, and it continues to be one of the most prosperous and useful agencies of the church. Soon after Mr. Woodrow's settlement, a Christian Endeavour Society was instituted. The Band of Hope is attended by crowded audiences of children drawn not merely from the congregation, but also very largely from the densely populated districts in the immediate vicinity of the church. Another agency which appeals to the people of the locality, and has proved the means of reaching not a few of them, is the Mothers' Meeting, which has always been highly appreciated. The Bible Class in connection with the Sunday School, which was so successfully conducted by Mr. Crichton, is now in charge of Mr. Alexander Watt, J.P.

Mr. Woodrow worked ably and zealously in building up the congregation at Union Grove, and his preaching gifts have likewise been appreciated in the pulpits of other denominations. He also found time for some outside work, and to him belonged the credit of having founded the Deaf and Dumb Benevolent Society in Aberdeen. He has contributed to various journals and magazines, and some years ago he published a volume of sermons under the title of "Christian Verities." In 1907 Mr. Woodrow retired from the pastorate of Union Grove Church, but he has continued to reside in Aberdeen. He has been almost constantly engaged in giving pulpit supply, and has acted as "locum tenens" in several Presbyterian churches.

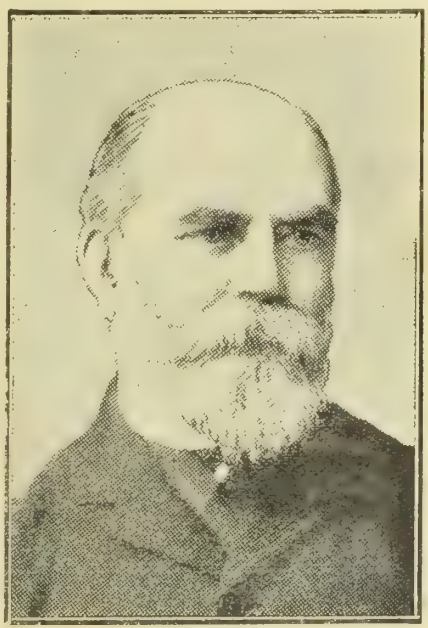
The vacancy in Union Grove Church was filled by the appointment of Rev. R. Birch Hoyle, A.T.S., whose induction took place on 7th January, 1908, the service on the occasion being conducted by Rev. J. E. Roberts, B.D., of Manchester, the successor of Dr. Alexander Maclaren. Mr. Hoyle was a distinguished student of Regent's Park College, London, his successes including second with honours and prizeman for the A.T.S. degree, the only Divinity degree open to students of Nonconformist Colleges until 1902, when London University conferred the B.D. In 1900 Mr. Hoyle was called to be pastor of the church at Sudbury, Suffolk, where he soon took a prominent part in public affairs, notably in connection with the education controversy. His speeches at

Rev. R. Birch Hoyle.

the National Conference on education at Newcastle in 1903 and at the Memorial Hall, London, in 1905, brought him into public notice, and an address which he gave at the Baptist Union meetings at Derby caused a sensation at the time. But controversial work did not occupy all his time. He visited Wales when the revival movement was at its height, and carried something of its fervour into his own church. On his retirement from the pastorate at Sudbury on account of a breakdown in health, he received many marks of public esteem. For the next year he travelled in Italy and North Africa recruiting his strength. Sometime after his return he received the call to Union Grove Church, which, notwithstanding other inducements, he decided to accept.

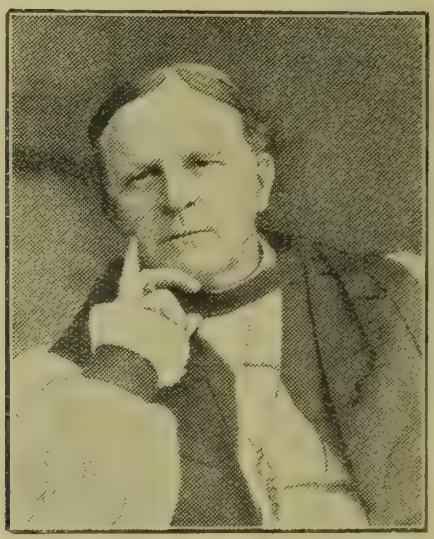
Mr. Hoyle is a man of virile intellect, and he has expository gifts of no mean order. Of social, as well as of political, questions he has been a keen student, and as a speaker he is trenchant and vigorous. Since his settlement in Aberdeen he has appeared on various public platforms, and has taken a special interest in political affairs. At Union Grove Church the audiences have been growing largely, especially in the evenings, when the place is practically filled. A considerable number of students are to be found in the congregation, and their presence may be taken as an evidence of the impression made by Mr. Hoyle's preaching on the thoughful and educated young people. A special feature is made of the week night service on Wednesday evenings. The aim is to touch on moral and religious questions which may be considered hardly suitable for mixed Sunday congregations, and the services have attracted not a few prominent Christian workers from other churches.

The outlook of the congregation generally was never so bright as it is at present; a spirit of unity and hopefulness in the hearts of the people auguring well for the future. Yet to many it will undoubtedly appear that the founders of the congregation — wise and far-seeing and zealous as they were—may have erred in building a hall and leaving a church unbuilt. They may have had practically no choice in the matter, and yet it must now seem as if they had begun at the wrong end. Whatever the sacrifice and the burden involved in the effort, it is unlikely that the congregation will ever reach the stage of development or attain the position in the community it might otherwise expect until it proceeds with the erection of a church worthy of the district and of the denomination.



Mr. James Crichton.

EPISCOPAL CHURCH IN SCOTLAND.



Right Rev. Rowland Ellis, D.D., Bishop of Aberdeen and Orkney.

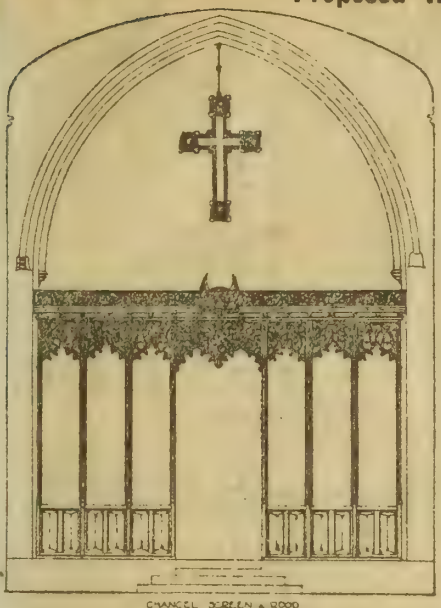
LXIX.—ST. ANDREW'S EPISCOPAL CHURCH.

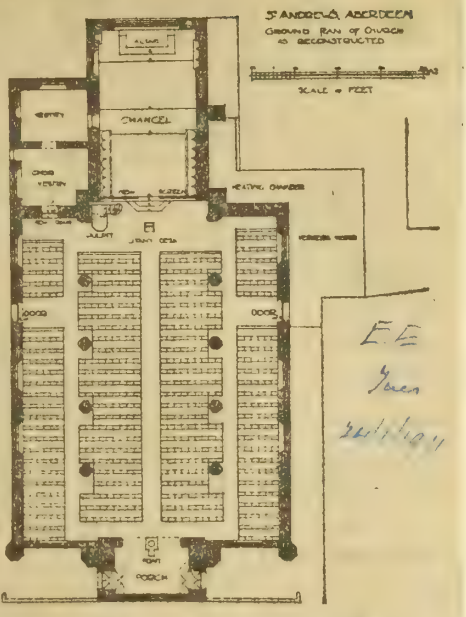
St. Andrew's has always been regarded as the leading Episcopal congregation in the city of Aberdeen. It owes something of its reputation in this respect to the antiquity of its origin, but that, of itself, would have been insufficient to give it a foremost place. It has been fortunate in having the adherence and support of a very large and influential body of members, and it has been particularly fortunate in its clergy. From the fact of having had three Bishops at different times in its incumbency, it came to be known as "the Bishop's Church," and it has also been frequently spoken of in an informal and unofficial manner as the pro-Cathedral of the Diocese.

The congregation was founded soon after the Insurrection of 1715 by the Rev. Andrew Jaffray, who had formerly been minister at Alford, the first meeting-place being in a house at the back of the Tolbooth. On Mr. Jaffray's death in 1730, he was succeeded by Rev. James Miln; and in 1735 Mr. Miln was succeeded by Rev. William Smith. During Mr. Smith's incumbency the meeting-place was changed to Concert Court, and afterwards to a dwelling-house within a close on the west side of Guestrow. During the time of persecution in 1746, all the Episcopal meeting-houses were burned—Mr. Smith's chapel (then probably in Concert Court) being gutted and destroyed. Mr. Smith died in 1774, and was succeeded in the following year by Rev. John Skinner, afterwards the well-known Bishop John Skinner. Mr. Skinner was a son of Rev. John Skinner, Longside, who became well known as the historian of the Church, but perhaps even better known as the author of "Tullochgorum." Soon after the settlement of Bishop Skinner, the congregation had so greatly

ST ANDREW'S EPISCOPAL CHURCH.

Proposed Improvements.





A scheme for the reseating of St Andrew's Episcopal Church, carrying out certain structural alterations, providing a robing room for the choir, as apart from the present vestry, and effecting certain very desirable and suitable improvements, is at present under consideration, and has been practically settled except in regard to a few details of minor importance.

Among those improvements is a chancel screen and rood which will form a very handsome ecclesiastical decoration, and which will be, as proposed, a very suitable memorial to the memory of the former rector, Dean Danson.

The proposed screen, of which a reproduction is given, will be of carved oak, treated in Gothic design, and with appropriate ecclesiastical ornamentation. In the design, a number of Gothic arches, filled in with characteristic tracery, look well. The arches have above them a neat border, with a conventional treatment of the vine as the decorative motif. The slender, graceful supports rise from a well-designed, panelled base. Surmounting the screen is a coat of arms, with two angels as supporters.

Pendant from the top of the Gothic arch will be an ornamental cross of exquisite design and workmanship, with the emblematic representations of the four evangelists at each cardinal point.

The principal feature of the other alterations is the provision of two new doors, one at each side of the church, which will permit of more convenient and quicker egress than at present. The new robing room for members of the choir will be commodious and convenient.

EPISCOPAL DIOCESE OF ABERDEEN.

Proposed Cathedral Church.

At the annual sitting of the Episcopal Diocese of Aberdeen and Orkney, on Wednesday, 17th curt., the question of creating a Cathedral Church in Aberdeen for the Diocese will be discussed. It will be raised on the motion of the Rev. Robert Mackay, as follows—

That the Synod respectfully requests the Bishop to appoint, in terms of Canon X., S. Andrew's Church, Aberdeen, to be the Cathedral Church of the Bishop and of the Diocese.

In the event of the motion being adopted by the Synod, and the Bishop intimating his assent, there will be moved—

That a committee be appointed to make the necessary arrangements and to draft a code of statutes, and submit the same to a special meeting of Synod, to be held at such time as the Bishop shall appoint.

E.E. 4/9/17

A New Bishop.

The announcement that the Archbishop of Canterbury has nominated the Rev. E. D. L. Danson to be Bishop of Labuan and Sarawak will be received with pleasure by many people in Aberdeen. His father, the late Dean Danson, was esteemed by the whole community, and the Episcopal Church in the city owed much to his eloquence. In many a worthy cause the graceful advocacy of Dean Danson proved of value, and on social occasions there was no speaker whose apt and felicitous utterances were more warmly appreciated. In the Federated Malay States the young Bishop-designate has been doing good work, and Glenalmond, as well as Aberdeen University, will wish him well in his new sphere. At one time it appeared as if Dean Danson were to be the Bishop of Aberdeen and Orkney. He missed that distinction, but nothing could deprive him of the influence due to scholarly gifts and true eloquence.

E.E. 9-5-1917

Scottish Notes Queries
Feb 1904

S. ANDREW'S CHURCH AND THE SEABURY CONSECRATION.

WITH the *Aberdeen Free Press* of Nov. 16 and 17 before me, and upheld by the feeling that your pages are exempt from controversy, I would state some facts.

1. It is chronologically true that Bishop Seabury was the first bishop of the Anglican line to have charge in America.

2. It is a historical fact that Bishop Seabury united with Bishops Provost White and Madison, in consecrating Bishop Claggett.

3. It is not true that "the greater part of the American Episcopal Church simply declines to regard the Seabury consecration as the connecting link between their branch and the home branch of the Anglican Church." That cannot be declined or denied which is never asserted. No American churchman ever doubts or wishes to minimize the connection of Bishop Seabury with the present American Episcopate; but the truth is, that we are all too busy and beyond such elementary questions which are left to the children in the faith.

4. If Lambeth had far more to do with the American Episcopate than "the upper room of the house in Long Acre" had, because there were three bishops to one at Bishop Claggett's consecration, we can surely say that that was offset by Seabury's having been himself consecrated by three bishops (Kilgour, Petrie and Skinner), while the "three bishops (from Lambeth) had themselves been consecrated by the Archbishop of Canterbury." Episcopal consecration by one bishop, even though he be an archbishop, is not according to Catholic usage; but it is hard to see where the rector of S. Paul's makes his point.

5. It is agreed that the *exact location* of the one room or two where Bishop Seabury was consecrated has not been decisively fixed, but every person who does not have his judgment warped by feeling or prejudice, must accept the conclusion of the late Rev. Mr. Greaves, when he says "we are quite certain that the congregation of S. Andrew's is the lineal representation of that congregation in the midst of which the first American Bishop was consecrated." In the history of the consecration there is no allusion to either S. Paul's or S. John's, although both were in existence.

JAMES GAMMACK, LL.D.

West Hartford, Conn.

THE LATE REV. W. PRESSLIE, TARFSIDE.

The Aberdeen Connection.

The Rev. William Presslie, who was over 80 years of age, the rector of the Episcopal Church of Tarfside, Glenesk, was found dead in bed on Saturday morning.

Although he suffered from a weak heart, Mr Presslie was moving about as usual on Friday. On retiring in the evening he complained of a slight pain in his side, but nothing serious was anticipated. Although he had carefully to avoid anything in the nature of violent action, he benefited rather than otherwise from continued physical exercise in the way of walking, and it is related of him that on several occasions he would walk across the hills for twelve miles to Aboyne, take the train to Aberdeen, transact his business in the city, train back to Aboyne, and complete the twelve-miles journey across the hills to his home—all in the one day, and that even when he was fairly well advanced in years. This necessitated him starting about four o'clock in the morning, and not getting home till the evening was well advanced.

Mr Presslie in the "sixties" was schoolmaster at St Andrew's Episcopal Church School at Aberdeen. Like not a few of the schoolmasters of his time, he resolved to enter and qualify for the ministry, which he did, and was ordained by Bishop Suther in 1869. He went to officiate at the Episcopal Church Mission at Burravoe in the Shetland Islands, and from there was translated to Lochlee, Tarfside, in 1871.

Mr Presslie's work at Lochee and in Tarfside during the last forty-three years was greatly appreciated. He endeared himself to the people of the glen by his courteous, kindly ways, and he was ever ready to lend a helping hand to those in need. In his good work he was greatly assisted by his wife, who was a Miss Jeannie Cruickshank, of Aberdeen, and by her and a son he is survived. The son is well known in this district as the esteemed rector of the Episcopal Church in Inverurie—the Rev. T. G. Suther Presslie. Another son died some years ago in Natal.

EE 19/1/1914

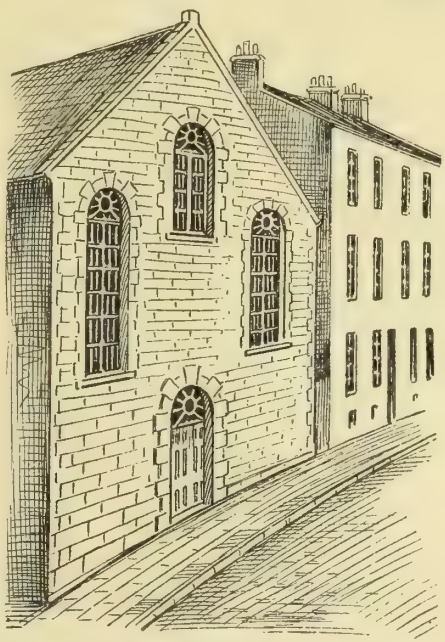
PRESSLIE.—At The Parsonage, Lochlee, Brechin, on the 17th January, the Rev. William Presslie, aged 81 years, for 42 years incumbent of St Drostane's Episcopal Church, Lochlee. Funeral on Wednesday, 21st January, at 11 a.m., at St Drostane's Church, Lochlee, to Trinity Cemetery, King Street, Aberdeen. Aberdeen friends please meet at Trinity Cemetery at 3 p.m. All friends please accept this (the only) intimation and invitation.

EE 19/1/1914

St. Andrew's Episcopal Church.

increased that a new meeting-place became an absolute necessity. A house in Longacre was secured, and the Bishop fitted up the two upper floors for the chapel, the under floor being reserved for himself and his family. It was in this building that a great event took place — an event ever memorable in the annals of Episcopacy in Aberdeen. On Sunday, 14th November, 1784, the chapel was the scene of the consecration of Dr. Samuel Seabury as the first Bishop of the United States of America. In 1884 the Seabury Centenary was celebrated by special services, which attracted widespread attention; and it may be mentioned that every year brings tourists from America to visit the historic church in Aberdeen which is the present-day representative of the "Upper Room" in Bishop Skinner's Chapel in Longacre. Soon after the repeal of the penal laws, the continued increase of the Bishop's congregation required the erection of another new place of worship, and a chapel was erected in Longacre, on the site of the former dwelling-house. It was named St. Andrew's Chapel, and was opened for service on Sunday, 13th September, 1795. In it, on the 19th and 20th June, 1811, there met the Synod of the Scottish Episcopal Church—the only national synod of the Scottish Episcopal Church ever held in Aberdeen. (The building, which was bought by the Wesleyan Methodists, and served as their chapel for over half a century, was eventually demolished in the extension of Marischal College.) Bishop John Skinner died in 1816, during the erection of the present St. Andrew's Church, which had been undertaken in order to accommodate the ever-growing congregation he had gathered around him. He filled a large part in the early history of St Andrew's, and, while no one was more worthy of a memorial, it has been well said that "Bishop John Skinner required no other monument to his memory than the Church which he found in poverty, adversity, and persecution, and which he left in unity and tranquillity."

Dr. William Skinner had acted as assistant, and latterly as colleague, to his father in the incumbency of St. Andrew's, and on his death he succeeded to the sole charge, and afterwards to the Episcopal office of Bishop. His connection with St. Andrew's continued until his resignation on 1st November, 1847. After considerable delay, the Rev. Stephen Allen was appointed to the vacant charge, with Mr Wagstaff as junior incumbent; but, on account of differences of opinion regarding certain changes they had introduced in the mode of conducting part of the church service, both these clergymen resigned in 1850. On 8th October of the same year the Rev. John G. Ryde, an Oxford first-class man, was appointed to the sole incumbency. Mr. Ryde held office until 27th July, 1855, when he resigned in order to obtain a less laborious charge, and for other private reasons. A successor was found in the person of the Rev. Dr. Suther, then of St. George's



Old St. Andrew's Episcopal Church, Longacre.

Church, Edinburgh, whose lengthened and fruitful connection with St. Andrew's Church and with the city and diocese of Aberdeen then began. In 1857 he was elected to the bishopric on the death of Bishop William Skinner. During Bishop Suther's incumbency a notable event took place in the consecration of St. Andrew's Church. The building was opened for worship on 27th July, 1817, but, in consequence of the heavy debt incurred in its erection, it could not then be consecrated. The original cost of the church was about £8000, of which only about £3000 was paid, leaving a debt of £5000, which it took over 40 years to liquidate. In 1858 the debt was cleared off, and steps were taken for purchasing the feu-duty and raising other £300 for the improvement of the interior of the church. These projects having been successfully accomplished, the consecration of the church took place on Tuesday, 23rd August, 1864. Through the good offices of the late Sir Alexander Anderson, at that time Lord Provost of Aberdeen, the Archbishop of York (Dr. Thomson) accepted the invitation of the Bishop to take part in the consecration and preach the sermon. This gave a special significance to the occasion, as being the first time in Aberdeen an English prelate had taken an active part in the services of the Scottish Church.

In consequence of failing health, Bishop Suther resigned the incumbency on 13th February, 1879, to the general regret of the congregation. During the 24 years he held the charge, his ministrations were highly esteemed, and to the afflicted and distressed he was ever a kind friend. A new incumbent was found in the Rev. Henry L. Greaves, of St. Andrew's Cathedral, Inverness, whose settlement took place on 14th September, 1879. Mr. Greaves took up with much energy a scheme, largely promoted by the late Mr. James Chivas, for a chancel, which was completed and dedicated on 12th October, 1880. On account of ill-health, Mr. Greaves resigned in 1881, and he was succeeded by the Rev. J. M. Danson, then of St. Mary's, Arbroath. Mr. Danson, in coming to St. Andrew's, yielded to strong pressure brought to bear upon him, both by Bishop Suther and the trustees, and the wisdom of their choice has become more apparent with every passing year.

It is within the mark to say that there is no more widely respected clergyman in the city of Aberdeen at the present time than the scholarly and eloquent Rector of St Andrew's. In 1907 Dr. Danson was appointed Dean of the Diocese of Aberdeen and Orkney in succession to Dr. Walker, his elevation to that office calling forth expressions of satisfaction and congratulation not only from members of the Episcopal Church throughout Scotland, but also from many in other communions who had been associated with him in public life. The feelings of respect and esteem entertained for him are by no means confined to his own communion. They are shared by all denominations, and the widespread appreciation of his culture and talents found fitting recognition when, in 1892, the University of Aberdeen conferred upon him the honorary degree of Doctor of

Dean Danson.

Divinity. Dean Danson was born at Ingleton, in the West Riding of Yorkshire, and he comes of an educational stock, both his father and grandfather being members of the teaching profession. Very early in life he devoted himself with ardour to the study of literature, and this, doubtless, accounts in large measure for the immense stores of literary learning of which he is the possessor to-day, and from which he can draw at will those apt literary allusions which impart so great a grace and charm to his public utterances. It is also said that he nursed his creative faculty by youthful contributions to the county newspapers of Lancashire and Westmorland. Having taken his degree at Trinity College, Dublin, he held an assistant mastership in

ST ANDREW'S EPISCOPAL CHURCH

MEMORIAL TO THE LATE DEAN DANSON

Extensive alterations on the structure of this historic church are contemplated at an early date, the present condition of the building being regarded by the trustees as in many respects unsatisfactory. The present pews are uncomfortable and somewhat old-fashioned; the galleries are depressing and tend to destroy the architectural beauty of the church, while the pillars and walls urgently require fresh decorative treatment. A very complete scheme of reconstruction has been prepared by Mr R. S. Lorimer, A.R.S.A,. Edinburgh, the well-known church architect, and has been adopted by the trustees. This includes the removal of the present galleries and vestibule and the erection of a new porch from the present west door to the street, the substitution of new pews for the present seats, the laying of parquet floor in the three passages, the installation of a new heating system on the hot water principle, the cleaning and repainting of the entire church, etc. As a memorial to the late Dean Danson, for many years rector of the church, a beautiful chancel screen of oak will be erected and will form a striking feature of the reconstructed church. A new pulpit of oak is another feature of the scheme which deserves mention. This will be the gift of the family of the late Mr and Mrs Warrack, The Chaplainry, Old Aberdeen, for many years members of St Andrew's. The entire scheme is estimated to cost about £2000, and of this sum £1330 has been raised by the congregation since October. It is expected that estimates will shortly be invited from Aberdeen contractors, and that the work will be completed during the summer.

2573/1911

St. Mark's College, Chelsea, for three years, and was then appointed vice-principal of the North Wales Training College, Carnarvon. In 1871 he was ordained deacon and priest by the Bishop of Bangor, and during his holidays in 1873 he took temporary charge of St. Mary's, Aberdeen.

This marked the beginning of Dean Danson's long connection with Aberdeen, for, on the resignation of the incumbent, he was appointed to the charge. During the six years of his incumbency, he had the satisfaction of seeing St. Mary's raised clear above its initial difficulties, and a debt of nearly £2000 brought within measurable distance of extinction. In 1879 he was translated to St. Mary's, Arbroath, but he was only allowed to remain there for a year and a half when he was recalled to Aberdeen to take up his present charge of St. Andrew's. Thus it will be seen that, with a short interval of 18 months, Dean Danson has been continuously engaged in work in the city of Aberdeen for a period of over 35 years. The citizens soon learned to appreciate his worth, and to utilise his services. He was twice returned to the School Board, and, on the second occasion was elected to the chairmanship, his occupancy of that post being marked by the intimate knowledge and wide grasp of educational affairs which have always characterised him, together with the dignified courtesy which he has ever exemplified in his public life. It would be difficult to do justice to Dean Danson's many public services. It has been well said of him that, "blessed with a genial wit and a facile and persuasive tongue, he is in much request as a speaker at all sorts of philanthropic and philosophic gatherings; and he appears equally happy and equally at home in commending the claims of the Association for Improving the Condition of the Poor, presiding over the learned deliberations of a Philosophical Society, discoursing on the prevention of cruelty to animals, enlarging on Scotland's musical abilities, or encouraging among the young the kindly treatment of domestic pets." Perhaps, however, one of the pithiest estimates of the breadth and many-sidedness of his character was that said to have been made by a Presbyterian when Dr. Danson was leaving St. Mary's, Aberdeen, for Arbroath. "Yes," said he, "Mr. Danson will be a loss to you. He has a good head, a good heart, and a good gab. You will find men, perhaps, to equal him in any of these respects, but the fine balance of the combination is as rare as it is admirable." His graceful diction, his polished utterance, his genial and flowing eloquence have charmed the inhabitants of the Granite City for many years since then.

In the Scottish Episcopal Church Dean Danson has for long occupied an influential place. As convener of the Board of Education, an office which he held for many years, he rendered inestimable service, and for several vacant bishopries his name has been prominently mentioned.

St. Andrew's, during its long and honourable history, has had many prominent citizens connected with it, as well as many well-known county families. The late Mr. John Smith, president of the Society of Advocates, and the late Mr. Newell Burnett, county clerk, may be cited as representative men of its past. In its present the succession is well maintained, and many names readily suggest themselves. St. Andrew's has also done not a little in rearing and training young clergymen. Two of its own young men are at present in active service—Rev. Francis Turreff, rector of Woodhead, Fyvie, and Rev. Albert A. Turreff, of Slangham, Sussex. Both are sons of the late Mr. James Turreff, one of the churchwardens of St. Andrew's for many years. Mr. Turreff, on all matters of Episcopal Church History, was a recognised authority, and the History of St. Andrew's congregation, which was compiled by the late Professor Grub to 1843, was continued by him down to recent years.

A noteworthy feature of the work at St. Andrew's for many years has been the splendid day school, under Mr. T. Cooke. The St. Andrew's School has always been a large and successful one, and there are over 400 scholars on the books.

St. Andrew's has always been characterised by its generous liberality. It would, indeed, have been strange had it been otherwise. Its clergy have been men of warm and wide sympathies, and they have never failed to inculcate the grace of Christian giving. Nor has the laity failed to exhort in the same way when occasion required. What old member of St. Andrew's does not remember good, honest George Nicolson—the quaint simplicity of his mind, his punctual and unfailing attendance at every kind of church gathering, his old-fashioned airs for the violin, his sonorous responses in church, and his queer rendering of Scottish songs? One ecclesiastical function George loved to discharge, viz., to "carry roun' the plate" in the north aisle of St. Andrew's, where he had sat in the same pew for years on

end. His quick eye had perceived that a gentleman in the same aisle always "passed" the plate with nothing more than a profound bow. George could stand this no longer. "Come, come," said he, nudging the polite but parsimonious churchman with the plate on the elbow, "let's have less o' your manners an' mair o' your siller."

St. Andrew's is proud, and justifiably so, of the leading position it still occupies among the Episcopalian churches in the city, and in that position it is secure so long as it proves worthy of its great traditions and continues to cultivate the lofty and enlightened churchmanship by which it has always been distinguished.

St Andrew's Episcopal Church, Aberdeen.

(CONTINUED.) 5/5/1917

BUILDING AND RELICS.

The chapel in Longacre which the congregation vacated on removing to the present edifice in King Street was acquired by the Wesleyan Methodists, and according to Mr William Robbie, historian, Aberdeen, was used by that body for a period of nearly fifty years. The writer remembers it only as being utilised as a warehouse or goods store. The present structure of perpendicular Gothic design, after plans by Archibald Simpson, architect, Aberdeen, was opened on 27th July, 1817, being consecrated on Tuesday, 23rd August, 1864.

The chancel, designed by George Edmund Street, architect, was completed and dedicated, 12th October, 1880, and consecrated 1895. The memorial reredos in caen stone, erected in 1884 to the revered memory of Bishop Suther, was designed by Mr Arthur Clyne, architect, Aberdeen.

The church provides seating accommodation for 1194 persons, and the endowment fund amounts to the handsome sum of £2203.

In the vestry there is a representation of the arms of the Episcopal Church; also, a white escutcheon found at Rhynie long ago, which bears the sacred symbols of the Crucifixion—nails, hammer, thorns, etc.

In historical treatment, St Andrew's has been very well represented. Dr George Grub (1812-1892), author of an "Ecclesiastical History of Scotland," published in four large volumes in 1861, wrote also a history of the congregation in 1846, which was subsequently augmented and continued to a very recent period by the late Mr James Turreff, Aberdeen, a much-respected churchwarden of St Andrew's, who died at The Rectory, Woodhead, Fyvie, 13th September, 1905, aged 63 years.

An engraving of St Andrew's Chapel by Mr Joseph Swan, engraver, Glasgow, dated 1822, appears in Mr James Rettie's interesting local repository, "Aberdeen Fifty Years Ago" (1868), along with a succinct account of the congregation's remarkable activity.

The authoritative "Seabury Centenary Report" contains an excellent drawing of the historic Longacre by Mr Arthur Clyne, architect, Aberdeen, showing on the extreme left the former church as erected by Bishop John Skinner (1744-1816) in 1795, demolished when the present imposing Marischal College Buildings came into existence.

To the late Mr William Skene, lithographer, who died at 38 St Nicholas Street, Aberdeen, 14th October, 1908, aged 72 years, we are indebted for interesting particulars of prominent Episcopalians of his day, as faithfully recorded in his discursive and truly reminiscent volume, entitled "East Neuk Chronicles," issued by the "Aberdeen Journal" Office in 1905.

Cathedral Dedication.

The beautiful reredos gifted by Mrs Cay, and placed in the Lady Chapel of the Cathedral Church of S. Andrew, Aberdeen, in memory of her husband, Mr Alexander Cay, who was a trustee of the church, was dedicated by Bishop Deane at the evening service yesterday. The reredos was designed by Sir Robert Lorimer, R.S.A., and carved by Messrs Clow Bros., Edinburgh.

Bishop Deane engaged in the dedicatory prayer, in which he made reference to the service which the late Mr Cay had given to the church, and offered prayers for the donor of the reredos.

Provost H. Erskine Hill preached the sermon.

EE 24/12/1917

CHANCEL.

A book entitled "The Priest at the Altar" contains the following inscription on the front fly leaf:—

GIVEN TO ST ANDREW'S CHURCH IN MEMORY OF THE REVEREND JAMES MYERS DANSON, D.D., FOR TWENTY-EIGHT YEARS RECTOR, BY HIS LOVING WIFE, FRANCES ELLEN DANSON. EASTER, 1910. "AND WE ALSO BLESS THY HOLY NAME FOR ALL THY SERVANTS WHO, HAVING FINISHED THEIR COURSE IN FAITH, DO NOW REST FROM THEIR LABOURS."

Dr Danson married, on 22nd January, 1874, Frances Ellen Rees, fifth daughter of James Rees, Esq. of Carnarvon, North Wales, and his wife, Anne Woodcock, and had the following issue:—

(1) Arthur Llewellyn Danson, born at Aberdeen. Graduated B.A. Oxford University, 1898; Indian Civil Service; Lahore, Punjaub; registrar to Punjaub High Courts.

(2) Edmund Wilmot Danson, born at Aberdeen. Lieutenant Royal Indian Marine, The Dockyard, Bombay. At present in Survey Department of Royal Indian Marine.

(3) The Rev. Ernest Denny Logie Danson, born at Arbroath. Attended Trinity College, Glenalmond, 1894-97 (school list, p. 15). Graduated Master of Arts at Aberdeen University, 1902. At present on the staff of St Paul's Cathedral, Dundee, residing at 104 Commercial Street, Dundee.

(4) James Gordon Danson, born at Aberdeen. Graduated M.B. at Aberdeen University, 1908. At present practising at Royal Navy Hospital, Haslar, Portsmouth.

(5) Gilbert Rayner Danson, born at Aberdeen, 27th April, 1886; died at 19 Bon-Accord Crescent, Aberdeen, 4th December, 1896; buried at Allenvale Cemetery, Aberdeen.

(6) John Rhys Danson, born at Aberdeen. Electrical engineer in Dundee Corporation Electricity Works, 1908; residing at 84 Commercial Street, Dundee.

(7) Mary Christabel Danson, born at Aberdeen; hospital nurse.

(8) Theodora Danson, born at Aberdeen. Married in St Andrew's Episcopal Church, 16th January, 1909, by J. Myers Danson, D.D., in the presence of L. F. Vanrenen and F. E. Danson, to Captain F. C. Isemonger [Indian Police] —Rowland, Aberdeen and Orkney W.: Brechin: Primus. [St. Andrew's Episcopal Church Registers.] Now residing at Sialkot, Punjaub.

(9) Frances Sybil Danson, born at Aberdeen; residing at Sialkot, Punjaub.

(10) Emily Danson, born at Aberdeen; secretary in London.

R. MURDOCH-LAWRANCE.

LXX.—ST. CLEMENT'S EPISCOPAL MISSION CHURCH.

St. Clement's Episcopal Church.

The founding of this church was one of the latest fruits of the singularly fruitful life and work of the late Rev. John Comper. In the course of his eventful career, Mr. Comper displayed many striking characteristics, but, perhaps, the foremost of them all was his enthusiasm in the service of the poor. When he left the historic and congenial congregation of St. John's to found a mission in the Gallowgate, he gave what might have been regarded as the supreme test of his devotion to the interests of the lower class. Yet, a greater was still to come. When St. Margaret's had been founded on a sure foundation, and raised to the status of an incumbency, Mr. Comper had no thought of resting on his laurels. He might well have been content, at his advanced age, to restrict his work to the vigorous and flourishing congregation he had been the means of raising, but his sympathy was still with those who were outside the fold. St. Margaret's, with its advancement and progress, had become, as he expressed it, almost too respectable, and he longed to reach lower down in the social scale. The outcome of this longing was the founding of the St. Clement's Mission.

Mr. Comper turned his thoughts to the east-end of the city, and after several localities had been considered, it was resolved to begin work in the Justice Street district. A hall—which, in the first instance, was rented, it is said, from Rev. John Duncan, of Trinity Congregational Church—was secured at the corner of the Cowgate, and this building was opened as a mission in 1886. It was an understood rule at the first that no one would be admitted who came in hat or bonnet—the services were designed purely for the men and women of the streets and lanes and closes of the surrounding district. Evidently these were reached with considerable success, for in a year or two the work had outgrown the limited accommodation, and Mr. Comper and his workers found it necessary to be on the outlook for another meeting-place. About this time the old Free St. Clement's Church in Prince Regent Street was in the market; the Salvation Army, who had purchased the building from the Free Church congregation, being then prepared to dispose of it. The church was bought by a near friend of Mr. Comper's, and handed over to him, along with the nucleus of an endowment for a mission in the east-end. This was in fulfilment of a childhood's vow, made on St. Clement's Day, to build a church and dedicate it to that saint, and thus St. Clement's Episcopal Mission was founded. The church was opened in 1889, and it now consists of nave, aisles, and west gallery, the side aisles having been built and several alterations and repairs carried out in October, 1900.

For some time after the opening of the mission-room in Justice Street, the whole responsibility for the conduct of the services was borne by Mr. Comper, assisted by Rev. H. C. Williams and Rev. J. M. Fergus, curates of St Margaret's. On 3rd June, 1887, Rev. Samuel C. Smyth entered on his duties as priest-in-charge of the mission, and thereafter the work was carried on under his leadership. Mr. Smyth saw the mission transferred from its first quarters and founded in Prince Regent Street, and he laboured with great zeal and much acceptance on its behalf. His connection

Rev. J. R. Cormack.

with St. Clement's continued for nearly seven years. In 1894 he left for Newcastle, where he died at a comparatively early age. Mr. Smyth was a man of superior gifts and graces, and he left behind him a good record of earnest and self-denying work well performed. He did much for St. Clement's in its early days, and his memory is warmly cherished by the older members of the congregation. In April, 1894, Mr. Smyth was succeeded at St. Clement's by Rev. E. W. Haswell, who had formerly held curacies at Dumfries and Glasgow. Mr. Haswell maintained the work in all its branches, but his connection with the congregation lasted only for two years, his departure being hastened by the failure of his wife's health. He became rector of St. Columba's, Lonmay, in May, 1896, and two years thereafter he was appointed curate in All Saints', Edinburgh, and subsequently removed to England.

Rev. R. C. Ross, who had come to Aberdeen in 1896 as curate in St. Margaret's, frequently officiated in St. Clement's, and in 1898 he was appointed priest-in-charge of the mission. A man of much energy and vigour, he considerably developed the practical side of the work during his connection with the congregation. On leaving in March, 1902, he went for a voyage round the world, and in 1903 became curate in St. Dunstan's, Stepney. In September, 1902, Rev. A. N. Vowler came to St. Clement's, after four years' work as curate in the church of St. Michael, Shoreditch. Mr. Vowler entered on his duties with good prospects, and he soon gained the esteem of the people. Almost from the outset, however, he was handicapped by ill-health, and it became evident that he would be unable to stand the climate. This led to his resignation in November, 1903—little more than a year after his settlement—and he afterwards became assistant chaplain of All Saints' Convent, Colney Chapel. Mr. Vowler was succeeded by Rev. J. R. Cormack, who was more of a Scotsman by education and training than the majority of his predecessors. He studied at the University of Edinburgh, and, after completing his arts course, entered the Edinburgh Theological College in 1892. He took a good place in all his classes, and came out third in the Preliminary Theological examination. He was curate of St. James's, Cupar, from 1894 to 1897, and then removed to England, where he held a similar position at Kirby Misperton, for three years, from 1898 to 1901. On returning to Scotland, he served for three years as curate in St. Peter's, Kirkcaldy, until his appointment to St. Clement's, in March, 1904. Mr. Cormack proved an earnest and enlightened worker, and in every way he earned the confidence of the people. In 1909 he retired from the position, and was succeeded by Rev. R. Walker Watt, M.A., rector of Ecclesfield, in the diocese of York. Mr. Watt is a graduate of Aberdeen University, and before going to Ecclesfield in 1906, he was for some years rector of St. Matthew's, Oldmeldrum. The lay elector of St. Clement's is Mr. Alexander Latto, and the lay representative Mr. John Milne. Several of the members have a long con-

Rev. R. Walker Watt, M.A.

nection with the congregation. Mr. Alexander Smith, who acted as sacristan, was one of the original members of the mission in Justice Street, having been intimately associated with Mr. Comper in the steps that were necessary to secure the first mission-room, as well as in the movement which led to the acquisition of the present church.

The work of the congregation is being prosecuted with unceasing earnestness, and latterly it has been directed more especially on social lines. The district has not been improving, but rather the reverse, and it was felt that something required to be done to meet the slum conditions, which were increasingly prevalent. Social clubs were instituted for the purpose of reaching the young, and now there is the Guild of the Good Shepherd for boys, and the Guild of St. Mary the Virgin for girls, while those of a more advanced age are drawn to the girls' sewing class. One of the most successful of all the agencies has been the Working Lads' Association, which, by means of its social and recreative functions, has attracted a considerable number of the youths of the district. The more elderly members of the community are also cared for. A mothers' meeting is regularly conducted, and the Sisters of St. Margaret's, who have taken an active part from the outset, continue to work in the district on behalf of the church.

St. Clement's will ever be associated with the memory of Father Comper, to whose passion for humanity and power of initiative it owes its existence. Through the course of its history the Comper family have likewise given generous and practical help to the church, and it has had numerous sympathisers among a wider public. St Clement's worthily represents Episcopalianism in the east-end of the city, and it may be said to have justified its existence by the manner in which it is touching at many points the life of the people whom it was designed to serve.

LXXI.—ST. JAMES'S EPISCOPAL CHURCH.

St. James's Episcopal Church.
(Showing spire in original plan, but still to be built.)

This congregation was founded in 1854 by a number of members who seceded from St Paul's Church. The cause of the secession is easily explained. On the resignation of Rev. Samuel A. Walker as co-pastor of St Paul's, several of the congregation of that chapel who were not satisfied with the sole ministrations of Rev. Sir William Dunbar, the remaining incumbent, met in consultation as to their future action. Their position was that "they could not with advantage to their spiritual condition continue to attend St. Paul's," and they were of opinion, after considering the whole matter, that a fit time had come for the establishment of another English Episcopal congregation in Aberdeen. Once the decision had been reached, no time was lost. On 8th January, 1854, a meeting was held, and on 13th January a communication was addressed by the dissentients to Rev. Abel Woodrofe, who had been acting for Mr. Walker at St. Paul's, inviting him to "do duty as their minister in the hall, 56 Union Street." Those who signed the request, and were thus the founders and first members of St. James's, were—Messrs. Thomas Best, John Avery, John Pickthorn, Patrick Joss, and William Cook. Mr Woodrofe accepted the appointment for three months.

The first meeting for worship took place on Sunday, 15th January, 1854, and the attendances were so encouraging to the promoters that they determined to persevere. On 9th February a meeting was held in Mr. Avery's office, those present being Messrs. Christie, Best, Skene, Gibb, Bannerman, Routledge, Pickthorn, Joss, and Avery, and a committee of their number was appointed to draw up a prospectus of "a proprietary English Episcopal church in or near the west-end of the city of Aberdeen entirely unconnected with any party or minister." The next step was the purchase of the Free Greyfriars Church in Crown Street, a building which has thus served as a place of worship for two denominations before being devoted to its present use as the Aberdeen Physical Training College. The church was vested in the following trustees, viz.—James Dyce, residing in East Craibstone Street; John Irvine Boswell of Kingcausie; William Routledge, rope and twine manufacturer in Aberdeen; Hardy Robinson, residing in Union Place, Aberdeen; and Colonel Thomas Lumsden of Belhelvie Lodge; and it was stipulated that "the property is to be held by these trustees for the special purpose of a church in strict conformity with the Church of England as by law established and none other, and that the cure shall be held solely by clergymen holding the orders of that Church." The necessary alterations having been completed, the church was opened for worship on 25th June, 1854. At this time Rev. Richard Jones was officiating on trial, and he was subsequently appointed the first

ST JAMES' EPISCOPAL CHURCH.

Welcome to New Minister.

A social gathering of the congregation of St James' Episcopal Church, Aberdeen, was held in Kennaway's Rooms last night, at which a cordial welcome was extended to the new rector, the Rev. George Bartlet. There was a large attendance, and Mr A. T. Cruickshank, advocate, presided. In an interval in the musical programme,

Mr James P. Kay, on behalf of the congregation, offered a hearty welcome to Mr Bartlet. He thought the feeling which was uppermost in their minds was thankfulness that they were met under such happy and hopeful auspices. (Applause.) Mr Bartlet, in accepting the call to St James' and leaving an ideal parish to undertake such heavy responsibilities, showed great courage and devotion to the work. He was sure that the sacrifice he had made would meet with a generous response from every member of the congregation. (Applause.) They had heavy work before them, and they could not express their welcome in any better way than by resolving that they would each and all do their part in that work. He referred to the scheme for extinguishing the debt on the church, and trusted that an effort would be made to remove that incubus. A sum was now lying as a nucleus for the improvement of the organ. He also alluded to the proposal to complete the original design of the church by erecting a steeple, and hoped the improvement would be carried out.

The Rev. George Bartlet, who was heartily received, assured the congregation of the deep sense of gratitude of Mrs Bartlet and himself for the kind reception of them, not only that evening, but since they came into their midst some months ago. There was not the least doubt that they came to St James' at a very difficult period in its history, but it had been a revelation to them the way that the congregation had rallied round them, and the way that things were beginning to move in St James'. Things seemed to be in the full tide just now, and he hoped that that tide would go on flowing for a very long time to come. There were a great many things in connection with St James' that they could do. The east end of the church could do with a little livening up. It was the only church in the city that was worked single-handed, and in speaking of improvements they must not forget the living part of the work. If that work was to increase as it ought to do, something would have to be faced in the future, because it was more than one man could undertake. With regard to the debt on the church, the juncture had come when the congregation must make a really big effort to clear it. The sum was £1650, and the generous members of the congregation had come forward with £100 as the first start. He had launched his scheme, and all the memorial he asked was to free the church of debt. (Applause.)

Tea was afterwards served, and the musical programme was contributed to by Mr Sutherland, choirmaster; Miss Gibson, Mr Sharp, Miss Duncan, Mr Shinnie, and others.

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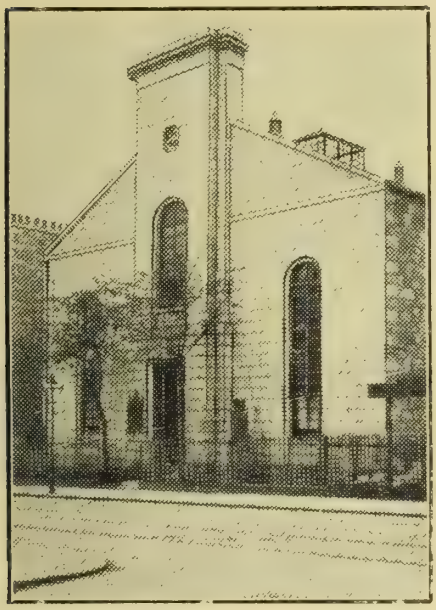
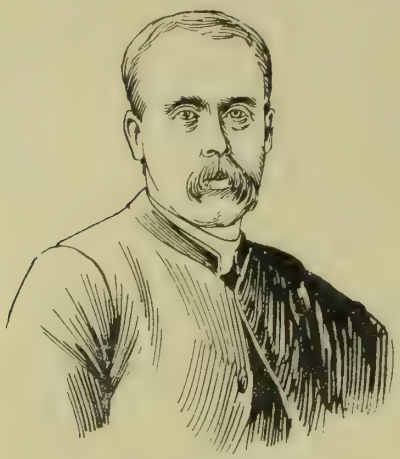
incumbent. Under him the work of the congregation was maintained with vigour and success, but on 12th February, 1858, Mr. Jones, to the deep regret of the managers and congregation, was obliged to resign the charge in consequence of the delicate health of his family. Rev. John Goodwin was chosen as his successor. Mr. Goodwin's ministry extended for three years, from 1858 to 1861, when he was succeeded by Rev. T. Brookes Wrenford.



Old St. James's Episcopal Church, Crown Street.

St. James's had been holding aloof from the other Episcopal churches in Aberdeen, but in 1865 an invitation was received through Dr. Rorison, of Peterhead, to join the Scottish Episcopal Church, a similar invitation being sent to St. Paul's. All the Bishops of England recommended union, but, notwithstanding the strong feeling in favour of the overture, it was ultimately declined because of the dissension which, it was felt, would be sure to follow. The desire for union seemed, however, to grow among the members, a cordial feeling towards the Bishop of Aberdeen being repeatedly expressed. This was specially the case about 1870, when the question of union was again raised. On 28th September in that year it was proposed "that the clergyman accepting the cure of St James's Church be required to apply to the Bishop of the Diocese for his licence." The proposal was adopted, but it brought on a crisis which prevented it from being carried into effect. The members in the minority were very determined, and threatened to take legal proceedings. Thereafter all the managers, with the exception of Mr. Thomas Bannerman, resigned office as a protest against the action of the unreasonable minority. In this connection it may be mentioned that one of the new managers elected in place of those who resigned in 1871 was Mr. J. P. Kay, chemist, who has continued to the present day to be one of the foremost supporters of St. James's.

Mr. Wrenford had left in 1867, and he was followed by Rev. W. Acraman, who in turn was followed in 1871 by Rev. Thomas Worthington. Mr. Worthington disagreed with the managers and congregation, and in 1873 he was called on to resign. Rev. Freeman R. Stratton held the charge from 1873 to 1874, and Rev. John Lockwood from 1874 to 1876. In the latter year Miss Bannerman bequeathed to the congregation and incumbent the annual income derived from a sum of £3000 set apart for the purpose, and this bequest has played a large part in the subsequent history of the church. Miss Bannerman was an enthusiastic member and a devoted worker of St. James's and a loyal member of the Church of England, and her legacy was given on condition that the congregation should not be united to, nor become connected with, the Scottish Episcopal Church. The effect of this was quickly seen, for at the next meeting of the managers it was decided that no clergyman should be elected to St James's who desired to join the Scottish Episcopal Church or to obtain the Bishop's licence. On 6th December, 1876, Rev. Robert Allen was elected clergyman, and although his ministry was a comparatively short one, it formed a most important epoch in the history of the church, and in large measure laid the foundation of its future prosperity. There were several important developments during his incumbency, one of the most famous being his application to the Bishop of the Diocese for a licence. It is almost impossible to realise to-day the great excitement which this action caused in the congregation at the time. A minority strongly protested against the acceptance of the licence, and an action against Mr. Allen was raised in the Court of Session. Through all the trying time



Rev. C. M. Black, M.A.

Mr. Allen's conduct was admirable, and he assisted in the case with great ability, and had his reward when the decision of the court was announced as being in his favour on every point. During Mr. Allen's term of service, and largely owing to his influence, other important matters were successfully arranged, among them being the raising of a sum of £500 to clear off the debt on the parsonage. At this time also, the appointment to the incumbency was made a life one—previously it had been for three years only. In 1880 Mr. Allen decided to take up foreign mission work, and thus gratify a long-cherished desire. He joined the staff of the South American Missionary Society, and went out to Buenos Ayres. There he worked with all his characteristic earnestness until his death on 2nd February, 1893. Mr. Allen was a most lovable man—gentle in manner, kind and sympathetic in heart—and he exercised a strong personal attraction during his ministry in Aberdeen.

In 1880 Rev. C. M. Black, M.A., was appointed to the charge, and he was soon recognised as an eloquent and able preacher, while he had a remarkable power of winning the affections of the people. He held the incumbency until 1885, when he removed to Christ Church, Edinburgh, where he still ministers with marked acceptance and ability. His successor at St. James's was Rev. Angus M. Mackay, B.A., whose connection with the congregation continued for a longer period than any of his predecessors, and who left a deep and abiding impression.

Mr. Mackay was appointed in 1885, and a new constitution of the church was prepared in April, 1886. The congregation having resolved to remove from Crown Street, the excellent site at the corner of Union Street and Holburn Street was acquired, and the foundation stone of the present handsome church was laid on 22nd July, 1887, by Mrs. Maclure, widow of Professor Maclure. (The spire which appeared in the original plan has still to be built.) There followed about this time the greatest crisis through which the church ever passed, the Bannerman Bequest and the condition attached to it involving the congregation in two litigations in the Court of Session. The first action, in which the church was successful, was raised after it became necessary for the clergyman of the church to obtain the licence of the Bishop of Aberdeen in consequence of a resolution of the English Ecclesiastical Courts prohibiting English bishops from exercising Episcopal supervision in Scotland. The second action was also successful in the first instance, but on appeal a judgment adverse to the congregation was given. The congregation acquiesced in that decision, and decided to enter into full fellowship with the rest of the Episcopal Church in Scotland. The forfeiture of the legacy left the congregation with a debt of £3000.

Rev. Angus M. Mackay, B.A.

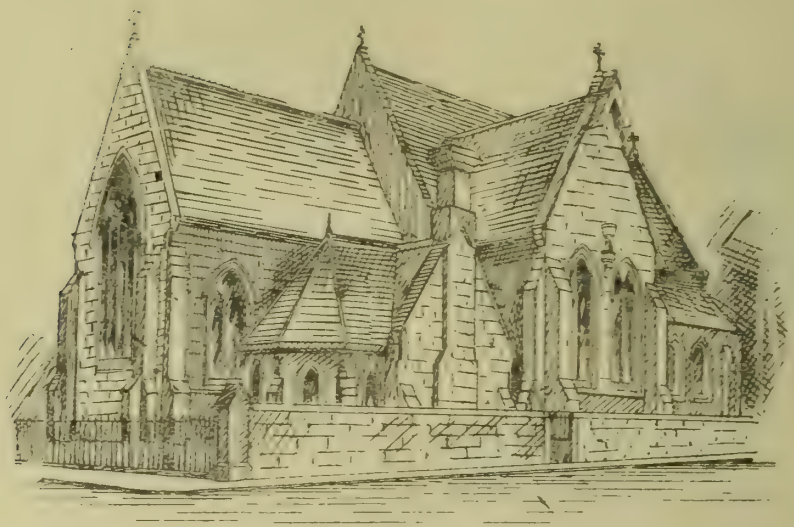
Rev. J. T. F. Farquhar, M.A.

Mr. Mackay, by his firm, far-seeing administration and his gifts of conciliation, carried the congregation through all these trying and critical years. His pulpit work also was of high quality, his sermons "being characterised by suggestive thought, exact scholarship, and scientific knowledge, enriched and adorned by literary grace, and tempered by a broad Christian charity." These were the appreciative terms in which his work was referred to by the congregation in formally taking leave of him on his appointment to Holy Trinity Church, Dean Bridge, Edinburgh. Mr. Mackay was known to many outside the Episcopal Church as an author of ability and success, one of his most popular works being "The Brontes: Fact and Fiction." Mr. Mackay died on 1st January, 1907, and St. James's congregation placed in the chancel of the Church a memorial tablet to commemorate his labours among them. In 1900 the present rector, Rev. J. T. F. Farquhar, M.A., came to St. James's, and under his charge the work has continued to prosper. Mr. Farquhar was educated at Pembroke College, Cambridge, and before coming to Aberdeen he had been rector of St. Mary's, Dunblane, and had filled the post of Synod clerk in the Diocese of St. Andrews. He is the author of several works, and a contributor to various theological publications.

The affairs of St. James's are managed by the vestry, who are Mr. J. P. Kay, chemist; Dr. Irvine Fortescue, Bon-Accord Square; Mr. Robert Gall; Mr. Arthur Clyne, architect; Mr. Charles Smith, solicitor, hon. treasurer; Mr. J. R. Cornwall, Clydeburn; Mr. D. T. Byres, C.E.; Mr. A. L. Bruce, chemist; and Mr. A. T. Cruickshank, advocate, hon. secretary; the rector being ex-officio chairman.

The energies of the congregation are now being directed to the extinction of the remaining burden of debt, but they do not allow their own heavy burden to interfere with their giving to philanthropic and missionary agencies.

LXXII.—ST. JOHN'S EPISCOPAL CHURCH.



St. John's Episcopal Church.

The congregation of St. John's represents the section of the parishioners of St. Nicholas who adhered to the Rev. Dr. George Garden when he was ejected from the second charge, in 1693, for refusing to conform to Presbyterianism. Later on, Dr. Garden was thrown into prison for the part he took in supporting the Jacobite cause in 1715, and still later he managed to make his escape to the Continent. After his return from exile, he again gathered his congregation around him, and it is on record that in 1722 they found a meeting-place in the house of a Mrs. Peddar, in the Castlegate, near its junction with the Broadgate and the Shiprow. In 1732 they occupied a house in the Broadgate opposite the gate in Marischal College, from which they removed in 1742 to a house in Blairton Lane—both of these meeting-places, according to the practice of these trying times, being fitted up partly as a dwelling-house and partly as a chapel. Dr. Garden died in 1733, and he was succeeded by the Rev. Andrew Gerard, who had been his colleague since 1728. During Mr. Gerard's incumbency the chapel was demolished, but it was also during those dark days in the history of Episcopacy in Aberdeen that he was chosen as Bishop of Aberdeen in succession to Bishop Dunbar, his consecration taking place in 1747. He still continued to hold his incumbency, and after the abatement of the persecution he was permitted to repair and refit his chapel for worship. Bishop Gerard died on 7th October, 1767, and was succeeded in his incumbency by Rev. George Innes, who had come from Elgin in 1761 to assist him in his work. Mr. Innes was elected and consecrated Bishop of Brechin in 1778, and, like his predecessor, he continued to combine his pastoral and episcopal functions till his death, which occurred in 1781. He was the author of a catechism on the doctrines of the Church known as the "Forty Lesson Catechism," which was first published in 1765, and was reprinted in 1803 and 1819.

In 1778 Rev. Roger Aitken had been appointed to assist Bishop Innes in the work of the congregation, and he afterwards succeeded him in the full charge. During his incumbency the meeting-house in Blairton Lane was sold, and a site was purchased and a chapel built in the court which is now 38 Castle Street. Mr. Aitken appears to have become personally respon-

sible for almost the entire cost, and financial difficulties pressed heavily on the cause for a time. In 1806 another move was made to Golden Square, where a larger building of greater ecclesiastical pretensions had been erected. This chapel, which was dedicated under the name of St. John the Evangelist—the title which the congregation uses still—had a small handsome spire, and in its interior it was said to be a model of architectural correctness, and of lightness and elegance of appearance. Mr. Aitken resigned his charge in 1814, and went out to Nova Scotia as a chaplain under the Society for the Propagation of the Gospel in Foreign Parts. Rev. Alexander Bruce, who succeeded Mr. Aitken, remained only for one year, removing in 1815 to Banff, where he had a very long and successful incumbency. His successor in St. John's was Rev. Adam Annand, an Oxford graduate, and a man of considerable private means. He relieved the chapel of its financial embarrassments, and spared no expense in the decoration of its interior, with the result that it came to have the reputation of being "equal in elegance to any place of worship in Scotland." Mr. Annand died on 1st April, 1818, in the thirtieth year of his age, to the great and unaffected grief of his congregation.

In October of the same year the Rev. Patrick Cheyne—a name revered in the history of St. John's, and for many years almost a household word in Aberdeen—was appointed incumbent. He was appointed at the early age of 24, and held the charge for the long period of 40 years. One of the outstanding events of his incumbency was the removal of the congregation to its present building. In 1847 it was found that the fabric of the chapel in Golden Square had become so decayed as to be almost beyond repair, and it was resolved to proceed with the erection of a new church of a "strictly ecclesiastical character." The present site in Crown Terrace and St. John's Place was secured. The foundation stone of the new church was laid on 20th November, 1849, by Bishop William Skinner, and the church itself was opened and consecrated on 6th May, 1851. On the occasion of the opening ceremony, the clergy taking part in the service met and robed in the chapel in Golden Square, and, preceded by the choristers, also in surplices, went in procession through the streets to the new church, probably the first public procession of its kind in Aberdeen since the Reformation—300 years before. None of the clergy who took part are now alive, but of the choristers of that day there are two survivors still connected with St. John's, Mr. John Mitchell and Mr. John M'Laren.

Mr. Cheyne was at the height of his popularity and influence about this time, and his high standing in the diocese was testified by the fact that in 1857 his name was put forward for the Bishopric of Aberdeen, in succession to Bishop Skinner, although the Rev. Dr. Suther, of St. Andrew's Church, was ultimately appointed by 13 votes to 9. The opposition to Mr. Cheyne was largely based on his prominence as a High Churchman—some even going the length to say that he was "quite as much of a Puseyite as it was possible to be without going over to the Church of Rome." The following year found him entering on a period of anxiety and trial. A publication entitled "Six Sermons on the Doctrine of the Most Holy Eucharist" was made the foundation of a charge of erroneous teaching, and, after prolonged and repeated trials, marked by many stormy scenes, Mr. Cheyne was formally deposed, and deprived of his office as a clergyman of the Church. Of this sentence, Dr. George Grub, his legal adviser at the time, and his constant and loyal friend, said—"Opinions differed at the time, and will probably continue to differ, as to the justice, or, at all events, the expediency, of the proceedings against him. But there is now only one opinion as to the final sentence—it should never have been pronounced; and it was recalled a few years afterwards, with the consent of all concerned, and to the satisfaction of the whole Church." After his deposition, Mr. Cheyne resided for a time in England, but in 1871 he returned to Aberdeen, and thereafter he frequently officiated in the church with which he had been so long and intimately connected. He died on 18th November, 1878, in his 85th year, and was buried in Oldmachar Churchyard in presence of a large concourse of mourners, representative of all classes in the community. No name in the history of St. John's is more revered than that of the Rev. Patrick Cheyne.

There was considerable difficulty in finding a successor to Mr. Cheyne, but at last the Rev. Frederick George Lee was persuaded to undertake the charge. He was instituted in November, 1859, but resigned in March, 1861, on account of differences that had arisen between him and the congregation. On his resignation he issued a "Statement of Facts," in which he com-

plained, in somewhat vigorous langauge, of the treatment he received. Not a few of the congregation sympathised with Mr. Lee, and separated with him from St. John's. With these supporters, and acting under the Bishop's sanction and licence, he opened a building for service in Correction Wynd, and out of this movement there grew St. Mary's Church, Carden Place, of which Mr. Lee was the founder and first incumbent.

On Mr. Lee's resignation of St. John's, the Rev. John Comper, at that time incumbent of Stonehaven, was offered, and accepted, the charge. One of his first acts was to secure, after some difficulty with the Bishop, the introduction of the Scotch communion office, and his work was further signalised by his success in getting a day school built as a memorial of the forty years' incumbency of Mr. Cheyne. He also opened a mission in the Gallowgate, which he conducted for some time in connection with St. John's, and, in 1870, he resigned St. John's, in order to devote himself exclusively to this mission, which he soon developed into the incumbency of St. Margaret's. St. John's is thus the mother church of other two flourishing Episcopal congregations in the city—St. Mary's and St. Margaret's.

The Rev. John Stewart Falconer, who succeeded Mr. Comper, was a man of learning and many accomplishments, a devoted worker whose tenderness of heart, humility, and charity endeared him to every one. His incessant labours made a deep impression on the congregation, but they also wore out a bodily frame never too strong, and his death occurred on 29th May, 1874, after he had held the charge for three years. A stained glass window in the church commemorates his personality and work. On 10th October, 1874, the Rev. William Ramsay Sparks was instituted as incumbent. Mr. Sparks was also a scholarly man, with an Oxford training, and he laboured with acceptance for three and a half years, until he left, in 1878, to undertake work in England. Rev. Ernest P. Sketchley, who succeeded him in St. John's, held the incumbency barely three years when he was appointed one of the Secretaries for the Propagation of the Gospel in Foreign Ports -his departure being most keenly regretted.

On 13th February, 1881, the Rev. William Henry Bleaden was instituted to the charge, and St. John's entered on a most hopeful era in its history. Under Mr. Bleaden's able and vigorous superintendence the congregation reached a high pitch of prosperity, financially and otherwise, and rich and handsome gifts were made to the church. Mr. Bleaden left in 1889 for the Church of St. Mary Magdalene, Paddington.

Rev. Robert Cruickshank, M.A., the present respected rector, was appointed on 6th September, 1889. Mr. Cruickshank graduated at Aberdeen University, and he afterwards studied at the Edinburgh Theological Hall. He was ordained deacon in 1880 by the Bishop of Edinburgh, and priest in 1881 by the Bishop of Brechin. For eight years he laboured in St. Paul's,

Rev. Robert Cruickshank, M.A.

Dundee, and both there and in Aberdeen his work has been attended by success. Under Mr. Cruickshank, St. John's has maintained its high traditions, and several important developments have taken place. A new aisle has been added to the church, and in various ways the fabric has been improved. Mr. Cruickshank takes an interest in diocesan affairs generally, and at present he holds the position of convener of the Home Mission Board.

No history of St. John's would be complete without some reference to the many notable laymen who have been connected with it. Amongst those now gone may be mentioned Dr. John Stuart, author of

"Sculptured Stones of Scotland," one of the chief promoters and the first secretary of the old Spalding Club; Mr. John Dunn, advocate, a man of ability and scholarship; Dr. George Grub, author of "The Ecclesiastical History of Scotland," who was for many years the leading figure in the church; Professor George Ogilvie, of the University, who afterwards succeeded to the estate of Boyndlie and assumed the name of Forbes; Mr. Norval Clyne, advocate, a devoted Churchman, who was for twenty-two years churchwarden at St. John's, and was widely known as an author and poet; and Dr. James Rodger, a brilliant student and a distinguished medical practitioner.

In the present day the congregation includes many men who are well known in the community, such as Mr. J. P. Cumine, advocate; Mr. John Whyte, painter; Councillor Latto; Mr. John Mitchell, artist, and others. Mr. W. Thompson, teacher, acts as church organist, and in his hands the musical service has been raised to a point of excellence of which the congregation are justifiably proud. St. John's in this respect is acknowledged to take one of the leading places among the Episcopal churches in the north of Scotland.

LXXIII.—ST. MARGARET'S EPISCOPAL CHURCH.

St. Margaret's Episcopal Church.

The events which led to the origin of St. Margaret's Church were closely connected with the personality and work of its founder—Rev. John Comper—who occupied for many years so distinctive a place in the religious and ecclesiastical life of the city. Mr. Comper, after memorable terms of service at Nairn and Stonehaven, came to Aberdeen to undertake the incumbency of St. John's in 1861. In his tenure of that charge he became known as a man of great force of character, holding decided views, and capable of defending them with tenacity and success. While he thus made something of a reputation for himself, and materially improved the prospects of St. John's—particularly by securing the erection of its excellent day schools—his mind and heart turned steadily towards the poor and outcast in the slums. All his life he had been a zealous worker himself, and he had also in a marked degree, the power of initiative. It was his sympathy with the poor and his desire to reach and help them that led to the important new departure for which he was responsible, viz.,—the introduction (for the first time since the Reformation) of sisters into the work of the Scottish Episcopal Church. He became convinced that the closes and alleys which no woman in ordinary attire dare enter could only be braved by one wearing a distinctive uniform—one whose dress would proclaim her mission. He therefore appealed to the Sisters of East Grinstead, as a Sisterhood devoted to tending the poor in their own homes, and in answer to his appeal one of the most energetic members of the community was sent to Aberdeen. Needless to say, there was considerable prejudice to be overcome, and the sister was not without opposition at the outset. For the first six months she resided in Mr. Comper's own house, and then a flat was secured in Affleck Street. There one or two more workers joined her, and their rooms became the centre of an earnest work which was mainly exercised in the courts and closes of the Gallowgate. A friend interested in the movement offered the sisters the free use of a house in Ferguson's Court, and in June, 1864, they took up their residence in the Gallowgate, and practically inaugurated the movement which led to the founding of St. Margaret's.

Mission services were at once begun. Night schools for boys and girls and Sunday and day schools were instituted, and in three years' time the rooms were so overcrowded that part of a house was hired in Seamount Place. A large, bare room was fitted up as a mission chapel and day school in 1867, and from this centre a vigorous and determined attack was made on the surrounding vice and misery, and interesting services were held, in which a surpliced choir gathered from the slums took a prominent part. In other three years a school chapel was built, with entrance from Ferguson's Court, the foundation stone being laid in June, 1870; while the dedication took place on 9th November in the same year, Bishop Suther officiating in presence of the Primus, Bishop Eden, and Mr. Mackonochie, of St. Alban's, Holborn, London. All this time Mr. Comper, in addition to his duties at St. John's, had been devoting himself heart and soul to the mission. After the chapel was opened, the claims of the work increased to such an extent that it became impossible for him to continue filling the dual position. He had to make his choice between the mission and the mother church of St. John's, and, without hesitation, he chose the mission. In doing so he consulted his own personal inclination towards work of the kind, but it is also necessary

to say that at the same time he made a very considerable sacrifice. To renounce the position of ministering to an intellectual, historic congregation for that of a worker in the slums, with a reduction in status from that of an incumbent to that of a licensed priest, and to face the risks of a bare and uncertain income, required no little courage, but this was a quality Mr. Comper never lacked. He took up the work with characteristic force and energy, and the results of his labour soon became apparent.

At the Diocesan Synod of 1871, St. Margaret's was raised to the status of an incumbency, and in various ways there were important developments. The sisters, who had been pursuing their beneficent ministry, were enabled in 1874 to purchase two cottages on the crest of the rising ground on the west side of the Spital brae. There they subsequently erected St. Martha's Home and the handsome chapel which now occupies so commanding a position. St. Martha's, since it was formally opened by the Bishop, has been the centre from which the sisters have worked, but St. Margaret's Church and its Gallowgate district have not been deprived of their assistance. Sister Catherine and her devoted band are unwearied in visiting and ministering to the poor. Their helpful presence has brightened many a dark and squalid home; while the lapsed have been reclaimed and the fallen won back by their gentle and sympathetic dealing.

Mr. Comper instituted many guilds and classes in connection with St. Margaret's, and a remarkable programme of work was carried on. Many were gathered in, the baptisms and confirmations for some years reaching a high figure; special services were conducted, missions and retreats were held, and the direction of these manifold activities entailed a serious burden. A school chapel was found to be unsuitable, and separate schools were built, which enabled St. Margaret's to be consecrated as a church by the Bishop of the Diocese on October 1, 1879. Notwithstanding the progress of the work, the eager spirit of Mr. Comper was still unsatisfied. He felt that more ought to be done in the lower parts of the city to reach the people, and in 1886 he opened a mission room in Justice Street, to which no one could be admitted who came in hat or bonnet. In 1889, a friend purchased the old St. Clement's Free Church and handed it over to him, along with the nucleus of an endowment for a mission in the east end. There the St. Clement's Mission was inaugurated, and this was worked from St. Margaret's as long as Mr. Comper held the incumbency.

In the year 1889, another forward step was taken, when a notable addition was made to St. Margaret's Church itself in the erection of a western chapel, dedicated to St. Nicholas, and built from plans prepared by Mr. Comper's eldest son. During all these crowded, anxious, fruitful years Mr. Comper seemed never to be idle. His familiar form was to be seen in the Gallowgate and other slum localities at all hours, and everyone came to know and reverence Father Comper. He seemed to have become a very part of the life of the district; but the burden of advancing age became heavy to bear, and a long and serious illness in 1897 led him to the conclusion that he was no longer equal to the demands of his charge. Accordingly, in 1898, he resigned the incumbency of St. Margaret's, retaining only the chaplaincy to the Sisterhood, which he held to the end of his life. His closing years were spent in congenial studies and interested participation in the work of the diocese and of the Church in general. To the study of the Liturgies he had always devoted special attention, and he published the fruit of his prolonged investigation in the work entitled "A Popular Hand-Book on the Origin, History, and Structure of Liturgies." Mr. Comper's death occurred with startling suddenness on 27th July, 1903, in the Duthie Park, where he had been spending the afternoon with Mrs. Comper. The tidings caused great and widespread regret in Aberdeen, not in Episcopalian circles only, but in many other Churches and throughout the city at large, where his self-denying labours had been known and admired. Mr. Comper was in many ways a man of outstanding personality—such a personality as emerges only now and again in a community. He was looked on as an exponent of advanced ceremonial in the Church, but in other respects he held views equally pronounced. Regarding bazaars, for instance, he took up what was an unpopular position, strongly and consistently condemning them as a means of raising money for Church purposes. The memory of the man and his work, of his words and deeds, will be fragrant for many a year in the Gallowgate, which he knew and loved so well; and with St. Margaret's Church, which he founded and nursed into vigorous life, the name of Father Comper must ever be associated.

On Mr. Comper's resignation, in 1898, the incumbency of St. Margaret's was offered to Father Dolling, the famous mission worker in Portsmouth and Lon-

don slums, whose methods attracted so wide attention, and whose remarkable record has been preserved in the biography published since his death. Unfortunately, Father Dolling had previously committed himself to accept another appointment, otherwise there is good reason to believe he would readily have come to Aberdeen. After some little delay, the incumbency was accepted by Rev. F. P. Williamson, B.A., who entered upon the work under the happiest auspices. Mr. Williamson was a man of great activity and diligence; he was very widely read, and possessed high culture; while in the pulpit he wielded a magnetic power. His special gifts as a preacher and his zeal in practical work were making a distinct impression, but, unfortunately, after two years, some difficulties—not connected with himself personally nor in a direct manner with his work at St. Margaret's—led him to place his resignation in the hands of the Bishop. This was the beginning of a troublous period in the history of the church. The churchwardens and the congregation re-elected Mr. Williamson to the charge, but the Bishop declined to reinstate him. This gave rise to a considerable amount of feeling in the congregation, and the matter, after keen discussion, was appealed to the College of Bishops. The decision was in favour of Bishop Douglas, and adverse to the wishes of the congregation, and Mr. Williamson thereupon left Aberdeen. Thus there ended a painful and trying chapter in the history of St. Margaret's.

Rev. G. E. W. Holmes, M.A., formerly of Stanley, Perthshire, succeeded Mr. Williamson in 1902, and he proved himself fully equal to the demands of the charge. Mr. Holmes had been a distinguished student both in classics and theology. An earnest preacher, a vigorous and persistent worker, with good organising ability, he maintained the life and activity of the congregation, and impressed his personality on the people. Mr. Holmes was thorough in everything he undertook, and he devoted himself unsparingly to the duties of his charge. Rev. H. R. Allen, M.A., was appointed curate, and Rev. T. A. R. Allsopp, as diocesan supernumerary, was also attached to St. Margaret's. In this connection it may be said that during Mr. Comper's time St. Margaret's had a succession of excellent curates, the most outstanding of whom was Rev. S. A. Barrett, now of Bootle, who became well known throughout the city during his term of service, and took a prominent part in the proceedings of several local societies. In February, 1907, after a highly successful term of service in Aberdeen, where he was widely esteemed, Mr. Holmes accepted the incumbency of All Saints, Edinburgh.

Rev. F. P. Williamson was then unanimously re-elected to St. Margaret's by the vote of the congregation, and he returned to the scene of his former labours in April, 1907. Since then a notable addition has been made to the church by the erection of a new aisle in memory of its founder and first rector—Father Comper. This beautiful piece of work, which contains an oak screen in memory of Mrs. Comper, was de-

Rev. G. E. W. Holmes, M.A.

signed by the well-known architect, Mr. Ninian Comper, of London (a son of the family), and cost £1200. This sum was subscribed by Rev. A. Chadwick and other friends of Father Comper. The porch was the gift of the congregation and its friends in memory of its founder. The new aisle was solemnly dedicated by the Bishop of Aberdeen on 10th August, 1908, and on the same date the Clergy House erected adjacent to the church was also opened. The Clergy House was designed by Mr. G. G. Irvine, architect, Aberdeen, and it cost £820. It is occupied by the Rector and his brother, Rev. H. L. Williamson, B.A.,

ABERDEEN MINISTER'S APPOINTMENT.

Rev. H. L. Williamson, who has been curate at St Margaret's Episcopal Church, Aberdeen, for a number of years past, has accepted a charge at Lochbuie. Mr Williamson expects to leave Aberdeen about the end of June Mr Williamson was for some time curate to the late Rev. John Comper, and also served under Rev. Mr Holmes. He afterwards accepted a charge in Sussex, but returned to Aberdeen as curate to his brother, the present Rector of St Margaret's. Mr Williamson was a member of the last Aberdeen School Board, having been returned as a Labour candidate.

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who has been curate of St. Margaret's for several years. A new organ by Messrs. Wadsworth, of Manchester, has also been installed at a cost of £220, towards which Mr. Carnegie gave £100. A church hall has also been erected in order to develop the social side of the work, and the cost, £750, has already been practically raised.

In the long line of laymen who have served St. Margaret's there are some outstanding names calling for special mention. Lord Forbes of Castle Forbes left St. John's with Mr. Comper, and stood by him during all the years of his incumbency, giving generously of his means, and in other ways seeking to encourage his efforts. His lordship's interest in the church continues to the present, and he still occupies the office of lay elector, to which he was appointed many years ago. No one served the church with greater fidelity than the late Mr. William Harper. Mr. Harper was churchwarden for a considerable time, and it was mainly through his instrumentality that the large sums of money were raised for the cost of the church and schools. On Mr. Harper's resignation, Professor Grierson and Mr. John Milne, printer, were appointed churchwardens. Mr. Milne has been associated with St. Margaret's for many years, taking an active and helpful interest in all its affairs, and serving it in many capacities. The present churchwardens are Mr. J. R. Sutherland, who has given ungrudging and valuable service in financial affairs; and Dr. A. T. G. Beveridge, who also fills the office of lay representative, and whose keen interest in the affairs of the congregation and of the diocese is well known.

St. Margaret's has some outstanding features, and in certain respects it occupies quite a distinctive position. Its High Church tendencies are more pronounced than in the case of any of the other Episcopalian congregations in the city, and this has been true of it from the very first. Along with its love of ritual, there has also been apparent its love of the poor. It has been distinguished all along by an aggressive missionary spirit, which has found an outlet in many forms and through various agencies designed to reach and save the dwellers in the slums. In such efforts it has attained a measure of success sufficient to encourage the workers to renewed endeavour. Many have been drawn within the fold of the church, and it is a notable feature, as testifying to the hold the church has gained over them, that once they are attracted they seldom sever their connection. It is not uncommon for them, as they rise somewhat in the social scale, to move from the Gallowgate district to other more desirable residential parts of the city, but it is seldom this implies a severance of the ties with St. Margaret's. Thus the congregation, while specially strong in its own immediate locality, has now a connection all over the city, and draws its members from every quarter. St. Margaret's is rich in the affectionate loyalty of its own people; while it has gained the approval of the outside public by its persistence in earnest work on behalf of the needy.

LXXIV.—ST. MARY'S EPISCOPAL CHURCH.

St. Mary's Episcopal Church.

The congregation of St. Mary's was formed by an offshoot from St. John's in 1861. The latter congregation had been in a state of division over its relations with its incumbent, Rev. Frederick George Lee, and after considerable controversy there was a regular split. Mr Lee, with his sympathisers, seceded from St. John's, and with the sanction and licence of the Bishop of the Diocese, opened a building for service in Correction Wynd. The building which they secured had formerly been used as a writing school; later on it was occupied as a mission hall by the Free West Church, and subsequently that congregation erected on the site its present suite of mission premises.

Episcopacy was entirely unrepresented in the west-end of Aberdeen in 1861, and it occurred to Mr. (afterwards Dr.) Lee and his supporters that therein lay their opportunity. Accordingly a site for a church was secured in Carden Place, which at that time was on the very outskirts of the city. Plans were prepared, and building operations were begun in due course, the foundation stone of the church being laid on 1st July, 1862. Considerable attention was devoted to the architecture of the edifice, and while the actual drafting of the plans was in the capable hands of Mr. Ellis, there can be no doubt that the inspiration came from Dr. Lee. The whole scheme was, in fact, his own production, and it was carried out almost entirely on his own responsibility. This was proved by the state of matters when he left. St. Mary's Church was opened by Dr. Lee as a proprietary chapel on 30th March, 1864, the Bishop having declined to sanction it as a church in connection with the Episcopal Church in Scotland. Services were held in it for a short time, until Dr. Lee's departure from Aberdeen, when it was temporarily closed. Ultimately the building was purchased by a number of churchmen from Dr. Lee's creditors, and it was reopened under licence and with due ceremonial by Bishop Suther on 3rd December, 1865.

St. Mary's is one of the most picturesque ecclesiastical edifices in Aberdeen. The architecture is pointed Gothic, with Romanesque features, and the bands of colour in the masonry and in the tiles on the roof earned for it many years ago the title of the "Tartan Kirk." The distinctive name has stuck, and there are few Aberdonians of whatever ecclesiastical persuasion who do not know the "Tartan Kirk" as one of the landmarks of the city. Internally the edifice is admirably adapted for a stately service. The windows, which are placed high in the walls, while excellent in their way, are, however, utterly unsuited for the north, and they testify to the fact that their inception was due to a churchman who had been brought up under sunnier skies. The fine spaces left for fresco paintings are now being filled with suitable mural paintings by Mr. Allen Sutherland, Aberdeen. The first painting, representing "The Annunciation," was unveiled on Ascension Day, 1908. When completed they will materially enhance the beauty of the church. The massive granite altar, standing in an apse, and elevated high above the nave by four series of steps, at once attracts attention. The eye also falls on the magnificent altar piece by Westlake, a triptych of the Crucifixion, St. Mary and St. John, with attendant angels. Specially worthy of mention is the crypt chapel underneath the chancel, which has recently been renovated, and which is used for week-day services and guild and other meetings. A handsome oak lectern has re-

Death of Mr W. Mutch, Late Printer.

E E
7/6/16

The death took place yesterday of Mr Wm. Mutch, late printer, a well-known Aberdeen citizen. For many years he was assistant librarian at the Advocates' Hall, and as such was held in esteem in legal circles. About 15 years ago he purchased the business of the late Mr James Russell, printer, and carried it on until a few months ago. It was as a prominent lay member of the Scottish Episcopal Church that Mr Mutch was best known in the community. He was an office-bearer of St Mary's Church, and as a lay reader frequently officiated in the country. He also held office in the Diocesan Council. In 1892 he wrote a historical sketch of the Scottish Episcopal Church, and in 1907 a manual of Scottish ecclesiastical history. In the friendly society movement he was also a prominent figure for some time. He was identified with the Loyal Order of Ancient Shepherds, and frequently attended the national conferences as a delegate. He had a thorough knowledge of the movement, and won the prize in a competition open to the whole country for a paper on "Valuations." He leaves a widow and family. One son is an officer serving with the Signal Company of the Royal Engineers.

LATE LIEUT.-COLONEL MINTO.

Memorial Tablet Dedicated in St Mary's Church.

20/12/1920 E E

A tablet erected by the officers, N.C.O.'s, and men of the North Scottish Royal Garrison Artillery was dedicated yesterday in St Mary's Episcopal Church, Aberdeen, to the memory of Lieut.-Colonel W. B. G. Minto, Aberdeen Garrison commander, who died on July 2, 1919, of wounds sustained in a gun accident at Torry Fort during the firing of a salute in observance of the signing of the Peace Treaty. The large congregation included a detachment of serving and demobilised officers and other ranks of the R.G.A., officers of other Aberdeen units, and members and officials of the City of Aberdeen, Aberdeenshire, Kincardineshire, and Dundee Territorial Army Associations.

Colonel R. H. Adamson, C.B.E., Dundee, who commanded the N.S.R.G.A., asked Bishop Deane to accept and dedicate the memorial on behalf of the church.

Bishop Deane, in accepting the custody of the memorial on behalf of the rector and vestry of St Mary's, said the Scottish Episcopal Church, immediately the war began, recognised that Britain was fighting for liberty and justice and right against a powerful conspiracy aimed at every principle learned from the Gospel of Christ, and accordingly felt bound to call upon its members to join the forces.

After the dedication ceremony the congregation stood while a bugler sounded the "Last Post" and the "Reveille."

The tablet is of enamelled copper, mounted on an ebonised frame, and is the work of the Birmingham Guild. The inscription, which is surmounted by the crest of the Royal Artillery, reads:—

> This tablet was placed here by the officers, non-commissioned officers, and men of the North Scottish Royal Garrison Artillery, in memory of Lieutenant-Colonel William Bain Griffiths Minto, T.D., who died on 2nd July, 1919, aged 38 years.
>
> "I am the Resurrection and the Life."

cently been presented to the church by an anonymous donor.

St. Mary's has had a fairly long succession of incumbents, frequent changes having taken place during the earlier years of its history. Dr. Lee, who has already been referred to as the founder of the congregation, was in many ways a man of ability and power. He was an eloquent preacher, a poet of considerable mark, an artist of no mean skill, and a heraldic student of respectable attainments. His earlier works were defences of the Anglican position, and perhaps no better defence of Bishop Barlow's "Consecration" has ever been published. The most important of his later works, "The Sinless Conception of the Mother of God," gave indication of his ecclesiastical future. After leaving Aberdeen, Dr. Lee became vicar of All Saints', Lambeth, a position which he held for many years until he seceded to the Church of Rome. His death occurred at a comparatively recent date. In 1866 Rev. H. J. Palmer was appointed incumbent of St. Mary's, and he was the first to hold the bishop's licence. He remained until 1869, and accomplished good work. He was greatly esteemed by the congregation, and twenty years later, when vicar of Christ Church, Ashton-under-Lyne, he returned by request to preach the sermon at the consecration of St. Mary's in 1890. Mr. Palmer was followed by Rev. H. D. Jones, who held the incumbency for five years. Mr. Jones came to St. Mary's at a time when its fortunes were low, but by his eloquence and pastoral zeal, definite signs of progress soon became evident. He was able to enlist the support of some of the leading Churchmen in the city, such as Professor Smith Shand, Mr. John Ligertwood, sheriff clerk; Mr William Dunn of Murtle, Mr. R. B. Horne, stockbroker; Mr. George Milne, city treasurer; Mr John Keith, banker; and others. Mr. Jones is now canon of Chichester, and vicar of a large church in St. Leonard's The next incumbent was one who has since played an important part in the public life of Aberdeen—Rev. J. Myers Danson, now of St. Andrew's Church. Coming to take temporary charge of St Mary's during his holidays, Mr. Danson (now Dean of the Diocese) made a most favourable impression, and on the resignation of the incumbent he was appointed to the charge. From 1874 to 1879 he laboured with ever-increasing acceptance and success, and he had the satisfaction of seeing the position of the congregation considerably improved during his incumbency. The initial difficulties which had faced St. Mary's were almost entirely surmounted, and the debt was materially reduced. The prospects of the congregation were steadily rising, and it was with the utmost regret that Dr. Danson was allowed to leave, in 1879, for St. Mary's, Arbroath. In 1880, Rev. A. F. S. Hill was appointed to the incumbency. He served St. Mary's for six years, and subsequently became rector of Dufton, in the diocese of Carlisle. After the repeated changes the congregation entered on a more settled period in its history by the appointment, in 1886, of the present rector, Rev. F. W. Christie, M.A. (Cantab.).

Mr. Christie is a native of Dundee, but his "forebears" hailed from Aberdeenshire, both his grandfather and his great-grandfather having been well known in the Huntly district. He was educated at the High School of Dundee and privately, afterwards passing to Cambridge, where he was Scholar of his college. He was ordained deacon by Archbishop Thomson, of York, on Trinity Sunday, 1878, and priest on Trinity Sunday, 1879, in York Minster. From 1879 to 1886 he held curacies in various parts of England, principally in Yorkshire, gaining much valuable experience. Since coming to Aberdeen, in 1886, Mr. Christie has seen many improvements in St. Mary's. He applied himself zealously to the work of the charge, his earliest efforts being directed towards raising the necessary amount to clear off the debt resting on the church In this respect he met with great encouragement, and within four years of his settlement the entire sum was raised, not only to remove the mortgages on the church and parsonage, but also to purchase the feu-duty. The effort was not without its touch of romance or mystery. Many generous friends contributed liberally, but the most remarkable gift came from an anonymous donor. When there was still £186 to raise, Mr. Christie was astonished one evening to receive, by parcel post, a small box, neatly wrapped in brown paper, and addressed to himself. On opening the package and removing a great mass of paper shavings, he discovered a little brown paper packet, which was found to contain 186 sovereigns, with no hint as to the identity of the donor, who signed himself (or herself) "Dunedin," This unexpected contri-

Rev. F. W. Christie, M.A.

bution completed a prolonged and laborious effort, and although the anonymity of "Dunedin" has been maintained until this day, the gift has never been forgotten, and the box which contained it is preserved intact as a curiosity.

After its somewhat chequered history of 25 years, St. Mary's was at last free of all the encumbrances which at times had filled even the most sanguine with despondency, and the way was now clear for the consecration of the church. Accordingly, on 16th April, 1890, the ceremony of consecration was performed by Bishop Douglas, the procession being taken part in by clergy from all parts of the diocese; while there was a very large attendance of interested onlookers to witness the impressive service. Later in the day there was a public luncheon in the Queen's Rooms, when speeches were delivered by prominent Churchmen, and congratulations were freely extended to St. Mary's congregation on the happy position to which, after long years of stress and struggle, it had at length attained.

Mr. Christie continues his work with unabated zeal and devotion. He is an earnest preacher, and by his personal qualities he has gained the warm esteem of the entire congregation. During his incumbency there has been no shadow of a difference or division, the most perfect harmony having prevailed throughout. He has all along been well supported, and in past days he had the loyal co-operation of prominent Churchmen. The present church-wardens are—Mr. James Ross, Mr. William Mutch, Mr. J. L. Porter, and Mr. A. L. Strachan.

Since being relieved of its original burdens, St. Mary's has not adopted a policy

of inaction. What the congregation has already accomplished has only served to make it eager to face new tasks. Quite recently the church was thoroughly renovated and re-seated, and a new system of lighting introduced, all at considerable cost, and a new vestry and church hall have been added. The spirit which animated the members to surmount the difficulties of bygone years is impelling them to anticipate and to meet the necessities of the present day, and so long as this temper prevails St. Mary's will maintain its position among the Episcopal Churches in the city. That it may succeed in doing so will be the wish of the citizens at large, for Aberdeen could ill afford to be without its "Tartan Kirk."

ABERDEEN'S "ARISTOCRATIC" CHURCH.

Notable Records of St Paul's.

(By the Rev. Harry Allen, M.A.)

The records of St Paul's Episcopal Church, Aberdeen, are rich in references to the part that church played in the life of Aberdeen in the 18th century. The writer has collected from the old minute books and other sources a few interesting references to the period.

Mention has often been made of the old registers of St Paul's, which contain the names of the best known Aberdeenshire families. These registers, as well as the Church Minute Books, are complete from 1721.

The organ of St Paul's Church, which is stated to have been the first organ in Scotland, was certainly an attraction to visitors, for several of them, including Boswell, refer to it. One visitor about 1725 says it was "the only organ he knew of in Scotland at that time." It is interesting to note that amongst the list of subscribers at various times to the organ were the names of the Duke of Gordon, the Earl of Aboyne, Dr James Dun, of the Grammar School; A. Irvine of Drum; Farquharson of Finzean; Leslie of Powis; Gordon of Craigmyle.

The first organist received the stipend of £15 per year, but he had to enter into a contract with the managers that, in addition to playing at the services, he would also teach two or three boys to play the organ. Apparently, as first erected, there was some danger that the organ might be damaged, for in April, 1725, the managers gave orders to a carpenter to erect a rail about the organ, "that it meet with no harm from boys and other people that go on above the bellows."

Among well-known organists of St Paul's are the names of Andrew Tait, to whom the authorship of the well-known St Paul's Psalm tune is attributed. John Ross, organist and composer, on whose work Mr Murdoch Lawrance has recently compiled a booklet, was also an accomplished player Mr Ross took a lead in musical matters in the city, for in 1750 he became conductor and leader of the Musical Society. This orchestral body gave concerts in a hall owned by the society in Concert Court, Broad Street, which were attended regularly by "the beauty and fashion of the northern capital."

Dr Johnson in City Manse.

Dr Samuel Johnson, accompanied by Boswell on his tour in 1773, spent a Sunday and Monday in Aberdeen. They arrived tired and weary on Saturday night at 11.30 p.m. on August 21, and after some difficulty, secured lodgings at the New Inn. On Sunday morning, Professor Thomas Gordon, who breakfasted with them, had secured seats for them at St Paul's, and later took them to the service. "Here," Boswell remarks, "they found a respectable congregation, numerous and splendid, and an admirable organ which was well played by Mr Tait."

Boswell's cousin, a lady from Inverness, was married to one of the ministers of St Paul's (it was then a collegiate church), a Mr Riddoch, whom Boswell describes as "a grave and worthy clergyman." His salary at the time was £60 per year. He published various volumes of sermons. Mr Riddoch was not present at the service on Sunday because he was ill and confined to his room, but he sent a kind invitation to Johnson and Boswell to take tea with him, which they accepted, and the Doctor borrowed a book on "Discourses on the Psalms," "of which he read little."

On Monday, after receiving the freedom of the city from the magistrates, at which Dr Johnson was much pleased, they spent the rest of the afternoon in the Old Town. After dinner they returned to the Riddoch's and sat "near an hour there." Dr Johnson asked Riddoch the cost of education at the college and was "much dis-

LXXV.—ST. PAUL'S EPISCOPAL CHURCH

St. Paul's Episcopal Church.

The history of St. Paul's Episcopal Church is one of particular interest. It dates from a very early period, and it has associations with many men of local and even national fame. In the annals of Episcopalianism in Aberdeen, St. Paul's has from the first held a position which is in many ways unique, and it still occupies such a position to-day.

The earliest document in connection with the church records the fact that "At Aberdeen this 2nd day of August, 1720 years, there met together certain burghers, merchants, tradesmen, and inhabitants of Aberdeen for settling ane Episcopal Meeting House by a qualified minister in the terms of law." The site chosen was on the west side of the Gallowgate, and there in 1721 they built a chapel, which was described in the deed of conveyance as being "for the use of the Episcopal congregation of the burgh of Aberdeen." The building was a handsome and commodious one — at least, it was considered remarkably so at the time. The church, which had accommodation for 1000 worshippers, had an aisle on the north side, with galleries round the whole building, supported by Tuscan columns of wood, over which were placed Ionic columns, supporting the roof, in the centre of which was a handsome cupola, about nine feet in diameter. In the west end was a fine organ, erected in 1780. It was provided by the voluntary subscriptions of the members, and is supposed to have been the first organ in use in any church in Aberdeen, and although it was rebuilt and enlarged in 1881, all the old pipes were retained. It served the congregation for a long stretch of years, and its walls were sacred with many hallowed memories. In 1865 it was superseded by the present stately edifice facing Loch Street, but with entrances from the old site in Gallowgate, and which, although not hoary with antiquity, is already rich in its associations.

In 1843 John Rickart of Auchnacant presented to the congregation the tenement adjacent to the chapel for a dwelling house for the minister.

It would be impossible to mention all the prominent men who have been connected in one way or another with the church. The baptismal and marriage registers are practically complete from the beginning, and the number of famous names to be found in them is quite remarkable. Lord Byron as a boy attended St. Paul's Church, and among other worshippers were Sir Peter Lumsden and Sir Harry Lumsden, of the Guides (a brass tablet commemorates the latter); members of the Outram family, and many representatives of the oldest and best-known county families. The Duke of Gordon had a son baptised in the church in 1743, and

St Paul's Episcopal Church and the Vicar.

Sir,—I hold no brief for Mr Luckley, the Vicar of Saint Paul's Episcopal Church, but I certainly think the letter of "Presbyterian No. 2" in your issue of 21st inst. is in the worst possible taste I know Mr Luckley intimately, and he is the last man on earth to "exult" over anybody or anything in an inimical manner. "Presbyterian No. 2" is unhappy in his choice of words. And why show so much religious rancour? Surely, surely we live in age when we need not fly at each other's throats over trifles!

No doubt Mr Luckley was pleased to welcome a dozen new members to his Church. Any clergyman of any denomination in Aberdeen would have been equally glad to increase his flock. To indulge in the gentle art of mud-slinging over this is pitiful and contemptible, and must tend to make the angels weep. We live in a more or less free country, and any man has a right to change his religion if he chooses to do so. Surely we all are entitled to liberty of conscience! Because Mr Luckley gets a dozen converts to his Church, one of your correspondents at once waxes wroth, and writes uncharitably about the "excellence of his pew-cushions and the suavity of his verger."

I myself am an old member of Saint Paul's Church (in the days of Mr Clark), although I have never been confirmed. Mr Luckley knows this, and he has never endeavoured to use any pressure to get me confirmed, although he certainly suggested that I should go through the ceremony. I mention this merely to show that he is a most unlikely person to use any undue influence to get converts.

I have been practically an invalid for years, and for 12 months have been confined to bed. Mr Luckley has been guide, philosopher, and friend to me. He is a Christian, a scholar, and a gentleman in the truest sense of the words. His religion is quiet, unostentatious, sincere, and I think your correspondent might have been better employed than in endeavouring to stir up religious discord. If he had been as close to the shadows of the dark valley as I have been any time within the last year, he would, perhaps, have been able to realise what a poor, pitiful thing human life and human destiny is, and have been a little less ready to rush into print over a matter the sacredness of which is evidently far beyond his ken. Let me, in conclusion, remind him of Coleridge's lines—

"He prayeth best who loveth most
All things, both great and small,
For the dear Lord who loveth us
He made and loveth all."

—I am, etc., EE 23/4/14 R. L. M.

Aberdeen, 22nd April, 1914.

Aberdeen Rector's Wedding.

Much interest was taken by the members and friends of St Paul's Episcopal Church, Aberdeen, this afternoon, in the wedding of the rector, the Rev. Harold Ogle Luckley, son of the late Mr George Luckley, Newcastle-on-Tyne, to Miss Mary Winter Hall, daughter of the late Mr James Hall of Bruxie. There was a large congregation in the church, where the officiating clergymen were the Bishop of Aberdeen and Orkney, and the Rev. J. E. Fyffe, rector of the Episcopal Church at Banff.

The bride was given away by her brother, Mr Herbert Hall, Kirkton, St Fergus, and was attended by two bridesmaids, Miss Florence Hall and Miss Peggy Sharp.

The bridesmaid's presents from the bridegroom were a beautiful cross and chain and a wrist-let watch respectively. In attendance on the bridegroom as best man was Mr John Jameson.

The bride was attired in a handsome gown of white silk, with a tulle veil embroidered in silver. The veil was fastened with a wreath of orange blossoms, and she carried in her hand a beautiful bouquet of white autumn flowers. The bridesmaids were similarly gowned in dresses of champagne coloured material with sashes and large bows of black tulle and their hats were similarly trimmed, with upstanding mount of tulle. EE 22/9/1914

gusted" because Riddoch could not tell him. Pressed to stay to supper, Johnson was resolute in declining. "I saw that Mr Riddoch did not please him," says Boswell, "for he said to me afterwards, 'Sir, he has no vigour in his speech,' but," adds Boswell, "Johnson was not in a good humour, so that it was not easy to talk to his satisfaction." After they had returned to the Inn and sat contentedly for a time Johnson became merry and observed how little they had either heard or said at Aberdeen, and the Aberdonians had not started a single "mawkin" (hare) for them to pursue.

An Irreverent Congregation.

Interesting light is thrown on the political situation of the time and position of St Paul's as a "qualified chapel" by the "Letters of an English Gentleman," 1725, a copy of which is in the library at Cullen House.

The Penal Laws of 1719 made the service of the Episcopal Church illegal unless a congregation "qualified" by taking the oath of allegiance to the Hanoverian House and by praying for the King. St. Paul's was erected as a "qualified chapel," but how they prayed for the King is related by the following quaint story published in the above letters.

Diocese of Aberdeen and Orkney.

AUGUST, 1914.

The Bishop sanctions and recommends for use the following Prayers during the continuance of the present war:—

1. **A PRAYER IN TIME OF WAR.**

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent: Save and deliver us, we humbly beseech Thee, in this time of war and danger, from the hands of our enemies, that we being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee who art the only giver of all victory; through the merits of Thy Only Son Jesus Christ Our Lord. Amen.

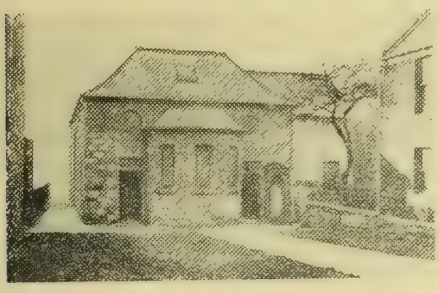
2. **A PRAYER FOR THE NAVY AND THE ARMY.**

O Lord God of Hosts, with Whom are the issues of war, stretch forth, we pray Thee, Thine Almighty arm to aid and protect the sailors and soldiers of our Sovereign Lord King George, in every peril, both of sea and land; shelter them in the day of battle, and be their succour in the hour of need; endue them ever with loyalty and courage, direct their counsels, and strengthen their hands; and grant such success to the British arms that peace and righteous rule may be firmly established, and secured for future generations; and this we beg for the sake of Jesus Christ, our Only Mediator and Advocate. Amen.

3. **FOR THOSE IN SUFFERING AND IN SORROW.**

O Most mighty and merciful Father, look down in pity upon all who are in suffering and distress because of the present war. Grant graciously Thine abundant mercy to the sick, the wounded, and the dying; and, of Thy great loving kindness, comfort the hearts of those who are in anxiety or sorrow at home. Hear us, O Lord, we beseech Thee, for the sake of Jesus Christ, Our Saviour. Amen.

4. The latter part of The Litany, beginning at the Kyrie, may also be suitably used at any service.



Old St. Paul's Episcopal Church.

the baptismal list is representative of all classes in the community, from the nobility and gentry to the poorest of the poor, and even to the unknown strangers within the gates. Dr. Samuel Johnson is another of the eminent men of the past with whom St. Paul's can claim to have some association. During his visit to Aberdeen, Dr. Johnson "sat under" the St. Paul's clergyman of the day, and his impressions are recorded in his journal of his tour to the Hebrides. "In Aberdeen," he wrote, "there is an English chapel, in which the congregation was numerous and splendid. The form of public worship used by the Church of England is in Scotland legally practised in licensed chapels, served by clergymen of English or Irish ordination, and by tacit connivance quietly permitted in separate congregations supplied with ministers by the successors of the bishops who were deprived at the Revolution." In Boswell's "Life of Johnson" it is stated that Professor Thomas Gordon "had secured seats for us at the English chapel. We found a respectable congregation and an admirable organ, well played by Mr. Tait." The fact of Johnson and Boswell being seen in the chapel led to the invitation to visit Slains Castle. In Johnson's Letters we read:—"When I was at the English Church in Aberdeen, I happened to be espied by Lady Di. Middleton, whom I had somewhere seen in London; she told what she had seen to Mr. Boyd, Lord Errol's brother, who wrote us an invitation to Slains Castle."

In Kennedy's "Annals of Aberdeen," it is stated that "as a good many respectable families continued of the Episcopal persuasion, and became English Independents, they formed themselves into a congregation, and appointed a clergyman, ordained by an English bishop, to administer the ordinances of religion according to the forms of the Church of England." This marked a peculiarity in the position of St. Paul's Church for many years. It acknowledged no Episcopal jurisdiction in Scotland. It was not until 1841 that it became formally united to the Scottish Episcopal Church, and the late rector was the first to be instituted by the bishop of the diocese, the institution taking place on 15th December, 1898.

The clergy of St. Paul's since the founding of the church has contained many well-known names. The complete list is as follows:—(1722) Rev. R. Milne, (1727) Dr. Cockburn, (1741) Rev. John Gordon, (1757) Rev. J. Riddoch, who published a volume of sermons; (1782) Rev. Roderick Macleod, afterwards rector of St. Anne's, London, gradfather of the present Lady Caithness, and father of a Principal of Aberdeen University; (1790) Rev. J. Deans, (1807) Rev. J. Cordiner, (1836) Rev. Isaac Harris, (1842) Rev. Sir Wm. Dunbar, Bart., who differed with the bishop as to the terms of union with the Scottish Church; (1855) Rev. J. Kirkman, (1858) Rev. F. W. Bouverie, (1869) Rev. Samuel Clark, (1875) Rev. T. W. Bray, (1879) Rev. Samuel Clark, (1886) Rev. G. W. Rowntree, well-known as a poet, having six times won the Seatonian Prize at Cambridge for a sacred poem; (1894) Rev. W. Fairclough, (1898) Rev. E. E. Marshall, (1908) Rev. G. T. Shettle.

The present Rector, Rev. G. T. Shettle, L.A., was educated at Merchant Taylors and St. Andrew's University. He worked for several years in Salisbury Diocese, where he was ordained Deacon and Priest, 1887-8, and afterwards in Newcastle and Chester Dioceses. In the former, for some years, he was Vicar of Cramlington and organising secretary to the Diocese Lay Helpers' Association. His last charge was St. Catherine's, Birkenhead, in the Diocese of Chester, in which he held the office of surrogate. He is the author of the following works, in addition to various

Old St. Paul's Episcopal Church.

Rev. E. E. Marshall.

contributions to reviews and magazines—"A Handbook for After Meetings," with introduction by the Bishop of St. Albans; "The Pathway of the Cross," with introduction by the Archdeacon of Widerfarne, and "Daily Habits and Godly Discipline," a volume of sermons.

St. Paul's has always been fortunate in the men who have taken a leading part in its affairs. A well-known citizen, Mr. James Augustus Sinclair, afterwards Earl of Caithness, was one of the managers, and for many years also the treasurer. The church has now a new constitution, with a broad and democratic basis of constituent membership, and it has still the allegiance of men of recognised position and influence in the community. Colonel Innes, LL.D., C.V.O., was the first Lay Representative, and Mr. W. C. Good the first Lay Elector. On Mr. Good's departure from Aberdeen, Colonel Innes became Lay Elector, and Mr. Alexander Emslie Smith, advocate, the Lay Representative. The two excellent churchwardens are Mr. James Duguid, a member of an old Aberdeenshire family long loyal to the Episcopal Church, and Mr. John Jameson, whose father was for many years a manager and a keen supporter of St. Paul's, and whose ancestors suffered much in the days of the persecution of the Episcopal Church. The statistical return for the year ending 31st December, 1908, shows 330 communicants, while the whole congregation numbers 559, and the number of communions made 1212. The collections showed an increase. There are 222 subscribers to the Clergy Sustentation Fund.

St. Paul's Church has great traditions, of which the congregation are justifiably proud. It has been associated very intimately with the rise and progress of Episcopacy in Aberdeen, and it has from the first held a position of recognised importance. The time was when St. Paul's was the fashionable city church, and it was not unusual for the Gallowgate to be lined with carriages waiting the dispersal of the congregations. A great change has passed across the ecclesiastical life of the city since then, and the conditions to-day are different in many ways, yet the congregation is still a living force in the community. St. Paul's can boast of the great antiquity of its origin and the splendour of its history, but it has no need to dwell upon these. It has an even greater glory in the vitality and vigour, the efficiency and earnestness which characterise it to-day.

Rev. G. T. Shettle, L.A.

Col Thomas Innes d at 25 Belmont St. Aberdeen 12th July 1912 aged 98

Buried 15th July 1912 at Kincardine O'Neil

Rev Samuel Clark. An obituary notice of him will be found in the Aberdeen Journal, 2nd July 1888, page 5

Of his visit to Aberdeen the writer says in reference to the Episcopalians:

I do not remember to have known one that is not a professed Jacobite excepting such as are in the army. I saw a flagrant example of the people's disaffection to the present government in the Episcopal Church at Aberdeen, where there is an organ, the only one I know of. The service was chanted as in our Cathedrals. Being there one Sunday morning with another English gentleman, when the minister came to that part of the Litany when the King is prayed for by name, the people all rose as one in contempt of it and men and women set themselves about some trivial action as taking snuff, etc., to shew their dislike and to signify to each other that they were all of one mind, and when the responsal should have been pronounced, though they had been loud in all that preceded, to our amazebent there was not a single voice heard but our own, so suddenly and entirely were we dropped.

At our coming out of church we complained to the minister (who, as I said before, was qualified) on the behaviour of his congregation, who told us he was greatly ashamed of it and had often admonished them."

Cream of Aberdeen Society.

This is specially interesting as bearing on the origin and foundation of St Paul's. Although it is often erroneously called an "English Church," it never in fact was one. By becoming "qualified" it took the only way out, rather than remain in the Established Church. In order that those who founded St Paul's might continue in the worship of their fathers they were obliged to secure an English clergyman, because there did not exist in Aberdeen one single clergyman who without incurring a penalty of six months' imprisonment durst in public read the Episcopal Church service in any meeting that was a congregation in the ordinary sense of the term.

As a matter of fact the character of St Paul's in 1720 is shown by the social qualifications required by its members. As set out in the original constitution St Paul's was founded by and for the "Burgesses of the Guild," "Freemen of the Incorporated Trades," "Members of the Society of Advocates," "The Society of Shipmasters," "The Musical Society," "Physicians," and "Commissioners of Supply for the County." How many of these were English? Scarcely a single one. Thus the very cream of Aberdeen society was included, and in founding St Paul's there was no withdrawing from the Scottish Episcopal Church. The congregation represented in direct succession the Episcopal congregation of the West Church of St Nicholas as that church existed at the Revolution when the Scottish Church was disestablished and disendowed. There still exists the ancient document under which St Paul's Church and congregation were founded in 1720 as "the Episcopal Congregation of the Burgh of Aberdeen."

Provost Bannerman, possibly the same man who welcomed the old Pretender at Stonehaven, was one of the original founders of St Paul's, and it is interesting that a relative of his, the Countess of Southesk, is shortly to open a sale of work in aid of funds for a new rectory.

Another contemporary view, this time from a Hanoverian, adds testimony to the fact that the original members of St Paul's were strongly Jacobite. In "Aberdeen Doctors" the following occurs on page 95:—"Mr Bissett, an Aberdeen minister, who lived at the time of the Rebellion, who was a Hanoverian, congratulated the Duke of Cumberland and prayed against the 'House of Satan,' by which he meant St Paul's Episcopal Chapel in the Gallowgate."

Pretty Girls.

Although it was described as the "House of Satan," many of the pretty ladies of the time worshipped there, for James Ray, a volunteer in the Duke of Cumberland's army, writes of the Episcopal Meeting House as being "very handsome, having a neat organ, and many other ornaments. What gave me most concern," he says, "was that so many of the handsomest Scots ladies were attendant there."

In January, 1737, there was a severe storm in which the "Poor fishers in Torrie" lost their boats. The magistrates estimated that the loss amounted to £200 (Scots). Collections made at the town's churches amounting to only £10, an appeal by the magistrates was made to St Paul's, and on January 30th, 1737, a collection was made at St Paul's, and a sum of £80 was realised on behalf of the "Poor fishers of Torrie that lost their boats in the late storme."

Again, from "Aberdeen Doctors," page 35:—"The Town Churches (Cir. 1770) were not zealous about hospital collections, and St Paul's Episcopal Church in the Gallowgate, the aristocratic church of Aberdeen, was at first about the only one that sent money to keep up the Infirmary."

Hymn—A. & M., 160—"Holy, Holy, Holy." ... ... *Nicæa.*

p Holy Holy, Holy! *(mf)* Lord God Almighty!
Early in the morning our song shall rise to Thee:
p Holy, Holy, Holy! *(mf)* Merciful and Mighty!
f God in Three Persons, Blessed Trinity!

p Holy, Holy, Holy! *(mf)* all the Saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and Seraphim falling down before Thee,
Which wert, and art, and evermore shalt be.

p Holy, Holy, Holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
mf Only thou art Holy, there is none beside Thee
Perfect in power, in love, and purity.

p Holy, Holy, Holy! *(mf)* Lord God Almighty!
ff All Thy works shall praise Thy Name in earth, and sky, and sea:
mf Holy, Holy, Holy! Merciful and Mighty!
f God in Three Persons, Blessed Trinity! Amen.

Sermon—Rev. H. O. Luckley, M.A., *Rector of S. Paul's.*

Voluntary during Offertory—Ave Maria, ... *Puget.*

The Blessing.

Recessional Hymn—A. & M., 437—"For all the Saints." *S. Philip.*

Full Unison. *f* For all the Saints who from their labours rest,
Who Thee by faith before the world confess'd
Thy Name, O Jesu, be for ever blest. Alleluia!

Harmony. Thou wast their Rock, their Fortress, and their Might:
Thou, Lord, their Captain in the well-fought fight;
Thou in the darkness drear their one true Light. Alleluia!

Men in Unison. O may Thy soldiers, faithful, true, and bold,
Fight as the Saints who nobly fought of old,
And win, with them, the victor's crown of gold. Alleluia!

Harmony. *mf* O blest communion! fellowship Divine!
We feebly struggle, they in glory shine;
cr Yet all are one in Thee, for all are Thine. Alleluia!

Men in Unison. *p* And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
cr And hearts are brave again and arms are strong
Alleluia!

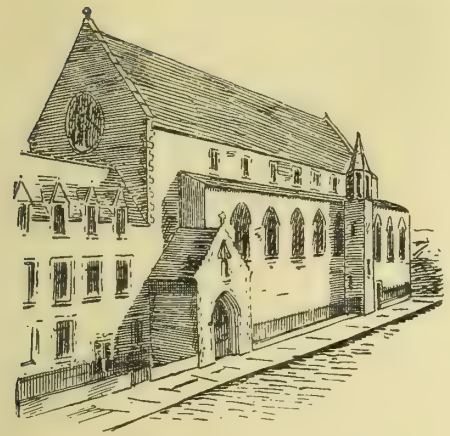
Trebles in Unison. *mf* The golden evening brightens in the west;
Soon, soon to faithful warriors comes their rest;
p Sweet is the calm of Paradise the blest. Alleluia!

Harmony. *f* But lo! there breaks a yet more glorious day;
The Saints triumphant rise in bright array:
The King of glory passes on His way. Alleluia!

Harmony. *ff* From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost. Alleluia! Amen.

Closing Voluntary—"Great and Glorious."
Mozart's 12th Mass.

LXXVI.—ST. PETER'S EPISCOPAL MISSION CHURCH.



St. Peter's Episcopal Mission Church.

There has been no more striking feature of the increase of the population of Aberdeen within recent years than the remarkable growth of the suburb south of the Dee. The old village of Torry counted for little, but with the marvellous development of the fishing industry there sprang up a large new community in closer proximity to the city, which is now included within the municipal boundary. The new conditions made it necessary that there should be some change in the ecclesiastical arrangements, and the Episcopalians were not slow in realising this fact. In one sense, the new situation had a special claim on the Episcopal Church. In the teeming population so quickly gathered in the district there was a very large influx from England and from southern cities and villages, and a great proportion of the new residents were members of the Episcopal communion. It was not surprising, therefore, that steps should have been taken to meet the necessities of the situation which had thus suddenly presented itself.

This was not, however, the first movement by the Episcopal Church in Torry. In 1882 an attempt had been made to found a mission in the district, and for a time the effort was not without promise. Services were held in a wooden hall near the harbour, and good work was done in a quiet way. This mission was worked in connection with St. Mary's, Cove, and it was mainly owing to changes in the arrangements at Cove that it had ultimately to be given up. The mission at Cove, with which the history of St. Peter's is largely bound up, was founded in 1864, and a neat school chapel was built, consisting of nave, chancel, and vestry. Among those who subscribed to the building fund was the late Mr. W. E. Gladstone, who always took a keen interest in the Scottish Episcopal Church. In addition to the regular services, day and night schools were conducted for many years with conspicuous success, until they had finally to be relinquished owing to the decrease of the population in the village. The first priest in charge was the Rev. W. Humphrey, who, after a short ministry, was transferred to Dundee, and subsequently joined the Roman communion. He was succeeded by Rev. T. I. Ball, now Provost of Cumbrae Cathedral. Other clergy who had charge of the mission were the Rev. H. H. Flower, Rev. C. E. Joblin, and Rev. R. Allen. From 1883 till 1900, Mr. William Mutch, assistant librarian, Advocates' Library, now printer in Aberdeen, was in charge as honorary lay reader, the sacramental ordinances being supplied by Rev. J. S. Gammell, of Drumtochty, and afterwards by the Rev. W. D. Innes, of Cowie, who had been appointed to take charge of the work at Cove and Torry. Soon after his appointment Mr. Innes resolved to devote his attention to the rapidly-increasing population at Torry. The urgent need for work appealed to him, and he was able to foresee the prospect of great development in the near future.

It was at once apparent that in the altered circumstances of the locality the new movement in Torry would have to be on different lines from the former attempt in the same place. Mr. Innes and those associated with him realised this from the outset, and directed their efforts accordingly. It was resolved to proceed as soon as possible with the erection of a church worthy of the district. A site was secured on the south side of Victoria Road, and the outcome of the negotiations was the rearing of the handsome and striking edifice which now occupies so prominent a position in the new town south of the Dee. St. Peter's was acknowledged at the time of

its erection to be a striking, and in some respects remarkable, addition to the ecclesiastical architecture of Aberdeen. It rises to a great height, and thus presents an imposing appearance; while it has some features which are quite distinctive. The masonry is of red granite, in small oblong blocks, and this secures a pleasing effect. The altar front is of beautifully-carved wood, and the top is a fine slab of Raemoir granite. The building was begun in 1897, and it was opened by the Primus, the late

Rev. W. Disney Innes.

Bishop Jermyn, of Brechin, on 16th November, 1898. More recently a commodious church hall has been built, where the Sunday School and the various agencies have full scope for their work. The scheme is still incomplete, as it is intended, in course of time, to erect a house for the priest on the west side and a choir and clergy vestry on the north. A magnificent organ presented to the congregation is one of the latest additions to the equipment of the church. Since the opening of St. Peter's there have been constant growth and development both in membership and in Christian work. The members and communicants have steadily increased, and the liberality of the congregation has been fully manifested in the gradual reduction of the debt resting on the church fabric. The church has also become the centre of great religious activity. Many organisations are in operation. There is a very large and flourishing Sunday School; while the Boys' Brigade, the Men's Guild, and other agencies are rendering excellent service. The seats in the church, it may be remarked, are free and unappropriated.

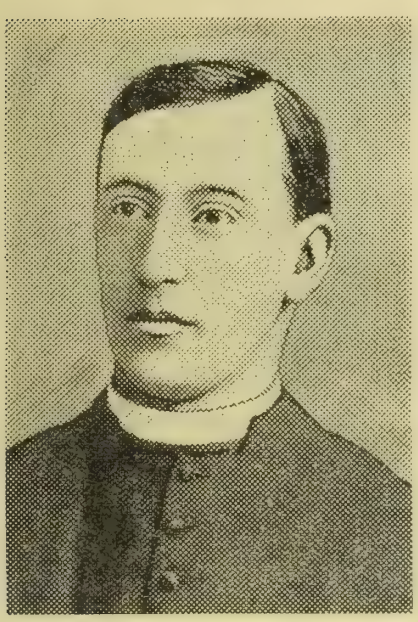
Rev. W. Disney Innes, who has been mainly responsible for the inception and development of the movement which resulted in the erection of St. Peter's, and to whom the church owes so much, is a devoted and earnest Churchman, who is esteemed and loved everywhere. As laird of Cowie he was well known and highly respected in Kincardineshire, and especially in the Stonehaven district, before he took Holy Orders. Mr. Innes was ordained deacon in 1893 and priest in 1895 by the Bishop of Brechin, and he was for some time assistant curate in St. James's, Stonehaven, previous to his appointment to the Cove and Torry Missions in 1896. His work in the latter capacity, and especially on behalf of the people of Torry, is well known.

The present position and prospects of St. Peter's are full of hope. Under Mr. Innes' able and earnest ministry St. Peter's gives promise of increased prosperity and usefulness. Much has already been accomplished, but there is much still to be done. The field of operations is a needy one, and the conditions of work are not unattended by special difficulties. Episcopacy has received visibility in Torry by means of the stately edifice which is so well seen from the southern districts of the city; and, what is of even more importance, St. Peter's has come to be acknowledged as a living power in the community, the influence of which has to be reckoned with by the contending forces of evil. In the future of Torry and in the development of its religious life it is likely to play an important part.

It is worthy of being noted, in closing, that St. Peter's, although included within the municipal boundary of the city of Aberdeen, is under the jurisdiction of the Bishop of Brechin. Aberdeen has thus the distinction of being within more than one diocese—a distinction possessed by few cities in the kingdom, and certainly by no other city in Scotland.

THE REV. CANON ROWLAND ELLIS,
Bishop-Elect of Aberdeen and Orkney.

LXXVII.—ST. MARK'S EPISCOPAL MISSION CHURCH.



Rev. Henry Burdon, B.A.

Soon after the settlement of Bishop Ellis in Aberdeen a movement was started for the purpose of extending the work and influence of the Episcopal Church throughout the Diocese. With a view to the accomplishment of this, it was decided to institute what is known as the Bishop's Fund for Church Work in the Diocese, and from this fund grants have been allocated for work in various districts. The question of extending the work in certain city districts claimed attention, and ultimately it was decided to proceed with a new mission in the Rosemount locality. In course of time the scheme took practical shape, and the mission church, to which there has been given the name of St. Mark's, is the first-fruit of the Bishop's Fund in the city of Aberdeen.

An excellent site was secured in Short Loanings, in the heart of a needy locality, and yet within a stonethrow of a main thoroughfare, and practically commanding the whole of the Rosemount district. A neat and comely structure was erected, with accommodation for carrying on the various departments of work. The building, which rests on a granite foundation, is substantially constructed of strong wood framing covered externally with galvanised corrugated iron sheeting with wood facings, the whole being attractively painted in tints of red and greyish green. In addition to the nave, seated for 200, the plan of the building embraces a chancel, a small vestry, and a hall or mission room, constructed to accommodate about 70 people. This room, which will be used for mission meetings, Sunday school classes, and other similar purposes, has a separate entrance from Magdala Place, the entrance lobby communicating with the nave of the church, thus affording a convenient means of access to and egress from the church in addition to the main entrance from Short Loanings. The internal fittings of the building are all of wood, and of a very simple and inexpensive description, from special designs in keeping with the character of the structure by the architect, Mr. Arthur Clyne, F.R.I.B.A., Aberdeen.

The church was dedicated by Bishop Ellis on 20th May, 1908, and soon thereafter Rev. Henry Burdon, B.A., was appointed priest-in-charge. Mr. Burdon was formerly well known in Aberdeen as curate of St. Margaret's, and under him the new cause at St. Mark's has been making satisfactory progress.

ROMAN CATHOLIC CHURCHES.

Right Rev. Æneas Chisholm, D.D., LL.D., Bishop of Aberdeen.

LXXVIII.—ST. MARY'S ROMAN CATHOLIC CATHEDRAL.

The erection of St. Mary's Cathedral marked an important forward step on the part of the Roman Catholic community in Aberdeen. For many years they had met in St. Peter's Chapel, Justice Street, but, with a steady increase in numbers and in influence they began to consider the advisability of building a new place of worship more imposing in appearance and farther west in the city. The outcome of this was the erection of the splendid edifice in Huntly Street, which is a striking monument to the enterprise and liberality of the Catholics of those earlier years. The dedication of the building to St. Mary of the Assumption took place on Thursday, 21st December, 1860, Bishop Kyle, of the Northern District, officiating. Bishop Murdoch, of the Western District, celebrated Pontifical High Mass, and he was assisted by a large concourse of clergymen. The event created considerable public interest, and since then St. Mary's has been to the general community a standing reminder of the presence and power of Roman Catholicism in its midst.

On the restoration of the Catholic Hierarchy in 1878, St. Mary's became the Cathedral of the Diocese of Aberdeen, under the first Bishop, the Right Rev. John Macdonald, D.D., who had formerly been Vicar Apostolic of the Northern District, in succession to Bishop Kyle. Bishop Macdonald was a man of sterling virtue and blameless life, and of a most lovable disposition. Of a quiet and retiring character, he took but little part in public life. His tall and stately figure was, however, familiar in the streets, and, when he officiated in the Cathedral on the occasion

MGR. MEANY ON EARLY MARRIAGES.

Impediments to Matrimony.

Mgr. Meany at the evening service in St Mary's Cathedral, Aberdeen, yesterday evening, had as his subject "Impediments to Matrimony." In the course of his address, he referred to certain impediments which rendered marriage not only unlawful but invalid. He pointed out that young people unless they had attained a certain age could not marry. In this country it seemed to him that people were inclined to put off marriage too long. Prolonged engagements sometimes put a strain on the self-control of people which very often poor human nature was not very able to bear. They found people with overmuch anxiety about the future. No one desired to advise imprudence, but he thought many people were apt to overdo the idea of caution. They did not trust enough to the goodness of God. The best and the purest countries in the world were those in which the people contracted marriage at a comparatively early age.

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of any great function, dressed in full pontificals, he presented a commanding appearance. When he attended the Vatican Council, he was said to be the tallest, with one possible exception, of all the assembled

St. Mary's Roman Catholic Cathedral.

fathers. After a lingering and painful illness, Bishop Macdonald died on 7th February, 1889. The second Bishop was the Right Rev. Colin Grant, D.D., whose episcopate was of tragically short duration. Bishop Grant's consecration took place with great solemnity in St. Mary's Cathedral on 13th August, 1889. Within a few days thereafter he was laid aside by an illness from which he never recovered, his death taking place on 26th September, within six weeks of his consecration. The tidings of his death caused inexpressible surprise and sorrow among the Catholics of his diocese. He was cut off before he had an opportunity of proving his capacity for the office of Bishop, but his previous career had shown him to be a man of zeal, tempered with prudence, shrewd and resourceful in business, of a forceful personality, and with gifts indicating his fitness to be a leader of men.

Bishop Grant's successor was the Right Rev. Hugh Macdonald, D.D., who speedily gained the confidence of his clergy and people, as well as the esteem of the general community. Bishop Hugh Macdonald was a man of fine gifts and earnest outlook. He served the cause well, and his decease on 29th May, 1897, was widely regretted. The present Bishop, the Right Rev. Æneas Chisholm, D.D., LL.D., was formerly President of Blairs College, and his consecration to the Bishopric took place on 24th February, 1899. Bishop Chisholm has seen not a few important developments in his diocese, and, in particular, the handsome new college and church at Blairs are mainly due to his initiative, energy, and perseverance. He has proved an able administrator, his shrewd wisdom, and sound common-sense, and keen foresight having been of the utmost value to the interests committed to his charge. Perhaps not the least of his services, however, has been the manner in which he has commended himself, and the Church he represents, to the good opinion of the general public. Genial and affable to a degree, he has ever been ready to take his part in the life of the community generally. At social functions he is a welcome guest, his pawky humour and racy style making him one of the most acceptable speakers for such occasions. Altogether, Bishop Chisholm has come to be classed among the popular local figures of the day.

As the Cathedral of the diocese, St. Mary's attained a greater dignity—a dignity, however, quite in keeping with the magnificence of its design and equipment. Both externally and internally it is reckoned one of the finest churches in Aberdeen, and it has even been reckoned one of the most noble and magnificent modern edifices of the kind in Scotland. The architecture is Gothic. The church, which was designed by Mr. Alexander Ellis, architect, measures 156 feet in length, 73 in width, and 72 in height. It consists of nave and two aisles, distinctively known as those of St. Mary and St. John the Evangelist, to whom the altars of the aisles are respectively dedicated. The lofty sharp-pointed arches that spring from pillars without any

capitals other than large brackets bearing full-sized statues of the twelve Apostles, seem to form the peculiar character of this handsome structure and give it that appearance of openness and majesty which all admire. Under the tower there is a mortuary chapel dedicated in honour of St. Joseph. The massive chancel arch formed by the wall of the tower is decorated with shields, on which are inscribed the names of all the clergymen who served and died in Aberdeen since the Reformation. Beside this chapel stands the baptismal font of polished granite, richly ornamented with monograms. The font and the various altars, all of which are beautiful and costly, are the generous donations of faithful Catholics. The holy water fonts are carved in stone, and the centre one encircles a large pedestal, on which stands a 6-feet statue of the Virgin Mary. Another statue of the Virgin—7 feet high and executed in freestone—stands in a niche in the south side of the tower facing Huntly Street.

Owing to the failure of a firm in Aberdeen, which affected the financial aspect of the undertaking, it was considered prudent not to proceed with the building of the tower at the same time as the church. This tower was completed several years later through the exertions of Dean Stopani, who was also largely instrumental in securing the clock and the peal of bells, in getting the very fine organ installed, and in providing a handsome new altar, a new pulpit, and various other accessories which have given St. Mary's so much of its magnificence. The tower, one of the most graceful and striking in the city, rises to a height of 200 feet, and is now a well-known landmark. The peal of bells is heard all over the city, and has been widely appreciated. The peal consists of nine bells, the heaviest weighing 35 cwt., and the total cost was £1300, towards which many of the leading citizens of all churches freely contributed.

With the opening of St. Mary's the Roman Catholic congregation formerly worshipping in St. Peter's removed thither. The Very Rev. John Sutherland, who had for several years assisted Priest Gordon, took a prominent part in securing the erection of the new church, and he was afterwards placed in charge of it. Subsequently he was appointed Provost of the Cathedral Chapter. Quiet in his style as a preacher, earnest and faithful in his work, he was very highly esteemed. During his time the debt on the church, which originally cost about £20,000, was in large measure cleared off, and the first part of Nazareth House was built. Mr. Sutherland was returned as a member of the first Aberdeen School Board in 1873 as the representative of the Catholics. In 1875, however, he left for Huntly, and his work at St. Mary's came to an end. He remained at Huntly until his death, twenty

The Very Rev. John Sutherland.

years later, in January, 1895, when he was in the seventy-second year of his age and the forty-eighth of his priesthood.

Mr Sutherland's successor was the Rev. William Stopani, whose work for St. Mary's can never be forgotten. Mr. Stopani was a native of Aberdeen, to which his father had come as a refugee, and where he afterwards established a business. Born in 1830 in a Catholic home, and inheriting Catholic traditions, his thoughts had early turned to the priesthood, and at the age of thirteen he entered on his course of ecclesiastical studies at Blairs College. He afterwards left for Spain to finish his course in the College of San Ambrosia, and he was ordained priest on 30th May, 1854. Returning to Scotland, he began his ministry at Preshome, in Banffshire, but in a few months he was sent to labour as

a priest in his native city. He never afterwards left it.

Mr. Stopani had been for a short time a curate under Priest Gordon at St. Peter's, and he had also been a clergyman at St. Mary's with Mr. Sutherland. In the year 1875, he was promoted to take charge, and he continued to hold the post of administrator to the end of his long career.

Monsignor Stopani.

A man of great energy and enthusiasm, Dean Stopani (although other and greater honours came to him, he was longest and most familiarly known as the Dean) accomplished notable and lasting work for the cause. The completion of the tower, the erection of the peal of bells, the organ, the new altar and pulpit, and other accesories were, as already referred to, the fruits of his zeal and laborious earnestness. He was a strong supporter of Nazareth House, and he was instrumental in getting it greatly enlarged during his time. He also took a great interest in the schools, and at the end of his career sufficient funds had been accumulated for the erection of the present Cathedral school in Summer Street. Dean Stopani was elected a member of the Aberdeen School Board in 1876 as the Catholic representative, and he continued in office till January, 1892, when he resigned in obedience to medical advice on account of failing health. His term of service on the board—15 years and 10 months—has not been equalled in length by any member in Aberdeen since school boards were established. In the charitable and philanthropic institutions of the city the Dean took a warm interest. He was one of the most regular visitors at the Infirmary, and it was never forgotten how, at great personal risk, he attended day after day in the smallpox hospital, where others were afraid to venture. He lived for his Church, his schools, and Nazareth House, and his work for them was unceasing. It was a marvel to many how he always succeeded in getting what he wanted for the support of these objects which lay so near to his heart, but he seemed to be unaware of what failure meant. How unremitting he was, too, in ministering to the sick and in caring for those who needed his sympathy many could have testified. As a preacher he had a florid, rhetorical style. His fine rounded periods and impassioned eloquence are cherished memories of Aberdeen Catholics, and in his earlier years he drew great crowds of the general public to his Sunday evening sermons or lectures on controversial subjects. Greatest of all the impressions he made, however, was that of his own personality. His strict punctuality, which came to be a bye-word, the wonderful method and order of his work, and, above all, his absorbing devotion to duty, were an education and an inspiration to all who were privileged to know him. He came to be a very familiar and well-known figure in the streets, and Mr Carnie has given the real Dean Stopani, when he wrote:—

"In gloomy, narrow lane, in stirring, wide-spread street,
See him with earnest face, and never-tiring feet,
Priest, Preacher, to his own, in verity and deed;
Friend, Citizen, beloved of every sect and creed."

Dean Stopani was appointed Domestic Prelate to the Pope, with the title of Monsignor, in recognition of his unremitting labours in the cause of the Church. This promotion by the Pope, which was conferred in October, 1890, gave great satisfaction in Aberdeen. The Dean was also Provost of the Cathedral Chapter and Vicar-General of the diocese, and higher honours might have been in store for him. His death in October, 1894, at the age of 64, was widely and deeply mourned. Monsignor Stopani will always be remembered

as one of the most distinctive figures in the history of Roman Catholicism in Aberdeen.

After Mr. Stopani's death, Rev. Donald Chisholm, who had been one of his assistants, had charge of the Cathedral, and, on his removal in the following year to St. Peter's, Rev. James M'Gregor, of Dufftown, was appointed. Father M'Gregor had at one time been a curate at the Cathedral, and on succeeding to the post of Administrator, he followed up Monsignor Stopani's work in several of its aspects, notably in securing the purchase of the site for the Cathedral school in Summer Street. Three years later, he was appointed Rector of Blairs College in succession to Bishop

Rev. John C. Meany.

Chisholm, and the congregation of St. Mary's while rejoicing at his promotion, yet deeply regretted his removal. He had commended himself to the people, both by his earnest work and his ability in the pulpit. His preaching was characterised by logical reasoning and keen intellectual power.

Rev. John C. Meany, who was appointed by the Bishop to succeed Father M'Gregor, is the present Administrator of the Cathedral. He served at one time as a curate under Dean Stopani, and was afterwards for eleven years in charge of the mission at Glengairn. Perhaps the chief feature of the work accomplished in his time has been the building and equipment of the Cathedral school for which his predecessors had so zealously and successfully laboured. The splendid new building in Summer Street, which was built to accommodate 260 pupils, is now quite full, and good work is being done. Father Meany is a man of fine literary taste—a fact to which his sermons bear ample testimony—and he is a member of the Editorial Committee of the Catholic Truth Society of Scotland.

A large number of the clergy in the Aberdeen diocese have acted for short terms as curates at the Cathedral before being sent to missions of their own.

The Aberdeen Catholic Association has played an important part in the history of Roman Catholicism in Aberdeen. It was established in 1873 for the social, intellectual, and moral improvement of its members; to assist the clergy in works of religion and charity; and to provide innocent sources of amusement. The Dramatic Club, formed in the same year, has been one of the most prominent branches of the association's work. The great success which attended the earliest public performances of the club raised many rivals in the city, and altogether gave a great impulse to amateur dramatic performances. The Literary Society formed another important feature, and the rooms of the association were largely used for social intercourse. For ten years the headquarters were at Chapel Court, Justice Street, and when the premises there were required for Church purposes a property was purchased in North Silver Street. A handsome hall was erected, and a fine suite of rooms was designed for the work of the association. On 3rd April, 1883, the premises were opened at a great gathering of the clergy and laity presided over by the Bishop. For many years this hall was the centre of great activity, especially among the young men of the Church, and it was also much used for congregational purposes. A few years ago the property was sold, and the old convent and schools adjoining the Cathedral in Huntly Street were reconstructed, and have since been used as the rooms of the association under its present name of St. Andrew's Catholic Association. In the work of the Catholic Association laymen have taken an active part, and the Cathedral has never lacked men of public spirit and of good standing in the community.

Amongst those in former days who were prominently identified with the Roman

Catholic Church in Aberdeen were Mr. Charles M'Gregor, manufacturer (who, in Priest Gordon's time, was the right-hand man of that worthy clergyman), Mr. James M'Donald, cabinetmaker; Councillor William Gordon, druggist, King Street; and Convener Raeburn (of Messrs. Garden and Raeburn, bakers).

Within recent years the laymen of the Roman Catholic Church have been taking an increasing part in public life and work. Monsignor Stopani was the last clerical representative of the Catholics on the Aberdeen School Board, but he was succeeded by Mr. John Craigen, solicitor, who had a seat at the board from 1892 to 1906. For the last four years and a half of his term, Mr. Craigen held the chairmanship of the board with credit to himself, and with the utmost acceptance to the citizens of all Churches and creeds. His mastery of the whole educational system, his business capacity, and his fair-mindedness were conspicuous throughout the whole of his term, and the value of his services was widely and cordially acknowledged. On the present board the Roman Catholic representative is Mr. George Mackenzie, solicitor, who holds the convenership of the Finance Committee. Roman Catholics have also taken their share of work on the Parish Council. The present chairman of the Council, Mr. Alfred A. Prosser, solicitor, is a leading member of St. Mary's congregation.

In addition to those who have a place at public boards, there are many well-known citizens connected with St. Mary's—men who occupy prominent positions in the professional and business life of the community, and whose names are familiar to the general public. The congregation is a large one, and it embraces all ranks and classes of the people. Within the walls of the stately Cathedral the rich and the poor meet together, irrespective of social distinction, for the performance of the rites of their common faith. The organisation, too, of the congregation is perfect in almost every detail, and, notwithstanding the outward impression of pomp and power, the ramifications of its work and the extent of its influence are greater and more widespread than appear on the surface.

LXXIX.—ST. PETER'S ROMAN CATHOLIC CHURCH.

St. Peter's Roman Catholic Church.

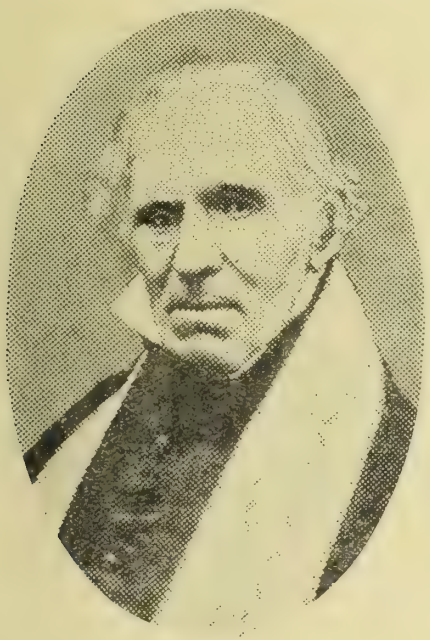
The Roman Catholics had no regular place of worship in Aberdeen for a considerable time after the Reformation, although they had their officiating priests, who dispensed in a private manner the sacred ordinances of their religion. They met in dwelling-houses and in obscure places in various parts of the city, and thus escaped interference. When the rigours of the law were abating, and the Romish Church was no longer regarded as so dangerous in the country, the local Catholics began to assert themselves more freely. They secured a piece of ground on the south side of Castle Street, at the entrance of Justice Street, and erected on the site a house which was designed to serve the purposes both of a place of worship and a place of residence. The ground floor was fitted up as a church, and the upper floor as a dwelling-house. It became the chief residence of the Vicars Apostolic, and a chief centre of the faith in the north.

Still, later, with the repeal of the penal laws, steps were taken to erect a chapel. The congregation in Aberdeen, owing to a variety of causes, having been on the increase, it became necessary to provide a more commodious meeting-place. The scheme for a new building was adopted in 1802, and on 15th April, 1803, the foundation-stone was laid by the Rev. Charles Gordon, who had been raised to the priesthood by Bishop Hay in 1795. During the erection of the church, Mass was said in what was called Concert Hall, situated in a close in Broad Street (swept away when the County and Municipal Buildings and Advocates' Hall were built), for the use of which the congregation had to pay a rent of 8s. per Sunday. The accommodation was limited, and the worshippers had to be divided into two portions. On the Sunday mornings at 9 o'clock one half of the congregation assembled and heard Mass celebrated by the Rev. Mr. Dancel, a French priest, and at 11 o'clock the Rev. Charles Gordon celebrated Mass to the other half of the congregation. The new church was opened on 19th August, 1804, and on that day was "solemnly blessed and dedicated to God under the patronage of the Holy Apostle St. Peter" by the Right Rev. Bishop Cameron. High Mass (the first in Scotland since the Reformation) was solemnised, and the Holy Sacrament of Confirmation was administered to about sixty persons—partly young people, and partly grown-up converts. A subscription was opened to cover the expense of the building, and it was placed on record for the benefit of future generations that the sum of £723 13s. 10d. was subscribed at once.

The provision of an organ was a matter which occasioned much negotiation. Rev. Charles Gordon entered into correspondence with Dr. Neil Arnott, of London, and commissioned him to purchase an organ for the church at a cost of £270. Some people, however, for whom Mr. Gordon had very great regard, interfered, and remonstrated against the idea of getting an organ from London. After some time they recommended one built by a reverend gentleman in the county, and, as Mr. Gordon did not pretend to be a judge, he allowed himself to be persuaded. The order to the London

firm was therefore cancelled, and the local instrument was accepted.

In November, 1814, the home-built organ was brought to Aberdeen and installed in the church, a small gallery in the west side of the building having been erected for its accommodation. The cost of 100 guineas was promptly paid. Much expense in extras was also incurred, and then, in a short time, it was found that a very bad bargain had been made, and that the instrument would not answer the purpose for which it was required. In June, 1815, Dr. Arnott was again approached, with the result that he sent down what has been



Priest Gordon.

considered a very superior small organ, built by Messrs. Slight and Robison. It was first used on Sunday, 2nd July, 1815, by Mr. John Ross, an experienced organist of these days. The total price—£306—was paid by Mr. Gordon out of his own pocket, with the remark that he was most happy to have it in his power to give this proof of his sincere regard for the congregation, and of his anxiety for the decent appearance of the church. To accommodate this new instrument an addition had to be made to the gallery. The first organist was Mrs. Catharine William Fraser, the choirmaster being Mr. Wilson. In 1817 the lobby of the church and staircase were built, an outside wooden stair having formerly led to the gallery. The arched window giving light in the gable was also built, and it was thought that "the erection of a sort of open battlements on the top would add to its neatness."

In 1828 important changes took place in the ecclesiastical division of the Districts in Scotland. Instead of two Districts—the Lowland and the Highland—the Holy See saw it expedient to ordain that henceforth there should be three Districts the Eastern, the Western, and the Northern. Aberdeen then became the residence of the Vicar Apostolic of the Northern District.

On 28th December, 1828, the Rev. James Kyle was consecrated in St. Peter's Church as the first Bishop of the Northern District. The consecration was a most imposing service. The Right Rev. Dr. Patterson, of the Eastern District, presided, and the assistant Bishops were the Right Rev. Dr. Penswick, from the Northern District of England, and the Right Rev. Dr. Ronald M'Donald, of the Western District. The Right Rev. Dr. Andrew Scott, of Glasgow, was also present in Pontifical robes, and fifteen priests attended. Rev. John Murdoch, of Glasgow, preached what was described as "a most elegant sermon."

On 2nd June, 1829, the College of St. Mary at Blairs was opened for the education of young men destined for the Church, to serve in the three districts of Scotland. On that day the reverend gentlemen who had been acting as teachers in the seminary of Auquhorties moved early in the morning, along with their whole family of students, and arrived at Blairs about five o'clock p.m. Rev. Charles Gordon, of St. Peter's, had been appointed by the Right Rev. Dr. Patterson and by Mr. John Menzies of Pitfodels, the munificient founder of the College, to make the necessary preparations. Extensive alterations were carried out on the buildings already on the site, and considerable additions were also found to be necessary for the accommodation of the students, then numbering about seventy. Mr. Gordon had been employed for over two years at this work, and it was indeed several years after the actual opening before he finally completed his task. When it is considered that during the time he was superintending the work at Blairs he continued to have the entire responsibility and work of the congregation in Aberdeen, it will be seen that he carried a heavy burden. In 1830, Rev. Charles Fraser, a native of Buchan, came to St. Peter's as curate, and he filled the

post until his death in 1837, when he was succeeded by Rev. John M'Corry. Mr. M'Corry remained for seven years, when he was appointed to the mission at Braemar, and was succeeded at St. Peter's in 1842 by Rev. John Reid.

In 1830 Mr. Gordon initiated the movement which led to the erection of the Catholic Schools in Constitution Street. It was not till 1815 that there was anything like a Catholic School in Aberdeen, and it was kept by James Barclay in a house in Longacre. Mr. Gordon thought there should be a worthier institution, and he set himself, with characteristic pertinacity, to accomplish the end he had in view. At a cost of nearly £3000, he secured the erection of the Schools, to which he added, some time later, two extra wings to serve as orphanages for the boys and girls of the congregation. The Schools were opened on 10th April, 1833, and they will stand as an enduring monument of the good priest's zeal in the cause of Catholic education.

In 1842 Mr. Gordon erected the Chapel at Woodside for the benefit of the Catholics in the Printfield district, a further proof of his zeal in the interests of the Church. He completed the fiftieth year of his priesthood and of his missionary labours in Aberdeen in 1845, and the event was made the occasion of special celebrations. On 2nd July in that year Bishop Kyle and the congregation congratulated him on attaining his jubilee, and entertained him at a public breakfast—a large number of Catholic gentlemen, with the Professors of Blairs College, being present. Later in the day the whole company assembled in the School Buildings, where they were joined by the ladies with Lady Bruce of Scotstown at their head. Presents of books were made to the students of Blairs and the school children, and all were hospitably entertained. As a memento of the occasion, Mr. Gordon was requested to accept a present of magnificent altar plate of solid silver. He had previously, on 2nd July, 1841, been presented, in the School Hall, in presence of the whole congregation, with a portrait of himself painted by Mr. John Watson Gordon, president of the Royal Scottish Academy.

Feeling his infirmities increasing upon him, he retired from the Chapel House in June, 1850, and went into apartments adjoining the Schools, where he occupied himself in taking a father's care of the children, and especially of the orphan boys, while he also continued, as far as the state of his health permitted, to share in the missionary work. "From his earliest years," Mr. Gordon is said "to have been remarkable for his great and fervent piety, and his whole career presented the picture of the holy priest and the zealous pastor. In his pulpit ministrations he displayed particular earnestness and energy, and all who listened to him felt that he was deeply impressed with the importance of those eternal truths which he sought to enforce upon others. The task of instructing and catechising the young members of his flock was his peculiar delight, and in its discharge he evinced great aptitude and zeal; and, while disabled from performing other duties, he clung to this with extraordinary tenacity, nor would he relinquish it till his strength failed him."

In a wider circle than that of the Roman Catholic communion, Mr. Gordon was a well-known figure. There was no more prominent personality in the city in his day. Everyone knew him as Priest Gordon, and he was universally esteemed. "A little man, of pleasant, ruddy countenance," writes Mr. Carnie, "it may be boldly said that there was not a soul in the city but was familiar with the ever cheerfully-grave figure of old Priest Gordon as he went slowly, quietly on his daily journeys, continually doing good." In all public movements of a charitable nature he took a warm and practical interest, and it is said that he might have been often seen at the Soup Kitchen actively dispensing food for the poor. When he died, on 24th November, 1855, in his eighty-fourth year, the whole city seemed to mourn his loss. He was honoured with a public funeral, the Lord Provost and Magistrates attending, and many ministers of various denominations. So dense was the crowd in the streets that at first the funeral procession had difficulty in advancing, and the entire route to the place of interment in the Snow Churchyard at Old Aberdeen was lined with thousands of citizens. It was felt that in the death of the venerable priest a public benefactor had been lost to the city. The Catholics had special cause to mourn his decease, as he had represented their Church in the eyes of the community in a manner they could scarcely value too highly. The Schools in Constitution Street are his permanent memorial, and the granite statue of the priest which stands in the front of the buildings is an object of interest to the numerous visitors who now pass along the street, which is one of the main thoroughfares to the seaside.

In 1848 Rev. John Ritchie had been

Rev. Andrew Grant.

given as second curate to assist Mr. Gordon, along with Rev. John Reid. Mr. Reid died of typhus fever, and Mr. Ritchie was called by Bishop Kyle, in 1854, to Preshome. Rev. John Sutherland and Rev. William Stopani were sent to fill their places in St. Peter's, and, from 30th November in that year, Mr. Sutherland took in hand the whole management of the affairs of the congregation.

The erection of St. Mary's Cathedral, in Huntly Street, now came to be thought of, and on its completion, in 1860, the congregation of St. Peter's removed westward to the new building. St. Peter's remained closed for some time, and then it was opened as a station served from the Cathedral. The buildings were also used by the Sisters of Nazareth on their arrival in Aberdeen as a hospice for the aged and an orphanage for the young. They remained in St. Peter's till the present Nazareth House in Claremont Street was built. St. Peter's served also as the rooms of the Aberdeen Catholic Association until the buildings in North Silver Street were acquired.

It was only in May, 1895, that St. Peter's was opened again as a separate mission, and Rev. Donald Chisholm, from St. Mary's, was put in charge by Bishop Hugh Macdonald, who shortly after raised it to the dignity of a Missionary Rectory. Father Chisholm left for Dufftown in May, 1899, on account of failing health, and he was succeeded at St. Peter's by Rev. Thomas M'Donald. Father M'Donald was settled in 1899, and he died on 3rd February, 1902. He was succeeded by Rev. Andrew Grant, who continues up to the present. Father Grant, after studying three years at Blairs College, four years in the Jesuit College in the Rue Vaugirard, Paris, and six years in the Scots College, Rome, was ordained there in 1904. He has laboured with great fidelity and acceptance at St. Peter's, and deservedly enjoys general respect and esteem in the district. Fathers Donald M'Kay, Joseph M'Lellan, and George Grant have been at different times assistant Curates at St. Peter's.

In Father Donald Chisholm's time, two very handsome carved altars were built in the Chapel—a high altar and a Lady altar. In the Lady altar is a niche to hold the statue of Our Lady of Good Success of Aberdeen, which used to be in the Chapel built by Bishop Elphinstone at the Bridge of Dee. The statue is in a church in Belgium, but it is hoped to have it back in St. Peter's. Meantime, a facsimile stands in its place.

St. Peter's, in its later history, is proving worthy of the traditions of its earlier years. The modern St. Peter's is not only a shrine for Catholics in the east end of the city, but also a centre of much charitable and philanthropic work.

LXXX.—ST. JOSEPH'S ROMAN CATHOLIC CHURCH.

St. Joseph's Roman Catholic Church.

This church may be said to owe its origin to the energy and zeal of the late Priest Gordon in seeking to extend the scope and influence of Roman Catholicism in Aberdeen and the surrounding district. The worthy priest of St. Peter's was not content merely with maintaining the work in his own particular sphere. He felt the necessity of doing something for the spread of the cause and for touching localities where his Church was as yet unrepresented. St. Peter's was then the only Roman Catholic chapel in Aberdeen, and many had to come to it a long way from the outlying districts of the city and from the villages round about. A number of Catholic families were to be found in the Printfield—otherwise known as Woodside—and while the adults were able to attend more or less regularly at St. Peter's, it was impossible to get the hold which was considered desirable over the young people. Priest Gordon, ever anxious for the shepherding of the children, resolved to make some provision for them at their own doors. The result was the erection of a building near the foot of Tanfield Walk, which was designed for use mainly as a Catholic school, but which came afterwards to be used as a chapel. Priest Gordon erected the building on his own responsibility and at his own expense, and at his death it was included in the property bequeathed under his will.

The school was opened in 1842, and its educational work begun; but from the first it was also used as a place of worship. In addition to the families in the district, for whom the services were chiefly held, a number of Catholics from the city went regularly to hear Mass at Woodside. This continued until trade in the district fell to a low ebb, and the prosperity of the Printfield suffered a rude check through the misfortunes of some of the large works on which the inhabitants had been mainly dependent for a livelihood. With this change in the industrial fortunes of the village, many of the Catholics left the district, and it was found impossible to continue the school. It was closed about the year 1845, and remained for a considerable time unused, although the clergy from St. Peter's went out from time to time to say Mass. About 1862, Father Sutherland leased the building to Miss Wallace for the purpose of a private school. While this school was being carried on during the week, Mass was said in it every Sunday, and this state of matters prevailed until 1872. The local Catholics then began to agitate for a resident priest, and an addition was made to the building with a view to this arrangement being carried out. An extra wing was built to serve as a residence for the priest in 1879, and in 1880 the chapel was reopened for worship. Since then it has been constantly used for the ordinary purposes of a Roman Catholic church, and St. Joseph's has been recognised as one of the regular charges of the diocese.

The first resident priest at Woodside was the Rev. Alexander Gerry, a native of Buckie, who was appointed to this church in 1880, and on whom devolved the work of organising and developing the new mission. Father Gerry remained in charge till 1890, when he was transferred to Strichen, and he was succeeded in that year by Rev. John G. M'Bain, a native of Huntly, who was ordained in 1888, and was for a short time a curate at St. Mary's Cathedral. Father

M'Bain proved a vigorous, energetic clergyman and a good preacher, and in addition to his duties at Woodside he undertook for a time the work of the mission of Kirkwall, to which he made periodic visits. In 1892 he was promoted to Aboyne, where he remained till 1897, when he was appointed one of the professors at Blairs College. To him succeeded Rev. Thomas M'Donald, a native of Inverness-shire, who

The Very Rev. Canon Tochetti.

after a short time was transferred to Banff, and afterwards to St. Peter's Church, Aberdeen, where he died on 3rd February, 1902, at the age of thirty-five, greatly regretted by his parishioners. The Very Rev. Canon Tochetti, who had been the resident priest at Keith for forty years, being compelled by advancing years and failing health to seek a smaller mission, was transferred to Woodside in 1892. Shortly after, he became provost of the cathedral chapter, and in 1898 Pope Leo XIII. appointed him a domestic prelate, with the title of Monsignor. In the following year Bishop Chisholm chose him as his vicar-general. Monsignor Tochetti was dearly loved by all, and reverenced and respected by Protestants as well as Catholics for his kindly disposition and the singular beauty and sanctity of his character. His love and devotion to the sick, his charity to the poor, and his devotion to the children of his flock will long be remembered. Before advancing years began to tell upon him, he was an indefatigable worker and an earnest and eloquent preacher. He was, in addition, a man of fine presence and courtly demeanour. Although suffering latterly from a painful disease—angina pectoris—he was never heard to utter a word of complaint, and he only retired from active duty in 1897, when peremptorily ordered to do so by his physician. Monsignor Tochetti had been instrumental in building the present Catholic Church at Inverurie; he had built a school for his congregation at Keith from his own means; and he was a liberal subscriber towards the new college buildings at Blairs. He retired to Blairs College to spend the evening of his days, and here, carefully tended by the rector, professors, and students, he passed away on 1st August, 1900, in the eighty-first year of his age and the fifty-fifth of his priesthood.

The Very Rev. Canon Charles Devine succeeded Monsignor Tochetti in 1898 in the charge of St. Joseph's, and he still continues in the post. He was educated at Blairs and the College of the Propaganda in Rome, and was ordained priest in 1860. Prior to his appointment to Woodside he had been resident at various missions throughout the North. His first charge was at Peterhead, from which he removed to Inverurie, and subsequently laboured for varying periods at Portsoy, Wick, and Fetternear. He has done good work, and his abilities as a theologian have been recognised by the Church. Since Canon Devine's settlement at Woodside the church has been decorated and improved, and the needs of the congregation receive his unremitting care and attention. The membership has not fluctuated perceptibly within recent years, but a number of Catholics from other parts of the city continue, as in former years, to pay periodical visits to the church.

VARIOUS.

LXXXI.—WESLEYAN METHODIST CHURCH.

Wesleyan Methodist Church.

The introduction of Wesleyan Methodism into Aberdeen is often associated with the first visit which John Wesley himself paid to the city. This was in 1761, but there is good reason to believe that when Wesley came he found a company of his followers already gathered. In 1747 there settled in the city a certain Dr. Memyss, who had been connected with the Methodists in Wales, but who, in coming to Aberdeen, attached himself to the congregation of the Rev. John Bisset, of the East Church, whose evangelical tendencies were so well known. Soon after Mr. Bisset's death, in 1756, Dr. Memyss interviewed Wesley in London, and represented to him the pressing need there was for something being done in Aberdeen. In response to this request one of the itinerant preachers—Christopher Hopper—was sent north to form a Methodist Society, and he remained in Aberdeen during the years 1759-60. Mr. Hopper had evidently learned to follow Wesley's example in early rising and preaching, for it is recorded of him that during his residence in Aberdeen he preached every morning at five o'clock on the Castlehill, where "often amid stones and dead animals flying around him he invited his persecutors to flee from the wrath to come, with a success that soon subdued all opposition."

The first Methodist Meeting House—it could hardly be called a chapel—was in Barnett's Close, leading from the Guestrow to Flourmill Brae; afterwards a house on the north side of Queen Street was the place of worship, and subsequently one in Lodge Walk. Wesley was well received when he first appeared in Aberdeen in 1761. The Principal and professors of Marischal College were very courteous to him, and, along with some of the magistrates, attended several of his meetings. His preaching made a great impression, and he has recorded in his journal that he left ninety members in the society. On his third visit in 1764 he found that the numbers had so greatly increased that a larger meeting-place had been rendered necessary, and that a site had been secured in Queen Street, on which there was being erected a commodious chapel in the octagon style of architecture, which he is understood to have preferred to all others. This building, which is said to have stood on the north side of Queen Street, opposite the west "neuk" of the North Church, served the Methodists until 1818, when, under the ministry of Valentine Ward, the Episcopal Chapel in Longacre, vacated by St. Andrew's congregation, was bought, the deed of conveyance stipulating that it should not in future be designated "St. Andrew's." Mr. Ward's weakness seemed to have been a passion for erecting chapels without giving due attention to the wherewithal to pay for them, and he earned the unenviable reputation of being a creator of chapel debts. The Longacre Chapel was

Among the Wesleyan ministers whose names appear in the list of supernumeraries passed by the Wesleyan Conference is that of the Rev. Arthur Hoyle. Mr Hoyle was for some years at Inverness, but more recently he was settled at Aberdeen. There are few men better known in the Wesleyan Methodist Church. Mr Hoyle is the "Bookman" of the Wesleyans. He possesses an immense library of his own, he reads everything, and he is always writing. His contributions, which appear over more than one signature, are to me as I know they are to many the most interesting features of the "Methodist Recorder," a paper to which he is a weekly contributor of several columns.

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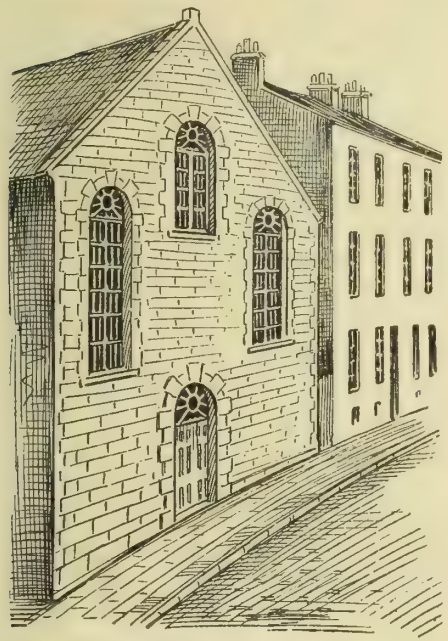
purchased before the one in Queen Street was sold, and, not content with this, he later on acquired a site on the east side of King Street, on which he proposed to erect a larger church than the one in Longacre. The result was that the Methodists found themselves involved in serious difficulties which it took them some time to surmount. The Queen Street Chapel, which was in a ruinous condition, was sold, but the King Street feu could not be so easily disposed of on account of various conditions which had been imposed. It was eventually got rid of, but the issue of Mr. Ward's speculations was a legacy of debt, which for years hampered and crippled the work of the congregation.

The Longacre chapel was for a long period the centre of Methodist activity in Aberdeen. From 1818 to 1873 it served



Old Wesleyan Church, Longacre.

the congregation as a meeting-house, and many of the most sacred memories of Methodism in the city are bound up with the old building. The shifting of the population and the changing character of the district rendered it necessary, however, in course of time to think of removal to another quarter. The proposal for a change, once it was mooted, was taken up with enthusiasm. A site was obtained in Crown Terrace, and early in 1873 the foundation stone of the present church was laid by Dr. George Scott, the opening ceremony taking place on 21st December of the same year. The total cost of the scheme was over £3800, and the entire sum was soon forthcoming from various sources.

It would be possible to give a complete list of the ministers who have been stationed at Aberdeen, beginning with Christopher Hopper in 1759, but the list would be a very formidable one. Under the itinerating system introduced by Wesley, and still maintained by his followers, there was a change in the pastorate of the Aberdeen church every three years at least, and sometimes oftener, so that there have been in all over 50 ministers in succession. Many of them were in no sense outstanding, and their stay in the city being limited to so short a time, they made no lasting impression on the community. Not a few, however, were gifted and eminent men. William Thompson, who was in Aberdeen in 1762, was the first after Wesley to be elected president of the Methodist Conference. Thomas Olivers, the author of the well-known hymn, "The God of Abraham Praise," laboured here in 1765. Joseph Taylor, who was in the city in 1785-86, and William Atherton, who followed in 1799-1800, both reached the presidential chair. In 1792-94 the Aberdeen circuit had another minister who afterwards rose to prominence—Rev. Alexander Kilham, the founder of the Methodist New Connexion. Mr. Kilham did his utmost to carry the members with him, and secure their acceptance of the views he held on certain matters of Church polity, but in this he was not successful. His influence may be traced, however, in the secession in 1797 of several members, including a few of the most prominent, who were "inclined to Calvinism and popular election of ministers and office-bearers." These members joined hands with some others who had left the Secession Church, and together they formed a Congregational Church in George Street, from which the Belmont Congregational Church of to-day is directly descended. In 1868 there was another offshoot from the Aberdeen congregation by the secession of a number of the members, who established a society of the "United Free Methodists." They acquired the building in Dee Street, afterwards occupied by the congregation of St. Columba U.F. Church, and now by the Free Church of Scotland; but in 1881 the society was dissolved, and the greater part of the

members returned to the congregation they had left.

It is worthy of note that one of those most intimately associated with Mr. Kilham in the formation of the Methodist New Connexion was Rev. W. Thom, who had been one of his predecessors at Aberdeen. Previous to his secession Mr. Thom, in acknowledgment of the esteem in which he was held by Wesley, was elected one of the "Legal Hundred." He had the honour of being chosen president of the first Conference of the Methodist New Connexion, an office which he held on five subsequent occasions.

The pre-eminent preacher, however, of that early period in the history of the congregation was Rev. Duncan M'Allum, whose influence was felt throughout the whole of Scottish Methodism, and who, in some respects, had a warmer place in the hearts of Scottish Methodists than Wesley himself. Mr. M'Allum was a Highlander by birth, and could preach in Gaelic as well as in English, and his great influence may partly be ascribed to the fact of his being a home product at a time when the vast majority of Methodist preachers were as foreigners in a strange land. Wesley's opinion of him was high, and he conferred upon him the somewhat rare honour of specially appointing and authorising him to administer the sacraments. His ministerial life covered the long period of 55 years, 44 of which were spent in Scotland. He was in Aberdeen Circuit in 1776, 1778, 1783, 1784, 1789, 1790, 1798, 1799, 1812-14. Six years of his life as a supernumerary preacher he spent in Stonehaven, thus continuing his connection with the Church in Aberdeen as one of its members and ministers. Mr. M'Allum was in every way a magnificent type of an apostle of Methodism. He lived and laboured for the cause with a zeal that seemed unquenchable, and a power that appeared to be inexhaustible. His culture and acquirements were much above those of the average preacher of his time, and he had the reputation of being an excellent classical and Hebrew scholar. As a preacher he was specially gifted, and a number of his sermons found their way into print. It is said that when his congregations were not equal to his expectations, and when other means failed to increase them, he announced that he would preach from any text that might be named by his hearers—a "tour de force" that appealed to the Scottish "sermon tasters" of his day.

Amongst those who served the church in later years none accomplished better work than Rev. (afterwards Dr.) George Scott. When he came to Aberdeen, in 1845, he found the members depressed by financial difficulties—the burden of debt already referred to as having been incurred by unwise building schemes having been a severe drag on ministers and people through many anxious years. Mainly by Mr. Scott's personal exertions, and with help from ministers and members of the recently-formed Free Church of Scotland in the city, which, with the evangelical fervour of the Disruption fresh upon it, had much in common with the Methodists, he was able greatly to liquidate the debt and bring it to a manageable amount. In other directions he did much for the church, increasing its membership, imparting fresh vigour to its work, and establishing a closer relationship with other evangelical denominations. Mr. Scott was a cultured, spiritual preacher and an excellent pastor. He suited admirably the requirements of the Aberdeen congregation, and it is said that a number of his admirers offered, but without effect, to provide him with an independent church, if he would sever his connection with the itinerant system. Among recent ministers have been Rev. J. Conder Nattrass, B.D., Rev. Frederic Platt, B.D.—both men of ability, whose names have become known through their work and writings—and Rev. H. B. Workman, D.D., the well-known author of historical works, who was called from Aberdeen to fill the important post of Principal of the Westminster Wesleyan Training College, in succession to Dr. Rigg. In 1905 the churches in Aberdeen, Inverurie, Peterhead, Portessie, Portgordon, and Banff were united in one circuit to form the North of Scotland Mission, with Rev. Arthur Hoyle, of Aberdeen, as Superintendent. Mr. Hoyle, who is an able and vigorous preacher, has been successful in consolidating and strengthening the Crown Terrace Church. He is widely known throughout the Wesleyan Connexion as a literary critic. His column on "Books and Authors" in the "Methodist Times" was a familiar feature of that journal, and he is a contributor to other denominational papers. As Superintendent of the North of Scotland Mission, Mr. Hoyle has had the distinction of having his term of service in Aberdeen extended beyond the three years' limit.

Among prominent citizens who have been associated with the Methodist cause in Aberdeen, the late Mr. C. B. Davidson, LL.D., advocate, took a leading place. Dr. Davidson was a loyal and devoted sup-

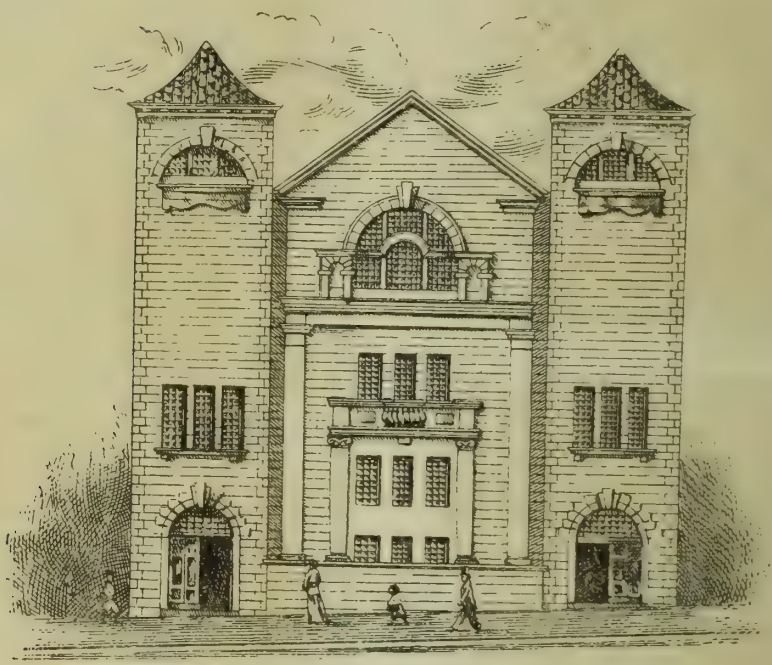
porter of the congregation during a long period of its history. He occupied the principal office of circuit steward, and in various capacities exercised a helpful influence on Methodism throughout the north generally. Others connected at various times with the congregation were Baillie John Ogilvie (who left a considerable endowment to the church under the name of the "John Ogilvie Mortification"), Mr. Gordon Gilchrist (father of Dr. Alfred Gilchrist, who was a Free Methodist till that branch disappeared in Aberdeen), Mr. David Wilson, Innes Street Dye Works, and Mr. Edmund Chadwick, warehouseman.

The local circuit of to-day is fortunate in having the support of laymen of ability and earnestness of purpose. For several years Dr. C. B. Davidson had Mr. Peter Diack associated with him as a circuit steward, and after Dr. Davidson's death Mr. Diack had as his associate Mr. Thomas Johnson. Among the other officials are Mr. A. B. Hutchison, Mr James Sim (G. N. of S. Railway), Mr. Charles Diack, solicitor, who is the author of an interesting and valuable "Sketch of Methodism in Aberdeen, 1747-1900," and Mr. C. J. Davidson, advocate.

It is interesting to recall the fact that Methodism was a pioneer in Aberdeen by its introduction of Sunday evening services and congregational hymn singing. It is difficult to realise to-day how much interest these innovations aroused at the time, especially among the Presbyterians. There was no instrumental music or elaborate choir either in the Queen Street or Longacre Chapels, but the heartiness of the congregational singing was something quite unique, and the effect was striking. The people gathered in the street an hour before the commencement of the evening service, and the chapel was almost invariably crowded out.

Methodism makes no sensation in Aberdeen at present. Quietly, but persistently, the various departments of work are carried on along the old familiar lines. It would have been a gratification to many to have seen the local Wesleyans attempting in Aberdeen a great "forward movement" similar to those undertaken by their brethren in London, Manchester, Edinburgh, and elsewhere—a task for which they seemed to be specially suited by their characteristic fervour and warm evangelicalism. That such a movement—proceeding, as it does, on Methodist lines—has been inaugurated in Aberdeen by others, is viewed with satisfaction by local Methodists, although there may be a natural feeling of regret that the way was not open for them to be the pioneers themselves. Something may, however, require to be done in the near future to give the cause in Aberdeen greater visibility, and to enable it to make another fresh start. The present site of the church buildings is felt to be against any real progress, and it has proved a growing anxiety to the present generation, who see many efforts frustrated through "lost isolation." Methodism, if it is to be a power in the city, must come more out into the open. It is quite evident that there is room for progress and development. That there will ever be any great numerical increase is not so apparent. Methodism has never been numerically strong in Aberdeen, or, for that matter, in Scotland at large. It made headway in the first half of the nineteenth century, but, with the spread of the evangelical spirit, and especially since the Disruption of 1843, the sympathies of Scotsmen of evangelical tendencies have turned more surely than ever towards one or other of their native denominations, and thus Methodism has lost many it might otherwise have gained. It is now generally conceded that the itineracy is largely responsible for the slow progress of the cause in Scotland. There may be much to be said for the itinerating system, but the people of the north have never taken kindly to it, and undoubtedly the Aberdeen congregation has suffered in consequence. Yet, with all the disabilities of their position, the Methodists of Aberdeen have maintained a noble testimony and exercised a beneficial influence in the community, and there is still a place for them in the religious life of the city which no other denomination could exactly fill.

LXXXII.—CHRISTIAN UNITARIAN CHURCH.



Christian Unitarian Church.

It appears that the Unitarian movement in Aberdeen originated in connection with Chartism. In the ferment of the Chartist period there was produced an earnest radicalism of thought which had issues beyond politics. Many advocates of the Charter found themselves theological as well as political heretics. The principles of liberty and progress for which they contended caused them to break with the Church as they broke with the State. It seemed impossible for them to seek political reform and consent to dogmatic conformity. So, in their zeal, they founded Churches without creed and ceremony.

One of the Aberdeen Chartists, George Taylor, manufacturer, opened up correspondence in 1830 with Rev. George Harris, Unitarian minister, Glasgow, requesting him to arrange for sending a preacher to Aberdeen. It was not possible at the time for Mr. Harris to accede to the request. The ministers of Glasgow, Edinburgh, Dundee, and Greenock were busy at their respective posts, and there were no spare preachers. The claims of the Granite City were, however, kept in mind, and at length the Scottish Unitarian Association appointed Rev. Archibald Macdonald to preach at Aberdeen on 13th October, 1833. Mr. Macdonald had ministered in Greenock, but, having accepted a call to Royston, Hertfordshire, he desired, ere he left Scotland, to visit his parents in Aberdeen. He was a man of intense spiritual fervour, an ardent Chartist, and an enthusiastic Unitarian. It was to him a congenial task to be the first apostle of the cause to his native city. He preached three times on Sunday, 13th October, 1833, to large audiences in the Royal Hotel, Union Street, the crowd at the evening service being so great that hundreds could not gain admission. Mr. Macdonald had arranged for the use of the hall on the following Sunday, but the proprietor refused to allow it to be further used for Unitarian services. Search for another place of meeting proved

DEATH OF REV. LUCKING TAVENER.

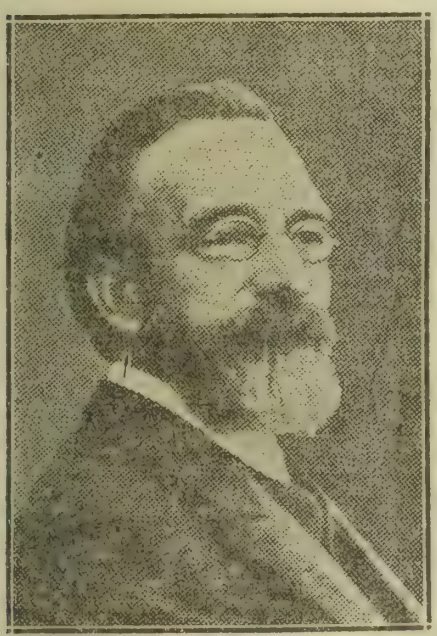
EE — 20/10/17

The Rev. Lucking Tavener, minister of the Unitarian Church, Skene Street, Aberdeen, died suddenly this morning. The intimation comes as a great surprise, Mr Tavener being out and about last night. He had been troubled with his heart for some time and only a fortnight ago resumed his work after a holiday on Deeside. Mr Tavener, who came to Aberdeen as successor to the Rev. Alexander Webster some six or seven years ago was well-known in the Unitarian Church. A man of considerable culture, he was regarded as an authority on art and literature, and his lectures on those subjects and the kindred art of music were the feature of his ministry in Aberdeen. He also delivered lectures in connection with the Art Gallery.

Mr Tavener, in addition to his interest in the literature of art, was himself an artist of no mean order, and several portraits and landscapes painted by him demonstrated his artistic temperament.

Mr Tavener was predeceased by his wife last year, and is survived by a family of two sons and two daughters. One of the sons occupies an important position as an engineer under the Government and a daughter is the wife of Mr G. A. Miller optician, George Street, Aberdeen.

Well-Known City Minister.



The late Rev. Lucking Tavener who died on Saturday. 20·10·1917

LATE MR ALEX. WEBSTER, UNITARIAN CHURCH.

Active Public Career.

The death took place at his residence, Waterton Cottage, Cults, last night, after a long illness, of the Rev. Alexander Webster, late of the Aberdeen Unitarian Church, who for many years took a prominent part in the public life of the city. He was 79 years of age.

The Rev. Alexander Webster was a native of Oldmeldrum. At an early age, however, he removed to Airdrie, after which he went to Glasgow to pursue a commercial career. In 1873 he entered the Unitarian ministry, and had charges at Paisley and Perth before coming—he had refused to come in 1877—to Aberdeen in July, 1884. He had done much open-air speaking in Glasgow and elsewhere, and from the midsummer of 1885 until 1890 he made the Broad Hill a pulpit and platform. An avowed Christian Socialist—he was the first delegate sent from Scotland to the meetings of the Social Democratic Federation in London—Mr Webster devoted himself to political and philanthropic work, as well as to his Church. He it was who initiated the Fresh Air Fortnight scheme for the poor children of the city. He became one of the leading public figures in the community. As for his congregation, it reached a point of prosperity in membership and finance which it had never before attained. For health reasons he went to a more restful sphere at Clerk's Lane Christian Free Church, Kilmarnock. In Ayrshire he remained for five years until in March, 1894, he returned to the city, and entered upon his second pastorate with the Aberdeen church. It was of 15 years' duration, and was the longest, as it was also the most eventful, in the history of the congregation, which dated from 1833. He came back to the city on the understanding that a new church would be built, and largely through his energy in 1907 the fine suite of church and halls in Skene Street facing Rosemount Viaduct was erected.

His public life was just as strenuous as in the later "eighties." He spoke regularly at the Broad Hill, and was actively interested in political and social work. At the School Board election in 1897 he headed the poll with 14,396 votes, and was appointed chairman.

He leaves a family, a son being Mr W. O. Webster, principal of the Aberdeen Business College.

EE 7-8-1918

Late Rev. Alexander Webster.

EE. 1918

In the current number of the "Socialist Review" (October-December) the editor, Mr Ramsay MacDonald, M.P., pays the following tribute to the late Rev. Alexander Webster, Aberdeen:—"Amongst our dead we have now to number one who gave much for us in the days of his strength, and whose heart remained with us in his long time of feebleness—the Rev. Alexander Webster. Mr Webster was a Scot to his finger tips, a keen student of Burns, about whom he wrote and lectured a great deal, a Unitarian minister, a doughty champion of all radical causes, and always with the pioneers. Well do I remember his untiring energy and his cheery buoyancy in that great contest in Aberdeen when Tom Mann came within an ace of winning his way into Parliament. But my memory is crowded with Mr Webster's gallantries. No one ever drew a cleaner or a sharper sword, and no one used it in better causes."

The death of the Rev. Alexander Webster has recalled many a stirring and stormy period in the ecclesiastical and public life of Aberdeen. Mr Webster was often in a minority, but he had always the courage of his convictions, and even those who disagreed with him were constrained to respect the man himself. For many years he was regarded as the personal embodiment of Unitarianism in Aberdeen, and by voice and pen he advocated the cause with ceaseless activity. His literary industry in the days of his strength was something remarkable. Mr Webster has left his own monument in the new Unitarian Church in Aberdeen, and many citizens will doubtless be glad to join in any movement to erect a memorial tablet on the walls of the building, which will ever be associated with his name.

EE 24/8/18

vain. Even the theatre was refused. In these circumstances, it was resolved that Mr. Macdonald should preach on the Broad Hill. The day proved fine, and the resolute preacher addressed 2000 people in the forenoon and 4000 in the afternoon. In the course of the following week, Cooke's Riding School, Wales Street, was obtained as a meeting-place, and therein, on October 27th, Mr. Macdonald preached in the forenoon to an audience of 700 and in the afternoon and evening to 1200. These were the days of long and frequent sermons! The ardent apostle had a busy time in his temporary visit. He lectured on political economy on Friday, 25th, and gave an address to young men, with an attendance of 800, on the afternoon of the 31st October. After his three weeks of preparatory work, Mr. Macdonald bade good-bye to the brethren in Aberdeen, but before leaving he saw some fruit of his labours in the formation of a Unitarian Society with 24 members. To encourage the society, the Scottish Unitarian Association sent several hundred books and tracts to form a congregational library and for distribution, the printed word having for a time to take the place of the spoken word in the advocacy of the cause.

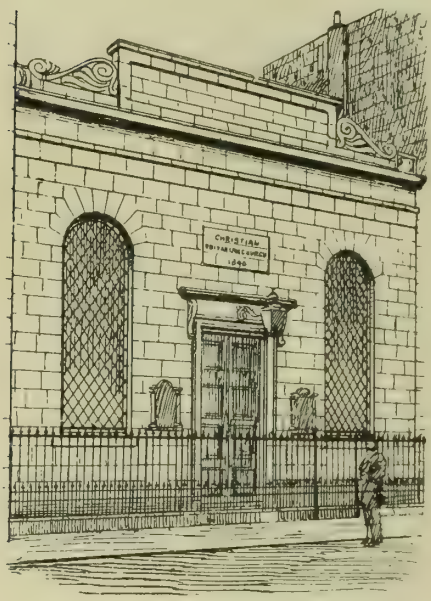
In his anxiety for the life and progress of the young society, Rev. George Harris came to Aberdeen himself on 8th December, 1833. It was no easy matter travelling then in mid-winter from Glasgow to Aberdeen. The coach took 15 hours in ordinary weather; with snow on the ground delay was certain. But Mr. Harris was dauntless. After the tedious journey, he preached three times in Cooke's Riding School to congregations rising from 300 in the forenoon to 1400 in the evening. He had a majestic presence, and the florid and pompous eloquence of the period. His preaching was highly inspiring, and it evoked fervent enthusiasm. The result of his visit was a large addition to the membership of the society and a resolve to call a minister with a guaranteed salary of £100 for the first year.

No minister, however, was forthcoming, and the society had to be content with books on loan and occasional meetings for worship and conference. Meanwhile the members, out of their poverty, contributed one penny weekly to a capital fund. Yet the prolonged period without a settled minister became dispiriting, and it seemed as if the movement would entirely collapse. There were a few, however, who were determined to hold fast the profession of their faith. They met at first in the house of Mr. William Ogilvie, Causewayend, and as their numbers increased they rented a hall in George Street in May, 1836, and got Rev. Henry Clarke, of Dundee, to open it as a place of worship. Again Mr. Harris appeared on the scene, and saw the society once more set agoing, with Mr. George Taylor as treasurer.

The effort to secure a minister was renewed, and on 23rd October, 1836, the first placed minister—Rev. John Esdaile—entered on his duties. Mr. Esdaile was a man of culture, earnest, and progressive in his work, and he began his ministry with high hopes. The first congregational report, dealing with six months, stated the number of subscribers at 113 and of adherents at 87. It soon became evident that the congregation would have great difficulty in maintaining itself with a minister at its head. The members were mostly of the poorer class, and their collective giving did not come to much. There was a unanimous feeling that their cause would never take proper root till it had a church of its own, and in this they had the warm sympathy of Mr. Harris, who had all along been the zealous foster-father of the Aberdeen congregation. In a letter dated 21st July, 1837, he sketched the course which the effort to secure a chapel should take. But delay in the matter was caused by some differences arising between Mr. Esdaile and the committee as to the power of the minister in conducting the services. It appears that Mr. Esdaile desired, as Emerson did, to give up "the Sacraments" and to introduce the reading of non-Biblical literature. He was an advanced man in several respects. An ardent student of natural science, he endeavoured to promote the study of natural phenomena by lectures delivered in a hall in Guestrow. He was probably the first man who sought to popularise biological science in the city. The relations between him and the congregation became strained, and his ministry came to an end on 22nd October, 1837. With some difficulty a successor was found. On 3rd June, 1838, Rev. J. Cropper, M.A., entered on his ministry, and was cordially welcomed by the congregation. He was recommended by Mr. Harris as "possesing good talents, a kind disposition, and an excellent delivery and pulpit manner."

In the enthusiasm of his appointment a site was obtained in George Street for the erection of a church, and subscriptions amounting to £200 were promised by members. Mr. Cropper went to England to

solicit help from friends, and on 23rd September reported that he had been successful beyond expectation. Afterwards he went to Ireland on the same errand. The building was proceeded with according to plans prepared by Mr. J. A. Simpson, and was opened on Sunday, 9th August, 1840 by Rev. Henry Montgomery, LL.D., Belfast, and Rev. George Harris, Glasgow. The sum of £859 was spent in building and furnishing the church, and there was a balance of £14 left in reserve for the purchase of the feu charter of the ground. In the first winter of its occupancy the church was found to be so cold that it was proposed to give up forenoon meetings. The building did not prove all it was expected to be. There was dissatisfaction and discussion, but no remedy. In 1841, Mr. Cropper concluded his ministry, and he left with the honour and gratitude of the people, for on him there had fallen what Mr. Harris called "that most irksome and disagreeable task of begging," and to him the credit is due of raising most of the money needed for the erection of the church.



Old Unitarian Church, George Street.

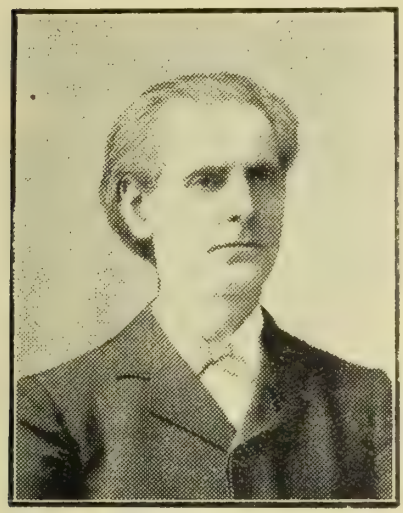
After Mr. Cropper came Mr. John Hope of Edinburgh, brother of Mr. George Hope, scientific agriculturist, of Fentonbarns. Mr. Hope remained until February, 1846, and his ministry was a very modest and laborious one. He opened a school, and was highly esteemed as a teacher. After he left, there was a series of short pastorates —Rev. Wm. Cochrane, from June, 1846, till October, 1847; Rev. C. F. Smith, from November, 1847, till November, 1849; Rev. D. Griffiths from November, 1850, till September, 1853; Rev. Mr. Stephen, from June, 1854, till December, 1858; Rev. Wm. S. Smith, from March, 1859, till December, 1861; and Rev. A. Gordon, from February till November, 1862. The only noteworthy incident of these changeful years was the preaching of Rev. James Martineau in the church in September, 1859, in connection with the visit to the city of the British Association for the advancement of Science.

In August, 1863, Rev. William Sharman began his ministry, and put new life into the congregation. He was full of vigour, and enthusiastic for advance. He dared to be unconventional, joined a volunteer regiment (with a kilted uniform), and otherwise showed a strong individuality. With characteristic courage he carried the Unitarian faith out of doors, and proclaimed it on the Castlegate. His propagandist endeavour was virulently opposed, and at a meeting in May, 1865, a serious disturbance occurred. Mr. Sharman was in imminent danger, but his friends got him safely away in a cab. The mob followed the cab to the house of Mr. Wm. Brown, fishing-tackle maker, George Street, where some of the windows were smashed with stones. The magistrates, on account of this outrage, forbade preaching on the Castlegate. During Mr. Sharman's ministry the congregation purchased the ground on which the church was built, along with the portion extending to the lane behind. In February, 1868, Mr. Sharman was succeeded by Rev. J. G. Slater, who organised the Sunday School, started a Channing Institute, and founded a school library. He devoted himself to details of administration, and by painstaking industry built up the school and church until his departure in May, 1872.

In trying to account for the notable brevity of these periods of ministerial service, it may be suggested that, in addition to the isolated position of the church in the north, the want of sympathy among the citizens in general, the smallness of remuneration, and the hardness of the struggle to keep the cause going, the fact that the ministers were usually Englishmen, and, therefore, felt as strangers in uncongenial surroundings, had also a good

deal to do with it. It took an Englishman so long to feel at home in such circumstances that he rarely had the patience to try it.

In November, 1872, a Scotchman, Rev. Wm. Bennett, came to try his hand on the church, but his ministry lasted only four years. He was a typical Scot of the rationalist school, and an ardent propagandist by means of pamphlet. He succeeded in securing the erection of a schoolroom behind the church, and as there was then unlet ground on the south side, a separate entrance was available for the new building. Ere long the space was fully built on, and since then the only entrance to the schoolroom was through the church. Mr. Bennett was succeeded by Rev. David Scott, whose pastorate did not extend over one year.



Rev. Alexander Webster.

In April, 1877, the church records contain for the first time the name of Rev. Alexander Webster, with whose personality and work the cause of Unitarianism in Aberdeen was to be closely bound up in the years to come. Mr. Webster, who was then in Perth, was invited to become minister of the Aberdeen church, but the congregation in the Fair City induced him to remain. After some delay, Rev. G. T. Walters was called, and began in January, 1878, a ministry which lasted over six years. Mr. Walters was a broad-minded man, an effective reader and speaker, and he drew large congregations to hear his thoughtful and vigorous sermons and lectures. In spite of a shy manner, he made many friends, especially among the young Liberals in the city. He subsequently went to the Antipodes, and has come into some prominence through several of his writings. On his leaving, the call to Rev. Alexander Webster was renewed, and on this occasion it was accepted.

Mr. Webster began his ministry in Aberdeen in July, 1884. Having been accustomed to open-air speaking in Glasgow, he was desirous of using opportunities for such work in Aberdeen. He chose the Broad Hill for his ground, and, with Mr. Macdonald's sally (52 years before) in his mind, he began his open-air meetings on 7th June, 1885. These he continued every year up till 1890, preaching to large audiences. Mr. Webster avowed himself a Christian Socialist, and took a leading part in promoting the new economics. He was a frequent platform and outdoor speaker on labour questions, and constantly in the thick of economic agitation. In the summer of 1889, he initiated the Children's Fresh-Air Fortnight Scheme, and the two years' work in its establishment, in addition to other labours, broke down his health. He was medically ordered away to a less rigorous climate and a more restful sphere. He accepted a call to Clerk's Lane Church, Kilmarnock, but he had the satisfaction of leaving the Aberdeen congregation at the highest point it had ever reached in membership and finance.

A new minister not being immediately forthcoming, the services were conducted by Rev. James Forrest, M.A., lecturer of the M'Quaker Trust, till November, 1891, when Rev. Wm. Birks entered on his ministry. Mr. Birks, however, did not stay more than 18 months. Again the services of Mr. Forrest were brought into requisition, but the hope of the congregation was still towards a settled ministry. The eyes of the people turned once more to Mr. Webster, whose health had been restored, and, in response to a cordial invitation, he ended a four years' ministry in Kilmarnock and returned to his former charge in Aberdeen in March, 1894.

The second period of his ministry—the longest of any, being now over 15 years—has proved to be the most eventful in the history of the congregation. Being well aware of the hindrance to progress caused by the unsatisfactory state of the church buildings, Mr. Webster determined to endeavour to raise a new edifice. This, in fact, was one of the main objects of his

return. He had seen the ineffectiveness of a brief ministry, and, being a native of Aberdeenshire, he believed he could work congenially with northerners for a forward movement. With renewed vigour he resumed his addresses on the Broad Hill, and took part in public work. In March, 1897, he was elected a member of the School Board of Aberdeen at the top of the poll with 14,396 votes, and was chosen as chairman of the board. A violent controversy followed, much of it of a personal character, directed against Mr. Webster. At the election of 1900 he was again returned to the board (though absent from the city) third in the poll with 9502 votes, but as the project of a new church was developing, he resigned his seat in order to give all his energy to the building scheme. Various proposals of reconstruction on the site of the old church in George Street were considered, but these were all abandoned. It was ultimately decided to build elsewhere, but great difficulty was experienced in finding a suitable site. Several pieces of ground were fixed on, but none of them were available. A site at the Galleries, Skene Street, was deemed suitable, and arrangements for its purchase were entered into, but at the last they broke down. This was a great disappointment, and also a considerable expense to the congregation, as plans had been prepared which were otherwise useless. Eventually, by persistent effort, a central site was secured in Skene Street, facing Rosemount Viaduct, and Messrs. D. and J. R. M'Millan were asked to devise a suitable building. The design is in the Italian Renaissance style. It provides for a spacious hall on the street level, seated for 350, with portable divisions for class work, and fitted with a permanent stage. The church itself seats 600 persons, and there is the usual accommodation in the buildings for committee, social, and other gatherings.

The burden of raising the cost of the edifice fell upon Mr. Webster himself, and by correspondence and frequent visits he procured a large sum. The price obtained for the old church fell considerably short of the expectations of the congregation, and this has necessitated additional efforts on the part of the minister to raise money. Pending the building of the new church, the congregation met in the Union Hall.

Mr. Webster has for many years been regarded as the personal embodiment of Unitarianism in Aberdeen and the north, and he has never spared himself in efforts to secure the progress of the movement. Always ready to give a reason for his faith, he has taken part in several memorable pieces of controversial work. On 20th and 21st October, 1886, he undertook a public debate with Mr. Lancelot Oliver in the Northern Friendly Society's Hall, and more recently another debate in the Trades' Hall with Mr. James Anderson on the question of "Eternal Punishment"; while he carried on a written controversy with Rev. Dr. Alexander Stewart in reply to his volume entitled "The Divinity of Christ." Mr. Webster's articles in this connection were published in 1887 under the title of "God's Man." Evidence of the fertility of Mr. Webster's pen may be found in the fact that he has published six books and at least seven pamphlets; while he has likewise contributed articles on social and economic questions, biographical sketches, and stories to many journals and magazines. Perhaps his best-known work is that entitled "My Pilgrimage from Calvinism to Unitarianism," which has run into many editions, the volume on "Burns and the Kirk" being another which has gained a large circulation.

Though it may be said of the Unitarian congregation of Aberdeen that "not many mighty, not many noble" were amongst its members, yet it has always had some notable citizens connected with it. Its founder, George Taylor, is honourably known as the testator of the fund for indigent old men, which has proved a solace to many a worn-out and helpless citizen. Mr. James Paterson, of Mackie Place, who was long connected with the church in its early days, was a well-known tanner in the city. Mr. Robert Robertson, ropespinner, was one of those who came to the membership by way of Chartism. Dr. Dunn, of honourable memory, was a zealous member, and his friend, Mr. John Warren, chief postal superintendent for the northern district of Scotland, was also an esteemed member, and held office as treasurer. Special mention may also be made of Mr. Robert Adams, one of the most devoted members the church ever had, and a well-known helper in every movement in the city on behalf of temperance, peace, and general social elevation. He was for a long time secretary of the church, and conducted service as occasion required. The members of the church have been mainly drawn from the working classes, and its atmosphere and influence have always been strongly democratic. From its ranks there have been drawn three successive presidents of the Trades Council—Mr. Alexander Robertson, Mr. John Elric, and Mr. H. H. Duncan.

Before Mr. Webster's period of office in the School Board, the church was represented there in the person of Mr. Henry Worling. Amongst its present members Mr. William Meldrum, clothier, is the oldest, and one of the most prominent is Mr. T. M. Spiby, mill manager, Aberdeen Commercial Company, who has for over 20 years held the office of treasurer, and has zealously laboured for the welfare of the congregation.

Such, then, is the history of the Unitarian movement and of the Unitarian Church in Aberdeen; and this sketch may be brought to a fitting close with words which may be taken as an authoritative statement of its position. "The church," it has been said, "has stood from the first for religion free from dogmatic dictation and ceremonial obligation. Its special theological idea is the Unity and Fatherhood of God. It holds to that as a fundamental truth warranted by science and the intuitions of conscience, but subject to the increase of intelligence and the evolution of experience. It places the saving emphasis on character, not on creed. And, in taking the Christian name, it claims the right to interpret the teaching of Jesus apart from traditional and conventional authority. It regards that teaching as intrinsically the highest of all proclaimed by any teacher 'sent from God,' and maintains that it should be put in practice for the sake of the righteousness it would effect in human life."

LXXXIII.—ORIGINAL SECESSION CHURCH.

Original Secession Church.

The history of the "Auld Licht" congregation in Aberdeen dates from the beginning of the nineteenth century, when both the Burgher and Anti-Burgher Synods were involved in the Old and New Lights controversy. When the New Lights were victorious in the Anti-Burgher Synod in 1804 there were six Old Light ministers who entered their protest against the decision, and declared their dissent from the "Narrative and Testimony" then adopted. The resolute minority, who held to the old Covenant, had evidently sympathisers in Aberdeen. They were at first few in number, and their meetings for prayer were held in a house in Carmelite Lane. In course of time, however, there were accessions to the ranks, and when, in 1806, the protesting ministers constituted themselves into a Presbytery, under the designation of "The Constitutional Associate (or Anti-Burgher) Presbytery," their followers in Aberdeen were ready to apply to be formally recognised as a congregation. The request was granted, and thus, from its very beginning, the new denomination was represented in Aberdeen. In 1808 the Presbytery agreed that Mr. William Edwards, from the Shiels congregation, should be admitted an elder at Aberdeen, and on 10th May in the same year this was followed up by granting supply of sermon.

A scheme for the erection of a place of worship was then undertaken. A site was secured in Skene Terrace almost directly opposite Union Terrace, although, with the changes effected in the district in the formation of Rosemount Viaduct, it is now difficult to exactly locate the spot in which the well-known building stood. It would be, perhaps, almost exactly opposite where the Public Library stands to-day. The church was opened in 1810, and the congregation having been granted liberty of moderation, a call was addressed to Mr. John Aitken, probationer, the first licentiate of the Constitutional Presbytery. Mr. Aitken was a son of one of the founders of the new sect—Rev. James Aitken, of Kirriemuir—the first minister of the "Auld Licht" congregation of "Thrums," which has been immortalised by the genius

of Mr. J. M. Barrie. The young licentiate was overwhelmed with invitations to vacant congregations, competing calls being sent to him from Kelso, Glasgow, Dundee, and Aberdeen as soon as he was eligible for election. The decision between the rival claims had to be made by the Presbytery, and the fathers and brethren sent Mr. Aitken to Aberdeen, where he was ordained on 25th July, 1811, amongst others taking part in the ordination service being the famous Dr. Thomas M'Crie. It is worthy of mention that the Aberdeen call was signed by 19 members and 11 adherents. This may give some idea of the numerical strength of the congregation in its early days.

Notwithstanding the high personal estimation in which Mr. Aitken was held, and his really able preaching, the new cause made slow progress until, in 1827, it received an accession of strength by reason of an offshoot from Belmont Street Church. Rev. James Templeton, who was then minister of that church, had, after considerable vacillation, sought admission to the United Secession Presbytery of Aberdeen, but about 40 of his members refused to follow him. Some of them expressed their minds very freely regarding the circumstances. They declared that Mr. Templeton had done everything possible to fix their opinions on the subject, that he had preached against the union of 1820, and had prayed against it, and that if he had changed his mind they had not changed theirs, and so they said: "They would just gang ower the burn." This they did, crossing over the Denburn from Belmont Street, and joining Mr. Aitken's congregation in Skene Terrace. The familiar term of the "Forty Thieves" had its origin at this time. One of the Belmont Street members had, it is said, presented Mr. Templeton with a pulpit Bible for his use only so long as he remained true to his principles. The minister's action in 1827 did not commend itself to this particular member, who therefore allied himself to the dissentients, and formed one of the famous forty. He did not leave Belmont Street, however, without taking the pulpit Bible along with him, and it was in consequence of this action on his part that the derisive term was first applied. It is not known whether all the forty shared the responsibility for carrying off the Bible, but they shared in the ridicule. The epithet had evidently come to stay. The old Original Secession Church was known to nearly every citizen as the "Church of the Forty Thieves," and even the new building was often referred to in the same terms.

Mr. Aitken's ministry was a long and honoured one. On 10th September, 1850, he was presented by the congregation with a purse containing 63 sovereigns as a mark of their esteem and in token of their gratitude at the opening of the fortieth year of his ministry. In the early part of 1857 his declining strength necessitated the appointment of a colleague and successor, the choice of the congregation falling upon the Rev. John M'Kay. Mr. M'Kay was ordained on 5th February, 1857, and on

Rev. John M'Kay.

25th July of the same year Mr. Aitken passed away at the age of 86. His death was a blow to the Original Secession Church as a whole, as well as to the Aberdeen congregation. Mr. Aitken was a man of sincere and deep piety. "In his preaching," it has been said, "he exhibited much emotion, in pastoral work he was laborious, and from his gravity of manner and consistency of conduct he was esteemed and respected far beyond the bounds of his own denomination." Mr. Aitken was tall and stately in figure, and in old age his appearance and speech were peculiarly impressive when he took part in the deliberations of the Supreme Court of the Church. When the Original Secession Synod decided in 1852 in favour of union with the Free Church of Scotland, Mr. Aitken headed the minority, and was chosen Moderator of the Remanent portion.

Rev. Ebenezer Ritchie.

Mr. M'Kay, on whom the full charge of the Aberdeen congregation devolved on the death of Mr. Aitken, came as a probationer from Kirkintilloch, and for some years he had a most successful pastorate. He was a good preacher, but perhaps his outstanding work was done in his Bible Class. Among young men he exercised a considerable influence. Sir William Robertson Nicoll, LL.D., was a frequent worshipper in the Original Secession Church at the beginning of his career as a student at Aberdeen University, the main reason, perhaps, being the fact that his landlady had a pew in the building, and his fellow-lodger belonged to the "Auld Licht" persuasion. The latter afterwards became a respected and prominent minister of the Original Secession Church—Rev. Thomas Matthew, of Kilwinning. Miss Jane T. Stoddart, in her biography of Dr. Nicoll, speaks of Mr. M'Kay as "an excellent man, whose sincerity won the confidence of his people. He would boldly put forward the most unpopular opinions, and for students this frankness had its charm." Mr. M'Kay's ministry, which continued for 18 years, was at first highly successful, but latterly owing to unfortunate circumstances the prosperity of the church declined to a considerable extent. After leaving Aberdeen, Mr. M'Kay entered upon Territorial Home Mission work under the Presbytery of Glasgow in the east end of the city. There he rendered good service for many years, and now, at an advanced age, he is living in retirement at Thurso, while retaining the position of senior minister of William Street Church, Glasgow.

A long vacancy followed on Mr. M'Kay's departure from Aberdeen. The vicissitudes through which the congregation had passed left it in reduced circumstances, and it was three years before another settlement was effected. Two calls were addressed to the Rev. Ebenezer Ritchie, of Toberdoney, Ireland, and the second was accepted. Mr. Ritchie was inducted at Aberdeen on 15th May, 1878. He came with a lengthened experience, having been minister at Thurso for two years, and at Toberdoney for 20 years. Well versed in the Scriptures, with a ready command of language, and a singular appropriateness in his Scriptural references and quotations, Mr. Ritchie's pulpit style was terse and impressive. He was most conscientious and methodical in his pastoral work, and the true friend of all in trouble. In the denomination he occupied an honoured place, holding the Moderatorship of Synod in 1893. His death occurred on 4th November, 1894, and he was buried in Allenvale Cemetery amid many manifestations of sorrow. The feature of Mr. Ritchie's ministry in Aberdeen was the removal of the congregation to the neat and comely building in Skene Terrace at its junction with Crimon Place. The removal was a compulsory one—the Town Council acquiring the old building in order to carry out important street improvements, and undertaking to erect in

Rev. Robert F. Stuart, B.A.

Rev. Robert B. M'Vicar.

its stead another church on a site to be agreed upon, while also providing funds for the purchase of a manse. The transaction was a satisfactory one for the Original Seceders, and many a congregation would have been glad of an opportunity of securing a new place of worship on similar terms. It may also be mentioned that a legacy received from Mrs. Rettie placed the congregation in an enviable financial position.

The next minister of the church was the Rev. Robert F. Stuart, B.A., whose ordination took place in 1895. Mr. Stuart proved to be an able and vigorous preacher, and his pulpit gifts won appreciation outside, for, contrary to custom, he ventured on some interchange with his brethren in other denominations. Naturally, this caused some criticism and commotion. Into the differences and discussions it would be needless to enter, and suffice it to say that in April, 1898, Mr. Stuart resigned the pastorate. He removed to Ireland, but before leaving Aberdeen he was the recipient of a presentation towards which many outside his own Church and denomination subscribed. For some time Mr. Stuart was engaged as supply at various places, but he was afterwards settled as minister of the Original Secession Church at Stranraer, where he died in 1908 at a comparatively early age.

On Mr. Stuart's departure the Aberdeen congregation entered on a very trying period. The troubles through which they had passed had left their mark, and the members who adhered to the Church had their loyalty put to a severe test. Various ineffectual attempts were made to secure a minister, but for five years the congregation were as sheep without a shepherd. Eventually, on 7th May, 1903, the long-standing vacancy was happily filled by the ordination to the pastorate of the Rev. Robert B. M'Vicar, who had just been licensed by the Presbytery. Mr. M'Vicar was a son of the Rev. Peter M'Vicar, Dundee, then Moderator of the Original Secession Synod, and he thus inherited true devotion to the principles of the denomination. With the opening of his ministry the congregation appeared to enter on a new lease of life with fresh heart and hope. Mr. M'Vicar applied himself diligently to the work, but the results were disappointing. It seemed impossible to make any headway, and it was even difficult to prevent a falling-off. In the early part of 1907 Mr. M'Vicar felt that the situation had become so acute that he resolved to demit his charge, assigning as the reason the lack of encouragment in the work. His resignation was accepted by the Presbytery, and he left Aberdeen. He subsequently applied for admission to the Free Church of Scotland, and is now an ordained minister of that church.

In these trying times the church was loyally supported by Mr. Henry Hannan and Mr. James Dunn, the two respected elders. In its past history many names of worthy citizens are to be found, includ-

Mr. Charles Joss.

ing those of Mr. James Lorimer (father of ex-Baillie Lorimer), Mr. James Buyers, and Mr. Robert Bruce. Among the office-bearers now departed there were men like Mr. James Youngson and Mr. Charles Joss, whose devotion to the cause never faltered either in sunshine or shadow.

Mr. James Youngson.

After Mr. M'Vicar's resignation, the services were continued as usual, the pulpit being supplied every alternate week by ministers from the South, while on other Sundays the elders had to lead the devotions themselves. Various plans were discussed with a view to the continuance of the congregation. The financial aspect never gave cause for anxiety, as the church had ample funds for all its requirements—the difficulty being in keeping together a congregation of any size. The membership was about 21, and the prospect of any increase was very remote. A suggestion for the appointment of a missionary temporarily, and without the status of an ordained minister, was not regarded with favour, and ultimately the question of disbanding altogether had to be frankly faced. The whole position of affairs was considered by the Presbytery of Aberdeen and Perth, and a deputation from the court afterwards met in conference with the congregation. The result of the meeting was a resolution of which the Presbytery approved that the congregation should be dissolved, and on the following Sunday —24th November, 1907—the closing services were held in the church, the Moderator of Presbytery officiating, and making the formal intimation of dissolution. The value of the property, which, including the church and manse and the Rettie Legacy, was estimated at about £2000, went, after paying certain small local grants, to the general funds of the Synod of the Church. The church buildings were afterwards purchased by the authorities of the Boys' Brigade as headquarters for the Aberdeen Battalion.

The disappearance of the Original Secession Church from our midst removed an interesting link with the past, and with it there vanished a relic of the religious life and worship of bygone days. All round and in every branch of the Church, there had been innovations and developments of one kind or another, but over the little community in Skene Terrace the spirit of change had no effect. Everything remained up to the very last almost exactly as it had been a century ago. The old hours of forenoon and afternoon service were continued, the congregation still maintained the practice of sitting at singing and standing at prayer, instrumental music was unknown, hymns—and even paraphrases—were left severely alone, and only the "Psalms of David" were used in the praise.

Yet at length the faithful few who had clung so tenaciously to their distinctive principles found the tendencies of the time too strong for them, and so after a century of stress and struggle the church passed out of existence. The disappearance of the "Auld Lichts" was regretted by many, for with it there passed into oblivion a picturesque feature of the ecclesiastical life of the city.

LXXXIV.—CATHOLIC APOSTOLIC CHURCH.

Catholic Apostolic Church.

The origin and rise of the Catholic Apostolic Church is largely associated in the public mind with the work and fame of the Rev. Edward Irving. The body is still known by the name of Irvingites, although its followers disown such a designation. They claim that although Irving gave public prominence to certain truths which they still emphasise, yet it was some time after his memorable ministry had ended before their Church was actually founded. They further claim that its foundation was due to a movement in favour of the acceptance of certain doctrines which had been gradually asserting themselves, rather than to Irving's special work, although it was for the declaration of such doctrines that Irving suffered deposition from the Presbyterian ministry.

The introduction of the Church in Aberdeen is intimately connected both in circumstances and time with its origin in England. The church traces its history from 1835, when a congregation was constituted in Aberdeen. Charles Buchan and George Buchan, sons of Mrs. Buchan, Auchmacoy, had been attending the Scotch Church at London under Edward Irving, and had become imbued with the teaching the famous divine was then giving from the pulpit. Charles Buchan was set in charge of the Catholic Apostolic Church in Aberdeen when it was first constituted in 1835, although previous to that there had been meetings of a private nature. The church services were held in a building in John Street. After about four years, Charles Buchan, who was something of a linguist, was sent to France to preach. Afterwards, when in Jersey, he had an attack of illness, and came back to Aberdeen an invalid. Having been ordered abroad, he sailed for Madeira, but died there on the day of his arrival.

In June, 1839, the church in Aberdeen was placed under the charge of Mr. Goddan, whose connection with it, however, was of short duration. Mr. Goddan's health broke down, and on his recovery he went to take the oversight of the church at Chatham. His successor at Aberdeen was Mr. Howdon, who came from Edinburgh. It is uncertain how long he was in charge, as some time after the church was broken up, and the members attached themselves to St. Paul's Episcopal Church under Rev. Sir William Dunbar.

Between thirty and forty years afterwards, another movement was made towards the formation of a Catholic Apostolic Church in Aberdeen. For some time evangelistic work was carried on by an evangelist of the body, and the people were under the supervision of the church in Dundee. In December, 1880, a church was again constituted in Aberdeen, with the Rev. Ebenezer C. Leal in charge. A neat edifice was erected in Exchange Street, afterwards known as Clapperton's Rooms, and now used for business purposes, and the cause made a promising new start. Mr. Leal, who was a native of Forres, had been trained in the Evangelical Union denomination. He entered the E.U. Hall in 1866, and in 1870 had been ordained to the ministry as assistant in Glasgow to Rev. Dr. Morison, the founder of the body. In this post he remained until his secession from the E.U.'s. When he came to Aberdeen to help in the resuscitation of the Catholic Apostolic Church in the city, he was not altogether unknown, and in course of time he became widely respected. By his own people he was greatly beloved. His ministrations were of a high order, and under him the Church prospered. An able and

scholarly man, he was the author of a volume entitled "The Christian Faith in Early Scotland," the publication of which, during his stay in Aberdeen, made his name and personality still more familiar to the community. In 1872, Mr. Leal being in failing health, went to Canada, and subsequently he laboured as an evangelist in New Zealand, where he died on a Sunday evening after delivering a public lecture.

Mr. W. R. Stevenson, from Glasgow, came to the Aberdeen church in February, 1893. He was most diligent and painstaking in furthering the interests of the church and people, and he gave over six years' service, leaving in August, 1899, to undertake work in connection with the church in Edinburgh, where he still

Old Catholic Apostolic Church.

labours. Mr. Stevenson was succeeded by Mr. James C. Christian, who came from the church in Glasgow, on 27th August, 1899. He carried on the work with much acceptance to his own people, and likewise gained the respect and esteem of all members of the general community who were brought into contact with him. He was transferred to the church in Edinburgh on 13th May, 1906.

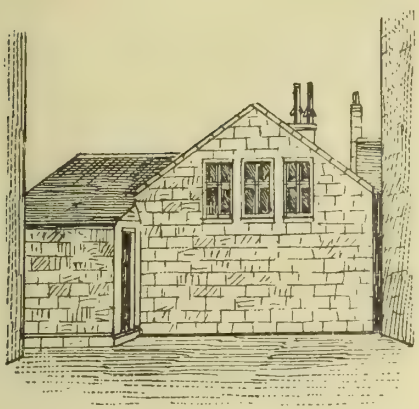
Since that date the general direction of the church has been committed to Mr. William Litster, as Elder in charge, the office of Pastor being filled by Mr. George C. Bowie, who came from the church in Glasgow on 24th November, 1904, and is now much respected in Aberdeen.

An important step was taken by the congregation in 1896, when the church in Exchange Street was disposed of. The situation was found to be inconvenient, and the work was hampered for lack of room. A new place of worship was secured by the purchase of the old Free Holburn Church in Bon-Accord Terrace, which was taken possession of after some necessary alterations had been made in the internal arrangements. The building was opened as the Catholic Apostolic Church in December, 1896.

In former days one of the leading men in the body was Mr. W. F. Ogg, advocate, and in the present day there are well-known citizens, such as Mr. William Litster, music teacher (who, as already mentioned, holds the position of Elder in charge); Mr. Luther Kitson, stoneware merchant; and Mr. John Cowie, Inland Revenue officer, who take an active part in the general work of the church. The congregation, because of its constitution and the work to which it applies itself, may not make any particular stir in the community. It pursues its course quietly and unobtrusively, but with zealous regard to its principles. Numerous services are held in the church. On Sundays there is a forenoon service at 10.15 a.m., followed by Holy Eucharist, and another service at 5.15, followed by sermon. On certain week days there are services at the first and last hour of the day, that is at 6 a.m. and 5 p.m., in addition to a special service every Friday forenoon. In a sense the Aberdeen church is the centre of the work throughout the North of Scotland, the members of the body in country districts being regularly visited, while monthly services are held in Inverness, and occasional services at Lerwick.

The Catholic Apostolic Church, it may be stated, does not differ from other Christian bodies in regard to the common doctrines of the Christian religion; it only accepts in what it considers to be a fuller and more real sense the phenomena of Christian life. It believes that the wonder, mystery, and miracle of Apostolic times ought not to have ceased, but are essential to the divinely instituted Church of God. It accepts the three creeds of Christianity —the Apostles', the Nicene, and the Athanasian. The distinctive feature of its worship is its extensive and elaborate symbolism. It claims to be both Catholic and Apostolic, and its main function is regarded as that of preparing a people for the second advent of Christ.

LXXXV.—THE SOCIETY OF FRIENDS (OR THE QUAKERS).



Meeting-House, Crown Street.

The Friends—or Quakers—have always held a distinctive place in the ecclesiastical and religious life of the country. In the latter half of the seventeenth century they bulked largely in the public eye on account of the severe persecution to which they were then subjected, and even since a happier era has dawned in their history, they have in popular conception, stood for much that is unique both in doctrine and practice.

When George Fox, the founder of the sect, began his work, the country was in a state of great social and religious agitation. Those were the stirring times immediately preceding the regime of Cromwell and the Commonwealth. The principles of religious toleration were neither understood nor practised, and Fox soon fell under persecution. The early Quakers, it has been said, were marked as a peculiar people by their testimonies against oaths, against a paid ministry, and against tithes. These views brought them into trouble, while their obstinate adherence to the singular pronoun as a mode of address ("using the grammatically correct 'thou' instead of the courtly 'you'"), and "their refusal to doff their hats in token of respect to any superior," made them still more unpopular. Yet, in spite of all discouragements, the followers of Fox steadily increased in number. Oppression and imprisonment only helped to confirm their faith and strengthen their resolution. The Quaker movement spread all over England, and very soon it came to Scotland also. In 1657, Fox visited Edinburgh, but before then several of his followers had been in the north. None of them, however, visited Aberdeen until 1658, and it was at least four years later before the movement was actually established in the city.

John Burnyeat, of Cumberland, writing in his "Journal" of his religious embassy to Scotland, says that "About the beginning of the eighth month, 1658, I took my journey into Scotland, and travelled in that nation about three months, and was both in the north and west of it, as far north as Aberdeen . . . . and our service was at their steeple-houses and markets, and other places where we met with people, and sometimes at 'Friends'' meetings where there were any." John Grave and George Atkinson are also supposed to have been in the city on a similar mission, but none of these pioneers seem to have founded Quakerism in Aberdeen. This was left to William Dewsbury. "No open espousals of the tenets peculiar to the people called Quakers took place," it is said, "until towards the end of the year 1662, when William Dewsbury was drawn, in love to these prepared and panting souls, to proclaim among them the acceptable year of the Lord, even deliverance from the bondage of corruption by the law of the spirit of life in Christ Jesus. Thus was the remarkable work of convincement, which had secretly been going on in some of their hearts for several years through many deep conflicts of spirit, helped forward to such a point that they were made willing, even in all things, to take up the daily cross, though in various respects as bitter as death, and to follow the guidance of Christ by his Spirit within them, whethersoever he should be pleased to lead them."

The first Quakers in Aberdeen were Provost Alexander Jaffray, Alexander Gellie, Margaret, wife of Gilbert Molleson, a magistrate of the city, "whose spiritual endowments gave her eminence and weight among the strictest classes"; Elizabeth, wife of Andrew Goodall, merchant; Margaret, wife of John Scott, another magistrate of the city, and others. A year later,

in 1663, these were joined by Patrick Livingstone, who was the founder of the Quaker meeting at Kinmuck, which came to be the largest in Scotland; and George Keith, who was destined to take a prominent part in the movement in Aberdeen. The most outstanding of all the early Quakers in Aberdeen was, however, Alexander Jaffray, and with his personal history the record of the movement during its first years in the city is inseparably connected. Happily, he has preserved a record of these years in that intensely interesting and valuable local work known as "Jaffray's Diary."

George Fox.

Alexander Jaffray was in his own day a personage of considerable importance. As Provost of the city he held a high position of local influence, but this was by no means the extent of his fame. He was a member of the Scottish Parliament, and was one of those sent to Holland to interview the exiled King, afterwards Charles II., and to induce him to subscribe to the Solemn League and Covenant. Along with four others from Scotland he became a member of the Parliament of England, and Cromwell offered to make him a judge for Scotland. A long period of earnest thought on religious matters led him to accept the doctrines of the Quakers, and when a company of them gathered in Aberdeen, he became at once a leading member. Shortly afterwards he removed to Inverurie, where he was instrumental in forming the first meeting in the north outside Aberdeen. He soon returned to the city, and played a prominent part in the stirring years of stress and trial. For most of the time he lived at Kingswells, where he established another Quaker meeting, but he was in the thick of the conflict in the city.

The Quaker movement spread so rapidly after it first took root in the city that the ministers of Aberdeen began to be considerably alarmed at finding so many, both of the higher as well as lower classes, withdrawing from their communion. This led to the beginning of that prolonged and bitter persecution, surely one of the saddest in the religious life of the city. By calumnies and reproaches poured from the pulpits, the ministers endeavoured to incense the magistrates to suppress the Quakers, and to raise among the ruder and less intelligent section of the people a spirit of indignation and vindictive abuse. Hence it was, we are told, that whenever any of the Quaker persuasion appeared in the streets they were received by the populace with stoning and beating, pulling of the hair, and other lawless abuses, which the magistrates, intead of reproving, too often countenanced. Nor was this all. Richard Rae, one of the preachers of the body, was arrested in 1663, and kept a close prisoner in the Tolbooth of Aberdeen for six months, and this was but the beginning of a long series of similar acts. The following year George Keith was cast into prison, and confined for ten months, and Patrick Livingstone, his fellow preacher, became his fellow-prisoner for seven months. Alexander Jaffray, however, was the chief target for the persecutions of those years. His high social position and the reputation he had held in the eyes of the community, made him appear in the eyes of the ministers the most dangerous of the Quakers, and they directed against him their bitterest assaults. He was imprisoned at Banff for nine months, and subjected to the most persistent persecution in every way, but he remained firm in his adherence to the Quaker position, and was the means of greatly strengthening the cause throughout the whole district.

Nothwithstanding all the persecution the Society of Friends in Aberdeen steadily increased, and added to its ranks such worthy members as David and Robert Barclay of Ury, Alexander and Lilias Skene, Thomas Mercer, and Andrew Jaffray. These, along with other Quakers, suffered imprisonment repeatedly and almost con-

Aberdeen, 18th December, 1913. EE.

Aberdeen Family of Laing.

Sir,—The letter addressed by Mr Edmund J. James, president of the University of Illinois, to the busy University librarian is very interesting indeed, and it is much to be deplored that the registers of King's College, Aberdeen, from 1680-1715 are so imperfect, and furnish no clue as to the parentage of William Laing. As Laing's brother William probably joined members of his own creed in the land of his adoption (after having probably undergone persecution here), where likely might any record exist but in the records of the Society of Friends? Has President James directed any inquiry to that highly respectable body? A complete register of births, deaths, and marriages of all members of that faith down to 1860 is carefully housed in the quiet meeting house in Crown Street, Aberdeen. The register which begins previous to 1674 (I write from memory) is a complete summary of all members in Scotland, and is in beautiful handwriting, and in alphabetical order. The writer, who was closely related to erstwhile members of that body, was allowed to inspect the registers a few years ago and was greatly impressed with the interesting genealogical data in the record mentioned. Some of the Friends in England—I am given to understand—have printed selections from their records, but here is a record which would certainly throw great light on Scottish members (probably nearly all deceased) down to over half a century ago. The number of Friends is now meagre, and there is a great modification in reticence and formality as in by-gone days, due to change of customs and other causes. There is little doubt the present elders would allow their valuable record to be printed entire, and edited by one of their number. It contains the names of many great men, including Barclay, Skene, etc., and in later times Brantingham, Cruickshank, and Wigham, and many others of note in their day and generation.

Genealogical research, at one time held in ridicule by many persons, is now pursued with remarkable activity by thousands in this country and abroad, and is confined to both sexes, and gives employment to a very large number of searchers—amateur and professional. An acquaintance of mine told me in July this summer that the Americans are very specially keen on the subject. The annual volume issued by the proprietors of this paper and entitled "Aberdeen Journal Notes and Queries" contains much that is interesting, instructive, and valuable in this direction, and will be so in the near future.—I am, etc.,

ROBERT MURDOCH LAWRANCE, *

Cairnchina, 23 Ashley Road, Aberdeen,
17th December, 1913.

* Owner of this Volume.

1298. THE CRUICKSHANKS OF SITTYTON.—In "A Walk from London to John o' Groat's House," by Elihu Burritt, the learned American blacksmith, the last chapter in the book is devoted to Anthony Cruickshank of Sittyton and his herd of short-horned cattle, "the greatest in the world," as Burritt maintains, who visited the farm and gives a short biographical sketch of Anthony Cruickshank. He states that Anthony, a member of the Society of Friends, was at a Quakers' school in Cumberland, and there in 1825 developed his love of short-horned cattle; next, that he was apprenticed to a trading house in Edinburgh, after which he started in business as a draper in Aberdeen. He purchased his first shorthorn cow in 1837, and kept adding to his herd until in 1841 he announced his first sale of young bulls. In 1864 his herd amounted to 300 animals. Mr Burritt says that they were fed on pasture grass from the 1st of May to the middle of October, lying in the open field night and day. In the winter they were fed entirely on oat straw and turnips, and the calves were allowed to suck ad lib. Mr Cruickshank believed that with this simple style of feeding, together with the bracing air of Aberdeenshire, he had obtained a tribe of animals of hardy and robust constitution, of early maturity, well calculated to improve the general stock of the country, and that his yearly sales in the first week of October were attended by hundreds of buyers from all parts of the kingdom.

I would like to know in what part of Aberdeenshire Sittyton is situated, for I dinna ken, also the date of Anthony Cruickshank's death. I was under the impression that Amos Cruickshank was the successful breeder of shorthorns. Has the learned blacksmith made a mistake, or were they brothers or related, and is the far-famed herd dispersed?

ALBA.

Melbourne, Australia.

AWJ 7/4/16

tinuously till the year 1679. The Barclays of Ury made a notable accession to the ranks. Not only were they of high standing locally, but the family was the means, through Robert Barclay, the theologian, of making the influence of Aberdeen Quakers felt throughout the length and breadth of the movement. David Barclay, the elder, had seen a great deal of the world. In his early life he had fought under the banner of Gustavus Adolphus in Germany, and he had also supported the cause of Charles I. in the Civil War. It was comparatively late in his life before he became a Quaker, but when once he joined them there was no more steadfast and zealous member of the body. "None bore the indignation of the mob with greater patience and nobleness of soul than this once proud gentleman and soldier." "Barclay of Ury" has been immortalised in Whittier's poem—

Up the streets of Aberdeen,
By the kirk and college green,
Rode the Laird of Ury.
Close behind him, close beside,
Foul of mouth and evil-eyed,
Pressed the mob in fury.

Flouted him the drunken churl,
Jeered at him the serving girl,
Prompt to please her master.
And the begging carlin, late
Fed and clothed at Ury's gate,
Cursed him as he passed her.

Yet, with calm and stately mien,
Up the streets of Aberdeen
Came he slowly riding.
And to all he saw and heard,
Answering not with bitter word,
Turning not for chiding.

Came a troop with broadswords swinging,
Bits and bridles sharply ringing,
Loose, and free, and forward.
Quoth the foremost, "Kick him down!
Push him, prick him, through the town,
Drive the Quaker coward."

But from out the thickening crowd
Cried a sudden voice, and loud,
"Barclay! lo! a Barclay!"
And the old man at his side
Saw a comrade, battle tried,
Scarred, and sunburnt darkly.

Who with ready weapon bare
Fronting to the troopers there,
Cried aloud, "God save us!
Call ye coward him who stood
Ankle-deep in Lutzen's blood
With the brave Gustavus?"

One of Barclay's friends on an occasion of uncommon rudeness lamented that he should be treated so harshly in his old age when he had been so highly honoured by the city in his earlier years. "I find more satisfaction," said Barclay, "as well as honour in being thus insulted for my religious principles than when, a few years ago, it was usual for the magistrates as I passed the city of Aberdeen, to meet me on the road and conduct me to public entertainment in their hall, and then escort me out again, to gain my favour."

Robert Barclay, the younger, who was commonly known as "Barclay the Apologist," was destined to take a still more prominent and influential part in spreading the Quaker movement in Aberdeen, and in expounding the principles of Quakerism to the world at large. The work which fell to his hands was one of supreme importance. Up to this time the doctrines of the Quakers had never been really formulated, and a man of culture and intellectual power was required for this particular task. Such an one was found in Robert Barclay. Possessed of great natural abilities, he had the further advantage of a thorough educational training. His accomplishments were beyond his years, and when he stood forth among the Quakers as the defender of their faith he was fully equipped in every way, and brought to the task both accurate scholarship and vigorous logic. Of his various works, the "Apology" is the most famous. It was published in 1678 under the title of "Apology for the True Christian Divinity, as the same is held forth and preached by the People called in scorn Quakers." Dr. Cunningham said of the "Apology" that in it Barclay "reduced a very unpromising heap of materials into a logical system, which he states with perspicuity, illustrates with taste, and supports with quotations from the apostles, fathers, and reformers of the Church. In his hands, the incoherent ravings, the blunders and the vulgarities of half-crazed and wholly uneducated men, assumed the aspect of a mystical, but not altogether unreasonable piety. Indecencies were draped, rough places made smooth, defects supplied, and the whole reduced into an admirable method. One is tempted to think that Fox himself must have been somewhat amazed when he found his unfettered theology arrayed in the classical and patristic garments with which Barclay had invested it." It must have been a source of gratification to the local Quakers of the time—as well as those of to-day—that an Aberdeen man had the honour of being the first theologian of the movement. Yet, while Robert Barclay's theological services were great and memorable, they were not

his only claim to the gratitude of his fellow Quakers. He moved in aristocratic circles, was a man of influence at Court, and a trusted friend of Elizabeth, the Princess Palatine. The Princess, on his behalf, used her influence with the King of England, through her brother Rupert, to secure the release of the imprisoned Quakers, and to save them from further oppression.

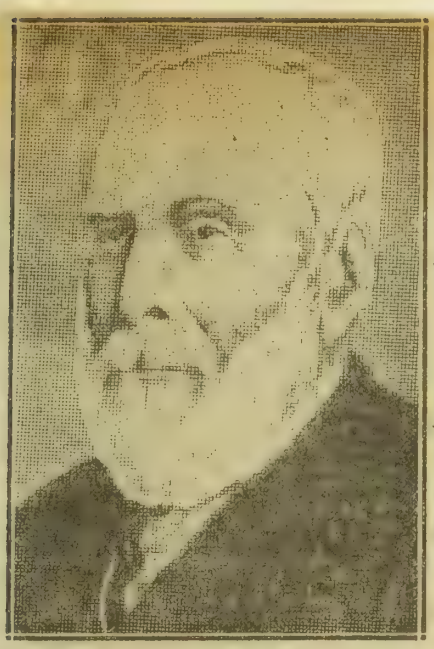
Two other incidents in Barclay's life may be cited as specially affecting the Quaker movement locally. About the beginning of the year 1672, acting under a strong sense of duty, he passed through three of the principal streets of Aberdeen clothed in sackcloth, after the manner of some of the ancient prophets, and with similar motives. After he had thus become a spectacle to men, he wrote a short address to the inhabitants of the town explaining his reason for taking "this single and singular step." "The end and tendency of his testimony," which, he said, was far from his own inclination, was "to call them to repentance." What the effect may have been we are not told. Then he took part, along with George Keith, in a famous debate with the university students. On 14th April, 1675, "an arranged Dispute or Discussion" took place in Alexander Harper's close or yard, before some hundreds of people, between three students of Divinity (John Lesly, Alexander Sheriff, and Paul Gellie) on the one hand, and Robert Barclay and George Keith on the other. "The dispute," we are informed, "terminated, as such disputes generally do, in tumult and disorder; the students handling serious subjects with levity, and at last triumphing in a victory which they had not obtained. Having numbers on their side, they used clamour and personal abuse, and, wounding their opponents with clods and stones, they put an end to the debate." Yet the result was more satisfactory than was at first anticipated. Four of the students who were present, although not disputants, were so fully convinced of the reasonableness of the Friends' principles that they joined them in Society, and gave forth a written declaration stating the grounds of their change. The controversy, which attracted attention all over the country, did not end with the platform debate. A pamphlet war followed the platform encounter. The students published a treatise entitled "Quakerism Canvassed," and Barclay and Keith retorted in another entitled "Quakerism Confirmed." Both sides argued with ability, and Fox followed the whole discussion with interest and approval.

The imprisonment of the Quakers in Aberdeen came to an end in 1679. In that year the prison doors were opened, never again to be shut on a member of the Society in the city. Many and bitter had been the persecutions of these early years. At first the old Tolbooth had been crowded with Quaker prisoners until new accommodation had to be sought, and this was found in St. Ninian's Chapel on the Castle Hill. The circumstances under which they were confined were often revolting in cruelty, yet, as has already been pointed out, the movement spread in spite of all oppression—indeed, the greater the persecution the greater also seemed to be the progress of the cause.

It does not appear that the Quakers had any settled Meeting-House in Aberdeen for some considerable time after they first made their appearance in the city in 1662. Perhaps this was largely owing to the persistent persecutions of the period, and it is probable that for a number of years they may have met in the houses of one or other of their own number. The first Meeting-House on record was situated on the west side of Guestrow, and, although it is doubtful if the building could be definitely pointed out to-day, yet "Quaker's Court," which is still in existence, may be regarded as affording some indication of where it stood.

The minutes of the Society in Aberdeen have been preserved, the first minute book beginning in 1672, shortly after the establishment of the Monthly Meeting. There are also registers of burials, marriages, and births from a very early date.

In 1827 a new Meeting-House was built in the Gallowgate, in a court adjoining Mar's Castle. Attached to the Meeting-House was an enclosed space of ground which served as the Quakers' graveyard, and in connection with it there was erected what was called a "Mort Safe." This was a strongly-built house, into which dead bodies were put for some time before being buried. The Quakers' graveyard, which would appear to have been in use long before there was any word of erecting a Meeting-House, was enclosed by great stone dykes, which were again and again demolished by order of the Town Council. The Meeting-House stood on one of the most elevated sites in Aberdeen, the ground rising in a steep gradient from the highest point in the Gallowgate. The building was a very substantial one, the walls being of considerable thickness. Latterly it was used for many years as a currying shop by Messrs. John Watt and Son, leather mer-



MR ANTHONY CRUICKSHANK, SITTYTON.

1238. THE CRUICKSHANKS OF SITTYTON.—"Alba's" problem is easily solvable. The famous herd of shorthorns at Sittyton was founded by two brothers, Amos Cruickshank and Anthony Cruickshank. They were sons of John Cruickshank, Kinmuck, Keith-hall, who had migrated thither from Deeside; and it is said they possessed "a hereditary aptitude for farming, coming for some 200 years through a succession of farmers." They entered in 1837 on the tenancy of the large farm of Sittyton, which is on the estate of Straloch (part of the property of the Ramsays of Barra), and is situated in the parish of Fintray, in Aberdeenshire. The herd was begun by the purchase, in the year mentioned, of "Countess," a shorthorn cow of Mason of Chilton blood. Anthony, the younger brother, died in 1879. In June, 1889, the entire herd was bought, by private arrangement, by Messrs Neilson and Sons, Liverpool. The price paid was not stated, but competent judges estimated the value of the herd, which comprised 153 animals, at between £10,000 and £12,000. There were five stock bulls and some 88 cows and heifers, the remainder being calves. Messrs Neilson intended exporting the herd to America, but this scheme was not carried out—in its entirety, at anyrate—and Mr William Duthie, Collynie, and other breeders secured many animals of the best tribes upon which the fame of Sittyton had been built up. The following estimate of the relative qualities of the two brothers as shorthorn breeders appeared in a local newspaper at the time of the final dispersion of the herd—"The younger race of men would say, and with much reason, that in the brain of Mr Amos Cruickshank originated the ideal after which the cattle at Sittyton had been reared, and that to him alone belongs the credit of making the name of Sittyton; the older men remember and speak with admiration of the energy and enterprise of the younger brother, the late Mr Anthony Cruickshank, whose enthusiasm in the cause of the shorthorn was not less warm than was that of the gentleman who has in recent years so ably guided the helm at Sittyton. Great, however, as was the influence which Mr Anthony's counsels had in moulding the early history of the herd, to those of a later day the name of his brother will remain more closely bound up with the great breeding establishment about to be dispersed." Like his parents and brother, Mr Amos Cruickshank was interred in the Quaker burying-ground at Kinmuck, in which four small plain headstones are inscribed respectively:—

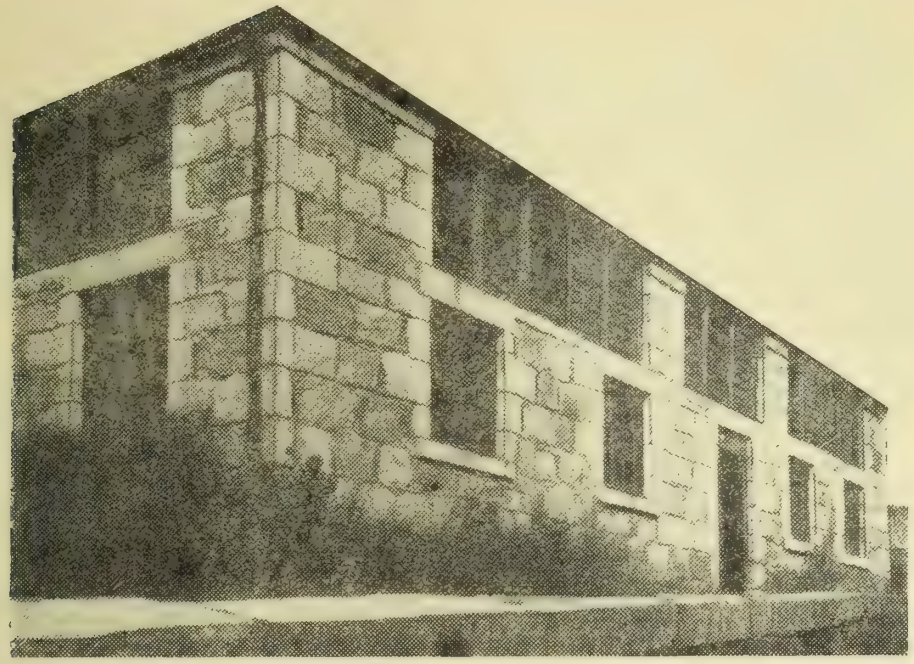
(1) John Cruickshank, died 3rd month, 17th, 1828, aged 58 years.

(2) Sarah Cruickshank, died 8th month, 31st., 1857, aged 77 years.

(3) Anthony Cruickshank, son of John and Sarah Cruickshank.
Born 18 of 4 mo., 1812.
Died 2 of 1 mo., 1879.

(4) Amos Cruickshank, son of John and Sarah Cruickshank.
Born 27th of 4th month, 1808.
Died 27th of 5th month, 1895.

Q.



Old Meeting-House in Gallowgate.

chants, but under the Gallowgate Improvement Scheme it was swept away in 1907. After fully forty years' occupancy, the Gallowgate Meeting-House was considered to have served its time, and it was decided to erect a new building elsewhere. The site chosen was No. 13 Diamond Street, which is now occupied by part of the premises of Messrs. C. Campbell and Cay. The new Meeting-House was built sufficiently large to accommodate a General Meeting, as well as to serve the local needs of the Friends in the city. Its erection was under the supervision of the following members of the Society, who were appointed by the Monthly Meeting, viz., Messrs. George Brantingham, Antony Cruickshank, George Cruickshank, and Robert Gray. In 1874, the Aberdeen Monthly Meeting, in view of the small amount of business it had to transact, asked and received permission from the General Meeting for Scotland to hold these meetings once every two months instead of once a month as formerly. The Diamond Street Meeting-House was the rendezvous of Friends in Aberdeen and the North for thirty-five years, and it was only quitted when the site was acquired for other purposes. The next removal was to the present Meeting-House, No. 100 Crown Street, which was first used as a place of worship on 31st May, 1903. In it meetings are regularly held on the First and Fourth Days—that is, on Sundays and Wednesdays—and it is also the centre for monthly and other meetings of the body.

After those who were associated with the early days of the Quaker movement in Aberdeen, two of the best known members of the Society were John and Elizabeth Wigham. They belonged to Northumberland, but travelled as ministers of the Society all over Great Britain and parts of America. In the early years of the nineteenth century they came to Aberdeen, and afterwards made their home in the city. Elizabeth Wigham has been described as "a model Friend in every way—upright, frugal, and a most regular attender of meeting as long as she could stir abroad. Her ministry proved acceptable wherever she went, and on her death a lengthy testimony in her memory was read at a Monthly Meeting in Aberdeen. Her son, Anthony Wigham, was also a worthy minister, and travelled a good deal in the work until his death in 1857, and her daughter-in-law, Barbara Wigham (who was a member of

the well-known family of Cruickshank) was the last minister recorded in Aberdeen. She died in 1867.

From the figures which have been kept, it would appear that there had never been a very large Meeting in Aberdeen—at least since the days of the persecution. In 1790 there were 44 members; in 1830 there were 28; and in 1868 there is a list of 28 members and 13 attenders. Within more recent years, and in the present day, there has been but little variation in the numbers. What the Society in Aberdeen may lack in numerical strength is, however, largely compensated for by the loyalty to the cause of those who are in full membership, and by the faithfulness with which they uphold the principles of the body. They occupy a place quite unique in the religious life of the city, and by their quiet, unobstrusive, yet strong attachment to their own position, they commend themselves to their brethren of other persuasions, and to the community generally. The days of persecution are long past, and it would be difficult to find any religious sect more highly esteemed by the ministers and churches in Aberdeen to-day than the once-oppressed Quakers. The distinctive dress they wore in former generations has almost entirely disappeared from the streets of the city, their peculiar forms of speech are seldom heard, and they may appear less picturesque in the public eye, but they still raise their testimony for something distinctive, both in life and doctrine.

Since the days of Provost Jaffray and the other magistrates who helped in the origin of Quakerism in Aberdeen, the movement has seldom lacked the support of some influential citizens. Both in the city and county of Aberdeen, many well-known families have been publicly identified with it. Of the Cruickshank family, which, in its various branches was so intimately connected with the Society of Friends, the most recent representative in the Aberdeen Meeting was Mr. J. W. Cruickshank, formerly of Elrick House, Newmachar, who was so largely identified with many enterprises in the commercial life of the city before his removal to England. In the present day, the most prominent members are Professor Cash, of the University, and Mrs. Cash, and Mr. Andrew Webster, the clerk and treasurer of Oldmachar School Board. Mrs. Cash, as the daughter of the late John Bright, provides a link between the Friends in Aberdeen and the most outstanding member of the body in recent years—the statesman who did more by his own life than any man in the last few generations to commend the Friends to the people of the United Kingdom

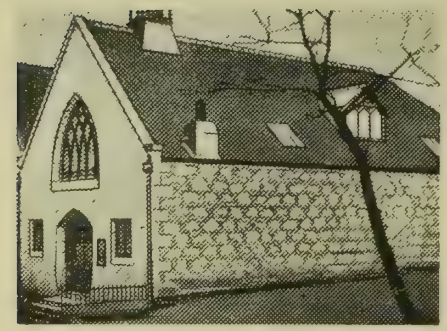
While the Friends do not recognise any priesthood or any ordained ministry, they have their ministers, their elders, and their overseers. When any member has given proof that he has a gift for the ministry, he is recognised as a minister of the Gospel by the Society, but those who are thus recognised receive no pay, although, in cases, when travelling on a religious mission, their expenses are paid. Next in order come the elders, whose function is to encourage and help young ministers and advise others as they see occasion. The overseers are charged, as their name implies, with the oversight of the conduct of all Friends within the district. Women are eligible both as ministers and overseers, and are sometimes in the majority in these offices. Each Meeting-House has its Preparative Meeting which is really for the transaction of business and for electing representatives to the Monthly Meeting. The Monthly Meetings embrace more than one Preparative Meeting, and they are in some respects the most important meetings. In them is vested the property of the Society, they receive funds and appropriate them, they determine who is to be admitted to membership and who should be disowned, and in them the Friends take one another in marriage. The Quarterly Meetings include all the Monthly Meetings over a considerable district, and these elect representatives to the Yearly Meeting, which is held in London in May, and which is really the Executive of Quaker government. It can be seen that in a certain sense these meetings resemble the sessions, Presbyteries, Synods, and General Assemblies of the Presbyterian Churches.

The meetings for worship on the "First day"—the Quakers still adhere to the numbers, both for the days of the week and the months of the year, holding that the current names are derived from pagan sources—are simple in the extreme. There are no liturgical forms, no reading of Scripture, no singing of Psalms or hymns, but the congregation sit, "retired within themselves," in solemn silence, till someone feels a divine "afflatus," and rises up to speak. There may be several prayers, or there may be none. There may be several speakers or there may be none. The members wait for the prompting of the Spirit, and if none experience it, they spend the whole time in silence, and separate again without a word being spoken.

The central doctrine of the Society of Friends is that known as the doctrine of

the Inward Light. They hold that "God lighteth every man that cometh into the world." From their belief in this immediate revelation they were led to accept other positions. The Sacraments of baptism and the Lord's Supper were rejected as being only outward forms, the taking of oaths, the paying of tithes, the rendering of homage and honour to fellowmen, the practice of war, and many other usages of the world, were eschewed as inconsistent with their accepted teaching. With the passing of the centuries, and the progress in every department of life and thought, Quaker customs may, to some extent, have broken down, and the Quaker attitude may now be considerably softened. From the cardinal principles of the early Friends and their distinctive testimony, there has been no withdrawal and no compromise, but the motto is still adhered to—"In things essential, unity; in things doubtful, liberty; in all things, charity." The Quakers have still their own place to fill, and it is still their highest honour to be known as "a peculiar people, zealous of good works."

LXXXVI.—CHURCH OF CHRIST.



Church of Christ, Skene Terrace.

The religious body known as the Church of Christ has behind it a continuous history of well nigh a century. In popular phraseology, it has been known as the sect of "Campbellites" from its association at the date of its origin and in the early years of its existence with Alexander Campbell. It is usual to speak of Campbell as the founder of the denomination, but its adherents repudiate this statement, and disclaim the name of "Campbellites." They assert that the origin of their body was due to a simultaneous movement in various parts of the country in favour of a return to the principles and practice of the primitive church. However that may be, there can be no doubt that Campbell, if not actually the founder of the body, was intimately associated with its first beginnings, and proved largely instrumental in bringing it prominently into public notice.

Alexander Campbell, the son of an Irish schoolmaster, was born at Ballymena in 1788, and educated at Glasgow University. In 1809 he emigrated to America, and was for some time connected with the Baptists. Differing from them to some extent in certain matters of doctrine, he started a separate body, forming his followers in 1827 into a new organisation on the basis of "the Bible alone the sole creed of the Church." To this new body there was given the name of the "Disciples of Christ," by which it is still known in America, although in this country it has always borne the title of the "Church of Christ."

The new sect was introduced into Aberdeen in the year 1840. Mr. Thomson, an Edinburgh evangelist, had been giving a series of addresses in the city on "Christianity as it was at the First," and the result was the formation of a Church of Christ. The following was the basis of belief on which the Church was founded:—"(1) That the New Testament is a clear expression of the Divine Will. (2) That the New Testament claims for itself the position of sole authority in matters of Christian faith and practice. (3) That therefore all human choice in relation to Christian faith and practice is rebellion, either intentionally or unintentionally, against God. (4) That the New Testament makes ample provision for unity amongst Christians. (5) That therefore partyism and party names among professing Christians spring from disloyalty to the unifying teaching of the New Testament." A number of adherents were attracted to the new cause, one of the most prominent being Mr. Peter Crombie, jeweller, Broad Street. Mr. Crombie had originally been connected with the U.P. Church. From it he passed to the Congregationalists, and became a member of Blackfriars Chapel, which, in turn, he left to join the George Street Baptist Church under Dr. Anderson, of the Gymnasium. Mr. Crombie was well known in business circles in the city, and, being a man of considerable parts, he became practically the local leader in the new movement. He remained steadfast in his adherence to the Church of Christ, and earnest in its work, and he was largely influential in promoting its interests in the city.

The first meeting-place in Aberdeen was a hall in Broad Street at the corner of Ragg's Lane. Thereafter, the company of worshippers removed to Union Row Academy, where they remained for the long period of 30 years. While occupying the Academy a split took place, which, for a time, at least, weakened the church somewhat in numbers. Dr. John Thomas, of America, the founder of the Christadelphians, paid a visit to the city, and a number of the members of the Church of Christ, including one of the elders, Mr. James Mowat, clothier, came under the influence of his teaching. The result was that they left their brethren in the Academy, and became the original members

of the Christadelphian community in Aberdeen.

In 1889 the Church of Christ removed from Union Row to St. Paul Street. Three years later, Blackfriars Hall was rented for a place of worship, and there the members met for seven years, from 1891 to 1898. In 1898 they went to the Albert Hall Buildings, Huntly Street, where they continued until in 1903, when, by the erection of the Chapel in Skene Terrace, they secured for the first time, a local habitation of their own.

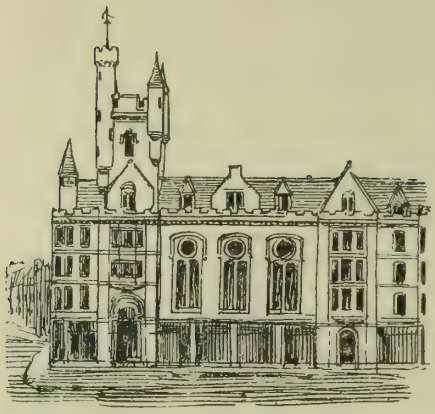
The Skene Terrace Chapel is a little Gothic structure seated for about 200, and with a small end gallery arranged for future extension. There is a Baptistry at the rear of the platform pulpit and two retiring rooms adjoining. The internal arrangements consist of a centre area with two side areas of pews, and although the narrow feu has precluded the insertion of any side windows, excellent lighting has been secured by means of dormer windows on the roof. The main gable, with its quaint window and broad door underneath, has a pleasing effect. Messrs D. and J. R. M'Millan were the architects, and the total cost of the ground and building was about £1000. None of this money was either received or sought outside the membership of the churches throughout the country, one of the tenets of the body being that all money for religious purposes should come from those who adhere to its principles. Mr. R. K. Francis, of London, one of the evangelists of the denomination, officiated at the opening services in the Chapel, which were held on 1st March, 1903, and representatives were present from several of the other churches throughout the country.

Since then the work has been continued along the familiar lines. There has never been any minister settled over the church, one of the main contentions of the body being that the ministry should be exercised by all its members who have the necessary gifts. Thus, the services have been conducted by those of their own number who have the qualifications for the work, and by several of their evangelists who make periodical visits. In its own membership the church in Aberdeen has always had men fitted to take a leading part in its work, one of those most active and prominent in its affairs in the present day being Mr. J. M. Christie, wholesale stationer and printer. The church meets on the first day of the week for worship in accordance with primitive custom, i.e., for the breaking of bread, or the observance of the Lord's Supper. The forenoon service is mainly devoted to this, and the evening is given to preaching the Word.

The Aberdeen church is comparatively small in its own membership, but it is associated with numerous other churches in Great Britain and Ireland. In Glasgow the denomination is considered strong, having at least eight congregations, and in the North of Scotland, in the district between Aberdeen and Inverness, there are quite a number of churches, some of them with large memberships. Representatives of the churches meet now and then at different places in the country in conference, not, however, for the purpose of framing or proposing new laws for the regulation of worship, but solely with the view of considering how best to promote what they consider to be their fundamental principles.

The Church of Christ, although it disapproves of a settled ministry, has various points of difference, both in belief and government, from the Plymouth Brethren. It may be said to partake somewhat of Presbyterian ideas, inasmuch as it has both elders and deacons; it is Congregational, seeing that each church is independent and manages its own affairs; and it is Baptist in that it practises immersion. Its great contention is that it pleads for a return to primitive Christianity; that it acknowledges no authority save that of the New Testament; and that it stands, not by any sectional or party name, but by what it considers to be the only Scriptural designation of the Church of Christ.

LXXXVII.—THE SALVATION ARMY.



The Salvation Army Citadel.

The Salvation Army was founded in London in the end of 1877, and in little more than three years the new movement had spread as far north as Aberdeen. In February, 1880, the Army laid siege to the Granite City, the invading force consisting of three officers—Captain and Mrs. Smith and Miss Jennie Gardiner. It was largely owing to the influence of the late Mr. George Rose, flesher, that the Army operations were so early commenced in Aberdeen. Mr. Rose gave ungrudging financial and moral support to its work, and exerted a wide and helpful influence on its behalf. Another citizen whose friendship and help proved invaluable in the early days was the late Mr. William Barron, who founded and led for many years the Barron Mission, which is still in active operation in the city. These men saw that the new movement, even when it was the subject of ridicule and abuse, had in it a force making for righteousness, and that it was adapted for carrying on a warfare specially its own among classes then practically untouched by any other religious agency.

The first meeting-place of the Salvation Army in Aberdeen was the hall standing on the right-hand side of the steps leading from Castle Street to Virginia Street, and now used as an annexe of the Sick Children's Hospital. As in other parts of the country, the Salvationists were at first somewhat roughly handled. The open-air collections of these days consisted not of current coins of the realm, but articles less appreciated, less useful, and more evil-smelling. Stones, stale fish, eggs of questionable date, flour, and other commodities formed the public contributions to the coffers of the Army. Again and again the windows of the different halls in which the Salvationists met were broken by the stone-throwing abilities of the mob; while, now and again, crackers and other fireworks would find a convenient inlet to the meeting-place through the broken windows. All this notwithstanding, the cause prospered; converts were made, friends were won, and the foundations of a corps were being well and truly laid. Amongst those who stood by the Army in the early days mention must be made of the late Rev. Dr. John Duncan. There are yet those who remember how on one occasion, when two officer lassies were threatened by the unruly mob, the tall figure of the popular minister of Trinity Congregational Church was seen to stand in front of the defenceless girls as if to shield them, while high above the noise of the crowd was heard the voice of John Duncan—"Leave them alone, leave them alone! If they are doing no good, they are doing no harm." Mr. A. S. Cook was also a source of strength and encouragement to the leaders of the new movement in its early days in Aberdeen. Mr. Cook's counsel and help were always freely given to the officers who sought it, and when, on December 5th, 1881, Major Edmonds performed the ceremony of presenting its colours to the now organised corps, Mr. Cook presided over the public meeting which marked the occasion. An incident of the early days of the Army, told by Mr. Cook, may bear repeating. "When the Army meetings were held in a close off the Gallowgate, near St. Paul Street, I taught," he says, "in a mission Sabbath School in the neighbourhood. One of the boys in my class came in late, and I observed when he took his place that his hands were very dirty. On remonstrating with him, not only on his late appearance, but also on coming to school with hands so filthy and unwashed, he looked up in my face confidentially, and, with a merry twinkle in his eye, he told me he had been battering the Salvation Army with dubs. He appeared satisfied that this action was not only meritorious, but would receive my approval, and amply condone for his late

appearance and grimy hands." Rev. Dr. Stewart, of John Street E.U. Church, was another who publicly expressed his sympathy with the objects of the Salvationists, and he addressed the corps's anniversary meeting in St. Katharine's Hall on Monday, March 13th, 1882, while Mr. Gray C. Fraser, advocate, also presided at one of the early meetings.

The pioneer officers being transferred elsewhere, they were succeeded by two "Hallelujah Lasses"—Captain Hannah Clarke and Lieutenant Scott. A change of meeting-place was also made, the corps meeting in a hall in Littlejohn Street. After a stay of some months, the lady officers were called elsewhere, their position as leaders of the corps being taken by Captain William Turner and Lieutenant Evans, the latter officer being the first to appear in Aberdeen in the uniform now characteristic of the Army. The stay of these officers was marked by not a little rowdyism on the part of the mob, Turner being somewhat severely handled. The authorities, however, dealt firmly with the offenders, and more than one was fined or imprisoned for assaulting the Salvationists. In passing, it is interesting to note that Captain Turner some years later married an Aberdeen lady, and both of these officers, now holding higher rank, are still occasional visitors to the city. The work continued to make headway, so much so that it was found necessary to hold the Sunday meetings regularly in the St. Katharine's Hall. After Captain Turner, Captain and Mrs. Wilson took charge of the operations. Some interesting incidents are associated with the command of these officers. There was, for instance, the presentation of the colours already referred to. There was also celebrated during this time the first Army wedding. It had been intended that the chief officer for Scotland, Major Edmonds, should perform this interesting ceremony, but fearing a renewed outbreak of rioting, the Major yielded to the good advice of friends, and the ceremony was therefore performed by the Rev. George Moir, Albion Street Congregational Church. In April, 1882, Captain Wilson was sent to Paisley to commence the Army work there, and was succeeded in Aberdeen by Captain Cheeseman. The principal event of this officer's stay was the first visit to Aberdeen of General Booth, which took place in May, 1882. On 6th, 7th, and 8th of that month, the Salvationist leader conducted meetings in St. Katharine's Hall and the Music Hall.

Meantime another change of meeting-place had been effected, the "barracks" now being transferred to a mission hall in the Gallowgate, opposite the top of Innes Street. This building was destroyed by the great fire at Ogston and Tennant's soap works. Later on, the meetings were again transferred to Littlejohn Street, but still later the Salvationists found themselves for some weeks without any hall at all. By this time Cheeseman had been succeeded by two men officers named Lynn and M'Nally. These officers conducted their services regularly for some time in the open-air only, and it was during this period that one of the most serious assaults on the Salvationists took place. M'Nally suffered seriously, being so severely kicked and otherwise maltreated by the mob that he had to be taken home in a cab. As a result of the injuries he was confined to his bed for two months.

Captain Prior and Lieutenant Hay followed Lynn and M'Nally. The Lieutenant Hay of Aberdeen, in 1883, was afterwards Colonel Hay, chief secretary of the Salvation Army in Great Britain, and right-hand man to the Chief of the Staff. Later on Captain Case took charge of the work. This officer's period of command is notable as being associated with the first and only prosecution of the Army by the Aberdeen authorities. On May 14th, 1885, Valentine Case, described as a captain of the Salvation Army, was charged at the Police Court, before Baillie Walker, with a "contravention of the 134th section of the Aberdeen Police Act." This section provides that "any street musician or singer who continues to sing or play any musical instrument" after being asked to cease so doing is liable to a penalty. The charge, of course, raised the question, "Is a Salvationist a street musician or singer?" Apart altogether from that point, however, the evidence for the prosecution was so irrelevant and contradictory that the presiding magistrate had no other course open to him than to dismiss the case, which had created intense public interest.

The question of accommodation for the corps meetings was now becoming a pressing one. For a few years the hall in Windy Wynd was a suitable place of meeting. This hall, it is worthy of note, was the first hall built exclusively for the use of the Army, and was opened in June, 1883. Increased accommodation, however, was required for the growing congregation, and again there was no help for it but to build. What was deemed a suitable site was that at the east-end of the Castlegate. The proposal that

the Army should acquire this valuable site on which to build a citadel was, however, met by not a little opposition. It was feared that the organisation could not, or would not, put up a building in keeping with the commanding position occupied by the ground selected. These fears, however, were ultimately overcome, and the fine Citadel erected by the Army is evidence enough that they were unjustified. The foundation-stone was laid on August 17th, 1893, the ceremony being performed by the Countess of Aberdeen. Thereafter a conversazione was held in the Town Hall. Addresses were delivered by the Earl and Countess Aberdeen, who subscribed £50 to the building fund; the late Principal Brown, the late Mr. Peter Esslemont, M.P., and General Booth. In the evening a large public meeting was held in the Music Hall, when the General again spoke, the others addressing the meeting being the late Dr. Ferguson of Kinmundy, Baillie M'Kenzie, and Colonel (afterwards Commissioner) Nicol.

On 21st June, 1896, the Citadel was opened. As can readily be imagined, the occasion was one which was marked by much enthusiasm on the part of local Salvationists. Commissioner Coombs unlocked the door, and declared the building open, afterwards conducting the special services. Commissioner Nicol, Comissioner M'Alonan, and Colonel Rothwell also took part in the opening services. Some time after—in November—General Booth himself visited the city and conducted the week-end meetings in the new Citadel. The cost of the block was £23,000, the architect being Mr. James Souttar.

Regarding the other three corps in the city, brief reference only can be made to their opening dates and first officers. Woodside (No. II.) was opened on November 3rd, 1881, by Captain Matilda Edwards and Lieutenant Mary Featherstone. The former lady was better known to the crowd, perhaps, as "Happy Jeannie." On March 14th of the following year the tricolour flag was presented to the corps with due ceremony by Major Edmonds. Aberdeen III. (Gallowgate) commenced work on June 6th, 1887, the first officer being Captain James Bell. This corps afterwards leased John Street E.U. Hall. Aberdeen IV. (Justice Mill Lane) was opened by Captain Louisa Foley on May 10th, 1900. It ought to be mentioned that each corps is self-supporting and self-propagating. As the Chief of the Staff (Mr. Bramwell Booth) said recently, "Some of the smaller corps are marvels of activity. The work we get out of a couple of officers and a handful of soldiers would be a source of wonder and astonishment to some of the churches with their vast resources and wealth of influence." This is certainly applicable to the younger corps in Aberdeen. In point of fact, to Justice Mill Lane branch belonged the honour in 1905 of sending more candidates to the Army International Training Homes than any other corps in the North of Scotland, no fewer than three of its soldiers having entered training during the year.

On 3rd January, 1895, a slum post was opened in West North Street, the pioneer officer being Captain Elizabeth Denne. The slum work of the Army is one of its most interesting and Christ-like branches, and its officers are affectionately known by the people amongst whom they labour as "slum angels." Aberdeen, however, is, fortunately, to a large extent without the densely-populated slum centres which are to be found in other large cities, and what slums it does possess are well worked by other Christian and philanthropic agencies. In accordance, therefore, with its principle to seek to reach those untouched by other missions, it was thought best that this slum post should be given up as unneeded, which it accordingly was after about twelve months' work in the locality.

The constitution of the Salvation Army being somewhat of a mystery to the lay mind, a few words of explanation may here be opportune. The system of management and direction of the Army has, it is claimed, all the best features of the ecclesiastical and the military forms of government. The General appoints an officer to the position of Territorial Commissioner. This Commissioner has the oversight of the work of the whole country or territory. Directly under him are his chief executive officers, viz., the chief secretary, the field secretary, the young people's secretary, and after that the officers of the Headquarters Staff. This forms the central directing authority. The territory is divided into provinces, each province being commanded by its chief officer, known as the Provincial Commander who has as second his Provincial Secretary and Provincial Staff. The province is sub-divided into divisions, and under the direction of the Provincial Commander are the divisional officers, each with a portion of the province under his care, each portion or division comprising, as a rule, some 20 to 50 corps. Thus Great Britain is a territory, divided into nine provinces. Provincial headquarters are

situated in the following cities:—Three in London, one each in Birmingham, Leeds, Manchester, Bristol, Glasgow, and Belfast. Scotland forms a province, the Scottish province being divided into six divisions, comprising some 140 corps. Aberdeen division, with headquarters in Aberdeen, includes 22 corps, with a divisional officer. It is claimed that this system makes the oversight of the work much more easy and effective than could otherwise be possible.

In carrying on its manifold operations, it is now becoming more widely recognised that in no small degree the results attained justify the Army's unorthodox and unconventional methods. It should be remembered, however, that the Salvationist holds that he is not tied to particular methods—not even those he favours at present. He contends that his methods are but the embodiment of a great principle. That principle, in a sentence, is this: that the methods which in actual operation prove most effective in attaining the end in view are the methods he must adopt. Holding fast to this principle, he leaves himself free to change his methods when better are found. Meantime, he works in his own particular and peculiar way, because in practice he has found it to be the best way.

One of the most important and difficult questions the Army has had to deal with is that connected with the administration of the Sacraments. General Booth was a sound believer in Methodist doctrine, and had early associations with the Church of England, and it is not, therefore, matter for surprise that as superintendent of the Christian Mission he continued to observe the ordinances of infant baptism and the Lord's Supper. But the extension of the work was so rapid that difficulties arose. The General, therefore, decided that these ordinances should be discontinued altogether in the Army, but that the soldiers of a corps should go all together at stated times to the Church of England or other Churches and there have their children baptised and themselves receive the Sacrament. In practice, however, this was found unworkable. While the Evangelical Churches welcomed these bodies of Salvationists, it would be freely rumoured that the corps had gone over to the Church. On the other hand, the High Church party vigorously protested against the Sacrament being administered to persons who had never been baptised or confirmed, and who did not attend church. Then it was seen that to send people to church for the Sacraments would involve serious complications in Roman Catholic countries. Further difficulties arose, and the General and Mrs. Booth were led to a very careful and earnest review of the teaching of Scripture upon the whole subject. Ultimately it was decided to leave it alone, and any soldiers who wished to do so were quite at liberty to go to church or chapel to partake of the Communion.

The right of women to preach the Gospel being now so generally conceded need not here be further referred to, but a tribute is due to the memory of the late Mrs. Booth, who was practically the sole pioneer in this department of women's work.

When we come to consider the statistics of the Army as to soldiers, it is only fair to remember that certain facts and circumstances militate against a rapid increase in numbers. Promising soldiers, for instance, are continually urged to give themselves to the work of the Army as officers, and it is estimated that there cannot be less than 150 ex-soldiers of Aberdeen now labouring as officers in different parts of the world. Then, composed as it is exclusively of working people, the Army loses many of its members by transfer to other cities and by emigration. Then, again, the Army is not only an aggressive mission; it is a total abstinence society, and no one who is not a pledged abstainer can become a soldier. Smoking also is so strongly condemned in the Army, that no lover of the weed would care to join its ranks: indeed, no one who smokes can hold a position as office-bearer in the Army. A high standard of life is set up, emphasis being laid upon character, not upon creed. In view of all this, it is not to be wondered at if many of the Army converts seek an easier path. These facts notwithstanding, the Army in Aberdeen has been making steady progress, and has now attained a position of considerable strength and influence. Its soldiers number about 450, while the weekly attendance at its inside meetings is not far short of 4000. Its Sunday Schools comprise 50 classes, with an attendance of over 1000 children every week.

Coming now to deal with the local work of the Army, we find its programme is by no means a light one. There are services every night, in most cases preceded by an open-air meeting, seven of which are held by each corps every week. At the Citadel there is on Monday afternoons a mother's meeting and clothing club, which is in a flourishing condition. In the evening an open-air meeting is held, followed by a Gospel meeting inside. On Tuesday night there is the soldiers' meeting, when ques-

tions affecting the soldier's life and duty as such are dealt with. At the same time, and in a different part of the building, an interesting and important class is held. This is the corps-cadet and candidates' brigade. For the benefit of the uninitiated, it may be explained that a corps-cadet is a soldier who, with the view ultimately of officership in the Army, enters a course of training calculated to make him or her more efficient as such. Lessons are given, examinations held, and certificates awarded according to ability shown. This brigade, for the oversight of which a responsible local officer is appointed, holds its own open-air meetings. On Wednesday night there is the band practice and young women's meeting, while Thursday night again finds bandsmen and soldiers holding an open-air meeting followed by a service in the Citadel. The songsters' brigade also meets for practice on Thursday nights. This brigade, though of comparatively recent formation, has made most satisfactory progress, and is a real help to the work of the corps. Holiness teaching is a strong point with the Army, and Friday night is given up to its exposition. On Saturday night the corps is found in close conflict with the forces of evil, its open-air meeting on the Castlegate being surrounded by from 300 to 500 people, many of whom are sadly under the influence of drink, and will insist on taking an uninvited part in the service. A meeting in the hall follows, during which a brigade of workers mingles with the crowd of hilarious pleasure-seekers outside and succeeds in selling from ten to twenty dozen copies of the "War Cry" in the streets and in the numerous crowded public-houses. A late march and meeting is often held on a Saturday night, and this is one of the most interesting, as it is the most saddening, of the many Army meetings. Some two or three hundred young men, all more or less under the influence of drink, have often been gathered together on those occasions. During Sunday there are no fewer than seven meetings (exclusive of children's services), there being three open-air and four inside services. The first is a prayer meeting held at 7 a.m., and it may be a surprise to many to learn that every Sunday morning some fifty Salvationists meet at that time for an hour's prayer.

An interesting and profitable children's meeting is also held on Tuesday evenings. This is known as the Band of Love, of which there are about 250 members. Each member is pledged neither to smoke, swear, nor to ill-treat any animal. Classes are held, those for the boys giving instruction in fret-work, picture-frame making, ambulance, first-aid for the injured, fire drill, etc., while, the more womanly occupations of sewing, knitting, etc., occupy the time of the girl members.

Not a few of the many ex-soldiers of Aberdeen now working as officers in the Army, have attained to positions of considerable importance in its ranks. Amongst these may be mentioned Colonel David Lamb, Major William Murray, Major M'Innes, Major Reid (United States), Major Cummings (Java), Ensign Alexander (Demerara), Mrs. Colonel Eadie, Mrs. Major Elmslie, Mrs. Major Tucker (Lizzie Beattie), Jamaica; Mrs. Adjutant Busby (M. A. Beattie), Mrs. Brigadier Turner, Adjutant Mary Forbes, Adjutant Coutts, and many others.

In connection with the financial side of the corps' work, it may be of interest to note that, in accordance with the Army system, the three officers responsible meet regularly every week for the purpose of balancing the books. These officials are the corps officer, the treasurer, and secretary, the two latter being unpaid workers. A statement of the financial position of every corps is drawn up every quarter, and submitted to the soldiers. The Corps Council Board meets regularly every month, and on special occasions when necessary, for the purpose of revising the soldiers' roll, and for the consideration of matters affecting the interests of the corps.

Within recent years there have been repeated changes in the personnel of the chief officer of the Army in Aberdeen. Yet one after another has lived and laboured in the city in such a manner as to gain general esteem and confidence. A representative of the Army is always present in the Police Court ready to take charge of any poor unfortunate handed over for shelter or reformation. The magistrates have time and again given official countenance and encouragement to the Army and its work. Every facility is given for the officers attending in court and visiting the prison, likely cases are willingly handed over to them, and the magistrates have not only individually expressed their sympathy with the aims and operations of the Army by attendance at its meetings and otherwise, but they have also repeatedly voted sums of money in its aid from the magistrates' box. Nothing could more strikingly illustrate the remarkable change which time has wrought in the attitude of the public towards the Salvation Army and its work.

LXXXVIII.—THE PLYMOUTH BRETHREN (OPEN SECTION).

The companies of Christians familiarly known as the Plymouth Brethren—although they disclaim any distinctive designation, and specially resent the prefix of Plymouth—have filled a considerable place in the religious life, both of the country at large, and of Aberdeen in particular. It may be found that their numerical strength in the city is greater than has been generally supposed, but before dealing with their local history it is necessary, in order to understand the bearing of events, to glance at the origin of the movement in general.

Although it was in the city of Plymouth that the Brethren first came prominently into public notice—a fact which accounts for the popularly-applied term of Plymouth Brethren—yet it is said that the movement had its real origin in Ireland. About 1840 a few Christians belonging to various churches in the city of Dublin began meeting together for the study of the Scriptures. They set themselves to compare the teaching and practice of the early disciples with those of the Churches of their own day with which they were then connected. This led them a step further. Convinced, as they became, that there had been a large departure from the simple teaching of the Apostles, they resolved to separate themselves from all organised ecclesiastical bodies, and to meet together simply as "brethren in the name of Christ."

They held that all the various human forms and systems were destitute of Scriptural authority, and practically restrictive of the operations of the Spirit; that Christians (a marked distinction being made between believers and unbelievers) should meet together on the first day of the week to break bread; that baptism should be by immersion, and for Christians only; and that there should be no class of men ordained to the ministry and specially set apart over certain congregations. They declined "to apply the title Reverend to any servant of Christ, seeing that in the Scripture it is only given to the Holy One Himself." The prevailing idea of an ordained minister to act as evangelist, pastor, and teacher was condemned as unscriptural and prejudicial, and it was held that the gifts to the Church by its Risen Head had not been confined to a few members, but that many had been fitted by Him as channels through whom He might minister to His people. "Every member," they contend, "has something to do. If a person has the power to exhort, he may exhort; or to teach, he may teach; or to preach, he may preach; or, if any can speak to instruction, or lead in worship, in prayer, or praise, they may have opportunity to do so to edification." All the male members who possess the qualifications are held to be authorised to evangelise in the world or instruct in the Church, and it is further asserted that such have not only the liberty but also an obligation to employ their gifts. The Brethren, therefore, recognise no separate orders of clergy or laity—all are looked upon as equal in position.

There are, however, men of distinctive gifts at work as evangelists, devoting their whole time to the active work of preaching and expounding the Scriptures. No stated salary is given them, but they are supported by the freewill offerings of their fellow-members. The Brethren are not forgetful of the Apostolic injunction to realise their responsibility for those who give themselves to serve, as well as for the widows and poor among their number. Modern methods of Church finance are, however, eschewed. Nothing in the way of bazaars or sales of work has ever been adopted. They have preferred to lay past in store on the first day of the week, according to the Scriptural measure, as the Lord has prospered them. A large amount of attention is also devoted to the study of prophecy, especially in relation to the Second Coming of Christ. This, indeed, forms an important part of the doctrinal belief of the Brethren, and a number of evangelists give their whole time to the exposition of the views on prophecy generally accepted in the body.

Simultaneously with the movement in Dublin, other people in different parts of England and Scotland seemed to be exercised in the same way. They did not gather together to form a society with a certain code of rules and conditions of membership; they simply began to meet together on the first day of the week for the breaking of bread and the edification of one another. As

opportunity offered, they also went everywhere preaching, and small companies sprang up all over the kingdom. Among the earliest teachers were men such as J. N. Darby (who was the first to bring the Brethren prominently before the public in Plymouth), C. H. Mackintosh, Lord Congleton, John Newton, Anthony Norris Groves, and George Muller, founder of the celebrated Orphanage at Bristol.

It is worthy of note that the Open Brethren have been engaged, to a large extent, in foreign mission work. There are over 50 missionaries in China, between 80 and 90 in India, 20 in the Straits Settlements, and nearly 40 in Central Africa, where considerable progress has been made since Fred Stanley Arnot went out from Glasgow in 1881 as a pioneer in new districts of the interior; and others in South America, France and Germany, Iceland, Norway, and the Faroe Isles. In all, there are over 400 missionaries at present in the foreign field, besides over 200 native preachers who are supported by the Brethren, and there are known to be over 2000 meeting-places in different parts of the world.

Among the leading teachers in the body within recent years have been the late Mr. Thomas Newberry, editor of the Newberry Bible; Dr. Owles, Dr. Neatby, and Mr. Alexander Stewart. One of the most prominent and influential members in Scotland at the present day is Mr John R. Caldwell, a Glasgow business man, who devotes much of his time to the spread of the movement, and never fails to attract large audiences. Mr. Caldwell has published many works in defence of the position of the Brethren, and in support of their distinctive principles. He is also widely known as editor of "The Witness," "an unfettered monthly journal of Biblical literature." Another prominent member is Mr. John Ritchie, publisher, Kilmarnock and Aberdeen. Mr. Ritchie, who is an Aberdeenshire man, has been a very active supporter of the cause, and the numerous publications he has issued have been of the utmost value to the movement generally. The Brethren are by no means insensible to the help of the printing press. From the publishing office of Messrs. Pickering and Inglis, Glasgow, a large amount of literature goes to all parts of the world.

For many years the various companies scattered over the country, although not organised or federated in any way, were in complete fellowship with each other. A difference of doctrine having arisen between two of the leading teachers, a split eventually took place, and since then there have been two separate companies, known respectively as the Open Brethren, and the Exclusive or Close Brethren. What follows in this article will refer more particularly to the history of the Open Brethren in Aberdeen.

Mr. Donald Ross.

The record of the early days of the "Plymouthites" in Aberdeen is largely bound up with the story of the life and labours of the well-known evangelist Donald Ross. Among the men who played a prominent part in the evangelical life of the north in the early 'seventies, there was none, except, perhaps, his friend, Duncan Matheson, of more distinctive personality than Donald Ross. A man of great native talent, a good judge of character, strict and rigid in doctrine, blunt and fearless in expression, he was known everywhere, and his quaint and pithy sayings were the subject of common remark. A native of Ross-shire, he was at one time a member of the Free North

Church, Aberdeen, under the ministry of the Rev. George Campbell, and when engaged as a missionary in Lanarkshire, he was appointed as the first superintendent and secretary of the North-East Coast Mission at Aberdeen. When he took up his duties, the city of Aberdeen was being stirred by the evangelical preaching of Reginald Radcliffe and Brownlow North, and in the movements of these days he proved an active worker. After a time he found himself out of sympathy with the Churches, and, in consequence, he tendered his resignation to the directors of the North-East Coast Mission, and founded a new organisation, known as the Northern Evangelistic Society. Becoming convinced of the necessity of being free from everything in the shape of human organisation for service, he afterwards dissolved this society, although he continued to carry on his work, which, at the time, was mainly centred in what was known as the Gallowgate Chapel.

The first meeting of Open Brethren in Aberdeen was formed about 1870. A small company, consisting of a few men and women without any prominent leader, were meeting in the old Record Hall (or Old Dispensary) in Castle Street. A number of them attended Donald Ross's meetings in the Gallowgate, and Donald Ross, on the other hand, joined the Castle Street company in the breaking of bread on Sunday forenoons. After fraternising in this way for some time, the two companies amalgamated. John Ritchie, the leader in the Castle Street meeting, suggested the union, and when Donald Ross agreed, the companies became one, with the Gallowgate Chapel as headquarters. There, in reality, was held the first Aberdeen Assembly of the Brethren. The Gallowgate Chapel, which was destroyed in 1904 through the fire which originated in Messrs. Ogston and Tennant's, became the scene of a great revival movement. Donald Ross took a large part in the work of the Brethren in Aberdeen and throughout the country, until his removal, in 1879, to America, where he continued his labours until his death about twenty years later at the advanced age of 79. His memory is still treasured in Aberdeen, and many of his pungent sayings are recalled even after the lapse of many years.

So greatly did the members increase that in course of time the Gallowgate Chapel was found to be too small for the company of Brethren, and another meeting-place had to be sought. The hall No. 6 St. Paul Street was secured, and there the meetings have been held up to the present time. Notwithstanding that it has accommodation for about 500, this hall would also have proved inadequate long ago had there not been a frequent "hiving off" to various districts in the city. There are companies meeting at Footdee, Holburn Hall, Torry, and Woodside, all of which are offshoots from St. Paul Street, and still in full fellowship with the company there.

One of the prominent men in the early days of the movement in Aberdeen was the late Mr. George Shivas, flesher, who was actively associated with the work from its initial stages. Connected with the various companies in Aberdeen, there are several men who are well known in the movement throughout the north generally. In St. Paul Street, Mr. William Salter, grocer; Mr. John Morrison, clothier; and Mr. James Spence, chemist, are prominently identified with the work. At Footdee, Mr. Andrew Fowler and the late Mr. David Fowler took a leading part from the origin of the company there. Mr. William Youngson, Arrdeir, Mannofield, in the Holburn Company, and Mr. Robert Milne, fishcurer, in the Torry company, have been active and influential workers. At Woodside, Mr. Alexander Ross, of Grandholm Works, has been a strength to the cause.

A number of evangelists who are specially engaged in the work are resident in Aberdeen. The late Mr. Geo. R. Masson, who belonged to Footdee, was one of the oldest; and Mr. John M'Gaw has for many years been well known as an evangelist throughout Scotland, and particularly in the north. Mr. Francis Logg, another well-known evangelist, who is specially identified with tent missions in the northern counties, is connected with the Woodside company; Mr. W. S. King and Mr. Peter Bruce, both of whom are likewise engaged in evangelistic work, also reside in the city.

In addition to these local evangelists, many from the south visit Aberdeen from time to time. All over the country it is claimed there has been a steady growth in numbers, until now there are few districts without an established meeting. In Aberdeen there has been steady progress, and at the present time it is calculated that there may be about a thousand members in fellowship with the various companies.

In many places there are annual conferences, some of them lasting for two or three days. The Glasgow meetings are, perhaps, the largest in Scotland, upwards of three thousand being usually present. The Aberdeen Annual Conference is held on the first three days of each year, with an attendance of from 800 to 1000. The conference is usually followed by a special Gospel campaign, sometimes lasting for three months.

The work in Aberdeen is characterised by great vigour and activity. Every Sunday afternoon a meeting for Christians is held in the St. Paul Street Hall, with an attendance of from 300 to 500. Gospel meetings are held in each of the halls at St. Paul Street, Footdee, Holburn, Torry, and Woodside every Sunday evening, in addition to numerous week-night meetings. Sunday School work forms an important feature. At St. Paul Street there are upwards of 250 children in attendance; at Footdee 150, Holburn 100, Torry 200, and Woodside 100. This gives a total of over 800 children under instruction, and it is worthy of note that of very many of them it may be said that their parents have no connection with any of the companies or with the Brethren at large.

Aggressive evangelical work is earnestly pursued in districts of the city where no company exists. The hall No. 77 George Street was the centre of a united effort for a considerable time, until about seven years ago, when the sphere of operations was changed to the Waterloo Rooms, Exchange Street. Another change has recently been made to the hall No. 75 George Street, close to the former place of meeting. During the summer months open-air work is largely engaged in. For over thirty years an open-air meeting has been held on Sunday evenings at the foot of Market Street, and this has been described as the largest regular open-air gathering in the city of Aberdeen. Every Tuesday evening during the summer a meeting is held in Hadden Street, and another is carried on every Saturday all the year round in Castle Street. Then there are tract bands who visit many parts of the city distributing papers and leaflets. Nor is the aggressive work of the Aberdeen Brethren confined within the city boundary. They carry on meetings regularly at Cove, Portlethen, Dyce, and elsewhere, and during the summer an active band of young men visit Banchory, Stonehaven, Inverurie, Kintore, Kemnay, and other places, preaching and distributing suitable literature.

The numerical strength of this section of the Brethren in Aberdeen may be a surprise to many. The zeal and energy they infuse into their work may at the same time be an example and an incentive to others. Although practically without official organisation of any kind, it is evidently the case that they are increasing, if not at a phenomenal rate, yet steadily and surely.

LXXXIX.—THE PLYMOUTH BRETHREN (EXCLUSIVE OR CLOSE SECTION).

Brethrenism—or to use the more familiar designation Plymouth Brethrenism—is, as has been already remarked, by no means a wholly united body. At an early stage in its history it suffered divisions and secessions, and these have been repeated at different times and with varying results in subsequent years. The points at issue have been matters affecting both doctrine and practice. Some of them are intelligible to the outsider, but others, it has been freely confessed, were on questions so minute in detail as to appeal only to those within the body. The result has been that in the public mind the title of Plymouth Brethren has not infrequently been regarded as applicable equally to the entire company of Christians who call themselves Brethren, and who are at one in rejecting as unscriptural the whole system of ecclesiastical organisation with its ordained ministry and its numerous denominational distinctions. Yet this is only one aspect. There are both Open Brethren and Close Brethren, and between the two sections there would seem to be a great gulf fixed.

At Plymouth in 1848 a split took place as the result of a controversy concerning the teaching of B. W. Newton, one of the prominent men in the early days of the movement. Two sections were formed, those who opposed Newton being the founders of the Exclusive or Close Brethren. The leader of the Exclusives was J. N. Darby, who was the first to bring Plymouth Brethrenism into public notice, and who is often referred to as the founder of the whole movement. Darby was a man of distinctive personality, and he exercised for many years a widespread influence. To many he was the embodiment of the principles for which the party contended, and Darbysim came to be a term synonymous with Brethrenism, and especially with that section of it known as the Exclusives.

In Aberdeen the Exclusive party was the first to find a local habitation. In the early 'sixties—perhaps about 1864—the initial step was taken, when a member of Dr. Anderson's congregation in George Street Baptist Church, having been led to accept the teaching of the movement, founded a small company in the city. This was done in a quiet way without attracting any public notice. At first the meetings were held in a private house, but in course of time, in 1865, the East Front Room of the Music Hall Buildings was secured, and this served as a place of assembly for two or three years. The next move was to the hall in Crown Court, where a special feature of the work was a very large Sunday School, which attracted hundreds of children from the east-end. In the first few years of the movement in Aberdeen it made no particular stir, and scarcely obtruded itself in the eyes of the community. This state of matters was changed, however, by the coming of a new personality to the city. A negro student named Davis became connected with the company, and he soon gave it a public prominence it had never before attained. While attending the medical classes at the University, Davis threw himself heart and soul into the work of the Brethren. He was gifted with great fluency of language, his knowledge of Scripture and his abilities in expounding it were, in some respects, unique, and altogether he was a most powerful preacher. As an open-air speaker he acquired great popularity. Preaching, as he frequently did, with a table for his pulpit, at the corner of Union Street and Holburn Street, he gathered the people in thousands to hear him, while, in addition to the crowds on the street, his audience was always augmented by companies of people seated at the open windows of all houses within hearing of his voice. Memorable sights were witnessed in connection with these great gatherings. The fame of Davis as a preacher was also sufficient to crowd the Ball Room of the Music Hall Buildings when he dealt with special subjects, and one of his Professors at the University, Dr. Pirrie, used to attend these meetings for the purpose of hearing him. After graduating, Dr. Davis went to St. Bartholomew's Hospital, London, but when the Franco-Prussian War broke out, he volunteered to go to the front and work on behalf of the soldiers in the hospitals. When engaged in this noble work undertaken on his own initiative, he was seized with smallpox, and succumbed to the

disease. There can be no doubt that Dr. Davis gave a great impetus to Brethrenism in Aberdeen. His striking individuality, and his remarkable preaching gifts gave visibility to the movement in the city, and gathered new members into the fold as well as many sympathisers around it.

When the company outgrew the accommodation in Crown Court Hall, a new meeting-place was found in Crimon Place. There, in an upper room, the Exclusives met for well-nigh 30 years, only removing in 1900, when the premises were required for other purposes. The present meeting-place in Union Wynd, in part of the building which formed the old Gilcomston Free Church in Huntly Street, has since been occupied, and in it the various services have been held.

There are at present in connection with this company about 200 to 300 persons in full fellowship. Among the prominent men connected with it are Mr. David Souter, late banker (who was one of the first, if not the very first, to be associated with the Brethren movement in Aberdeen); Mr. Alexander Clark, clothier; Mr. Francis Duncan, Mr. James Lyon, Mr. James Gordon, Mr. John M. Allan, Mr. J. A. O. Allan, and Mr. James M'Hardy. Mr J. A. O. Allan is the editor of a monthly publication entitled "Living Streams," which has a considerable circulation amongst the members of the company. The regular Sunday services include breaking of bread in the forenoon, Sunday School and Bible Class in the afternoon, and Gospel preaching in the evening. Open-air work is also engaged in, and a mission is conducted in Minister Lane, while a number of the young men undertake an itinerary in the country districts. While it is thus evident that aggressive work is not overlooked, it is perhaps true that in this Exclusive company special attention is devoted to the teaching and the upbuilding in the faith of those who have become associated with it. The latter may indeed be regarded as one of the main features of this section.

Another company of Exclusive or Close Brethren exists in Aberdeen, and is now meeting in Greyfriars Hall. This was an offshoot from the company already referred to, and its secession was the outcome of a difference of opinion regarding the doctrinal position of Mr Clarence Stuart, of Reading, one of the ablest writers among the Brethren. Mr Stuart's teaching was the occasion of a general split among the Exclusives in 1885, and even in Aberdeen it was felt. About nineteen of the local company, which at that time was meeting in Crimon Place, left, and formed a new company. They met first for about a year in the Victoria Hall, Skene Terrace, and then for about another year in a hall in Netherkirkgate. Thereafter they occupied for short periods the hall No. 77 George Street, and a hall in Justice Street, on the site of which the new Gordon Mission Hall now stands. Next they moved to the Thurburn Hall, Market Street, where their stay was also of short duration. Then, for about 11 years, they met in Queen Street, first in No. 41, the old Gordon Mission Hall, for about six years, and then for five years in the hall in Chronicle Court, on the opposite side of the street. In 1901 they removed to their present quarters in Greyfriars Hall. They have the customary Sunday services, beginning with the breaking of bread in the forenoon, and, in addition to the ordinary gatherings, they have also occasional special meetings when any evangelist or well-known speaker from other cities visits the city. The numerical strength of this company is, perhaps, about 100. Mr. Francis Henderson, clothier, Market Street, who was one of the original nineteen, is still prominently identified with the work, and Mr. J. Cameron (of J. and W. Cameron) has also had a long-standing connection with it. Between this company in Greyfriars Hall and the company now in Union Wynd, from which it was an offshoot, there is no fellowship, although both belong to the Exclusives.

Still another meeting of Brethren is to be found in Aberdeen, viz., the body which met in Concert Court, Broad Street, and afterwards removed to Thistle Lane, and more recently to Thistle Hall, Belmont Street. This was originally a "break-off" from the Open Brethren, but it has now a separate existence, without any connection either with the Open or Close sections. It is known as the Assembly or Church of God (but is familiarly termed the "Needed Truth" company), and it is in fellowship with other similar meetings elsewhere in the country.

XC.—GORDON EVANGELISTIC MISSION.

The Gordon Evangelistic Mission fills a place entirely its own in the religious life of Aberdeen. It is outside every denomination, but not opposed to any. Wholly unsectarian, it exists for a definite purpose, and it has accomplished work which constitutes a chapter in the religious history of the city that cannot be overlooked.

The Mission owes not only its name, but also its origin, to that devoted and earnest soul, the late Mr. John Gordon of Parkhill. Mr. Gordon began to carry on religious work among his tenantry about 1854, and two years later, being greatly impressed with the need for some evangelical effort in the east end of the city of Aberdeen, he commenced a mission in Correction Wynd. The mission premises, however, were not suitable, and they were too far distant from the lanes and courts whose inhabitants he specially desired to reach. In 1865, he built a chapel in Castle Brae, which, for many years, was a well-known centre of aggressive effort in the city. Carved on a stone above the door were the two words "Jesus Only." This inscription, so familiar to the citizens for a long period, was meant to indicate the undenominational nature of the work, but it also came to be regarded as the familiar name for the building itself, "Jesus Only" being a term as frequently used and as widely known as the regular designation of Castle Brae Chapel.

Shortly after the opening of the chapel, Mr. Gordon invited Mr. John Anderson (formerly schoolmaster at Gartly) to undertake the charge of the Mission. Mr. Anderson had relinquished the teaching profession in 1860 at the urgent request of the Duchess of Gordon, who wished him to devote his life to evangelistic work. The Duchess was then an influential leader in evangelical movements in the north, and great religious gatherings were held in the Castle Park at Huntly, one of the most memorable being when 15,000 people gathered to hear Mr. Moody. Mr. Anderson had been in the thick of the work, and the Duchess, having perceived his aptitude and zeal as an evangelist, encouraged him to give his whole time to the work. At her request he conducted evangelistic campaigns at various places in the north, but specially in the uplands of Banffshire, where the population was largely Roman Catholic. His success even in these difficult circumstances was most encouraging, and when, after the death of the Duchess, he was invited by Mr. Gordon to take charge of his mission in Aberdeen, he accepted the call, and entered in 1865 on the sphere in which he was destined to accomplish his life-work.

For a considerable time the efforts of the Mission were confined entirely to the city. Evangelistic work was regularly carried on, numerous special missions were held, and many well-known evangelical workers from other parts of the country, and even from other countries, were heard in the Castle Brae Chapel. In 1881, the sphere of operations was enlarged by the extension of the work of the Mission to country districts. Mr. Alexander Malcolm, colporteur, Skene, was engaged as an evangelist to serve under Mr. Anderson's direction, and he was the first to undertake rural work. Mr. Malcolm was for a number of years a well-known figure in connection with the Gordon Mission, both in the city and throughout the north. He was subsequently connected with the Grove Street Institute, Glasgow, and is now superintendent of the Torry Central Mission, Aberdeen.

A severe loss was sustained by the Mission in 1882, when Mr. Gordon died at San Remo after a few days' illness. From the beginning he had borne the entire financial burden of the work, and his sudden death left the Mission wholly unprovided for, there being no endowment or private sources of income. The workers did not despair, and a way was opened up whereby they were enabled to continue the Mission on the same lines as formerly. In 1883, circumstances arose which necessitated the disposing of the Castle Brae Chapel, but new premises were found in the hall No. 41 Queen Street. This became the headquarters of the work, and the Mission from this time was known as the Gordon Evangelistic Mission. For thirteen years the Queen Street Hall continued to be the centre of the work, until, in 1896, the present mission buildings in Justice Street were erected by Mr. Duncan Davidson of Inchmarlo. Mr. Davidson had previously given proof of his warm sympathy with the Mission, and his generosity had, in various ways, been helpful to its progress. Both Mr. and Mrs. Davidson continue to show a deep practical interest in all its operations, and not infrequently they take part in its work. The present premises are admirably situated for agres-

sive work, and they are well adapted and equipped for the various departments of activity which are carried on, the hall itself being seated for about 500.

In 1897, the year following the opening of the new buildings, Mr. Anderson, on account of the weight of advancing years, retired from the directorship. He had superintended the work from the beginning of its organisation, and during the thirty-two years of his connection with the Mission he had rendered worthy service. Not only in Aberdeen, but throughout the northern counties generally, he had become widely known as an evangelist. On resigning his connection with the Gordon Mission, Mr. Anderson retired into private life, and subsequently removed to Burton-on-Trent, where, in the house of his daughter, he died in April, 1906. Mr. Anderson's only son is Sir John Anderson, K.C.M.G., Governor of the Straits Settlements.

Mr. J. A. Smith.

On the retirement of Mr. Anderson, Mr. J. A. Smith accepted an invitation to assume the direction of the work of the Mission, and he still continues to occupy that position. Mr. Smith's first experience as an evangelist was in 1882, when he was led to undertake work in the county of Banff in association with the Rev. G. S. Muir. In the various parishes of the county his labours were fruitful in good results, and, on Mr. Muir's departure from the north, he was led to go farther afield. Mr. Smith's services were in request in many parts of the country, and for the next few years his evangelistic gifts were exercised in a wide sphere, and he became well known throughout Scotland as an able, judicious, and, in the highest sense, successful evangelist. He was steadily engaged in conducting special missions and similar work until he accepted the call to become Mr. Anderson's successor in the Gordon Mission. His official designation is that of director of the Mission, and he has the superintendence of all its operations. Personally, Mr. Smith is held in high esteem, and, as an evangelist, he enjoys the respect of ministers of all denominations and of his fellow-workers, irrespective of ecclesiastical connections.

A large variety of work is carried on under the auspices of the Gordon Mission. Sunday services are held in the hall both forenoon and evening, and there is a regular attendance of several hundreds. The Bible Classes have usually from 70 to 90 members, and at the Sunday School there is an attendance of between 200 and 300. The present staff of evangelists consists of Mr. J. A. Smith, Mr. John G. Smith (brother of the former), Mr. John Esson, and Mr. William Gilmour, with four assistants—two from Harley College, London, and two from the Bible Training Institute, Glasgow, during the Tent Season. The operations of the Mission now cover a wide area. During the summer months four tents are in constant use, especially in rural districts and in country towns.

Under Mr. Smith's direction the work of the Mission has not only been maintained but greatly developed, and parts of the country formerly outside the range of its influence have been overtaken by its agents. In recent years the evangelists have gone as far south as the Solway Firth, and in the north their operations have embraced Caithness-shire and the Orkney and Shetland Islands. Thus, while the Mission still has its headquarters in Aberdeen, which is the centre of its work, it is evident that its range is ever widening. With the enlargement of its sphere there has, however, been no departure from its original aim. It still exists as an evangelistic agency, and it has been by its evangelising work both in town and country that the Gordon Mission has become a power for good of a distinctive type.

Sir John Anderson.

DEATH OF GOVERNOR OF CEYLON.

Sir John Anderson, K.C.B., G.C.M.G., Governor and Commander-in-Chief of Ceylon since 1916, died at 5 o'clock yesterday morning in Ceylon, after a severe operation.

Sir John Anderson was a native of Aberdeenshire, having been born in 1858 at Gartly, where his father, afterwards superintendent of the Gordon Mission in Aberdeen, was for several years teacher of the Free Church Day School. Sir John was a distinguished student of Aberdeen University, graduating in 1877 with first-class honours in mathematics and natural philosophy, and being also Simpson mathematical prizeman, Seafield English medallist, and Town Council gold medallist.

He entered the Civil Service with first place in open competition, and joined the Colonial Office as a second-class clerk in 1879.

In 1911 he became Permanent Under-Secretary for the Colonies, and in December, 1916, he was appointed to the position he held at his death, the then Governor, Sir R. Chalmers, having been recalled to resume his old post of Secretary to the Treasury. Sir John proved himself a successful administrator, courtly, level-headed, and impartial, and he dealt firmly with the many complex problems which arise in the Far East

Sir John married a daughter of the late Mr Daniel, printer, Castle Street, Aberdeen. He was made an LL.D. of Aberdeen in 1907, and of Edinburgh in 1911.

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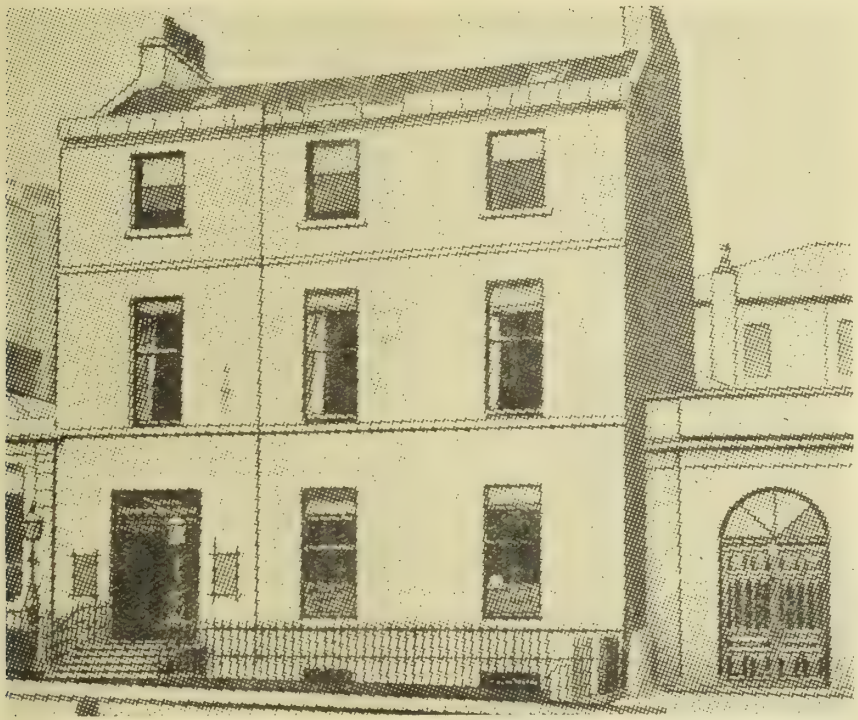
XCI.—THE ABERDEEN YOUNG MEN'S CHRISTIAN ASSOCIATION.

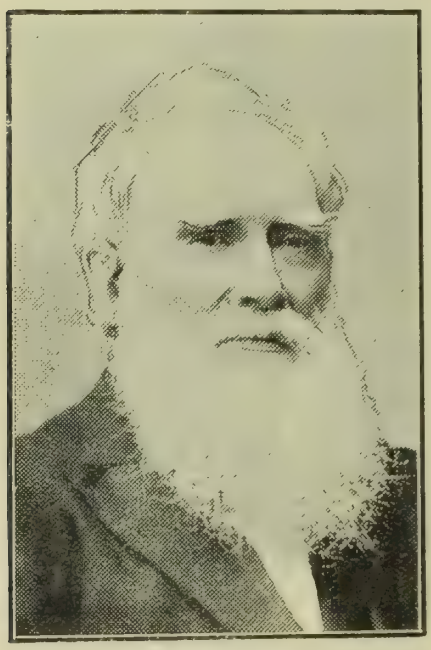


The Aberdeen Young Men's Christian Association.

Owing to its inter-denominational aspect, the Young Men's Christian Association has been the centre of many of the religious movements in the city and district within the last fifty years, and the story of its work has therefore a bearing on the religious life of Aberdeen in general.

On Tuesday evening, 6th July, 1858, a small company of young men met in the session-house of Bon-Accord Free Church (then in Union Terrace, on the site of the present School Board Offices) "to endeavour to form a Young Men's Christian Association in this town." Those present were:—Messrs. Joseph Wood, Charles Smith, Alexander Milne, Robert Milne, William Martin, Francis Shepherd, James Souttar, William B. Reid, John Horne, Patrick Singer, David Smith, James Watt, William Fettess, William R. Walker, John G. M'Kendrick, and Robert M. Moir. Of the survivors of that original company, three are well known in Aberdeen to-day—Mr. Alexander Milne, late bookseller; Mr. James Souttar, architect; and Professor M'Kendrick, formerly of Glasgow University, and now residing at Stonehaven. Mr. Alexander Brand, accountant, attended the meeting by request, for the purpose of presiding, which he evidently did with acceptance and success. After discussion, it was unanimously and heartily agreed to form an association, and a committee was appointed to prepare rules and regulations. At a meeting some weeks later, the first office-bearers were appointed as follows, viz.—Chairman, Mr. Alexander Brand; secretaries, Mr. Alexander Milne and Mr. R. M. Moir; treasurer, Mr. Joseph Wood; with a provisional committee of eight members. The following honorary office-bearers were subsequently chosen, viz.—Hon. president, the Earl of Kintore; hon. vice-presidents, Lord Haddo, Mr. Alexander Thomson of

Banchory, Mr. John Gordon of Parkhill, Mr. George Thompson, jun. of Pitmedden, Rev. A. Dyce Davidson, D.D.; Rev. R. J. Brown, D.D.; Rev. David Brown, D.D.; Rev. Alexander Anderson, Rev. James Fraser, Mr. William Henderson of Devanha House; Mr. Neil Smith, jun.; Mr. William Leslie, Mr. R. S. F. Spottiswood, Mr. William M'Combie, and Bishop Suther. Up till this time the meetings had been



Mr. Alexander Milne.

held in the session-house of Bon-Accord Church, where the movement originated, but inquiries were made regarding the use of the "Circular Room" of the Music Hall Buildings, and a satisfactory arrangement having been made, the Association removed thither on 14th September, 1858.

Several departments of work were soon instituted, the members, who were steadily increasing in number, showing considerable energy and enterprise in their arrangements. A devotional meeting was held every Tuesday evening from the origin of the Association, and a Bible Class on Sunday mornings was carried on under the charge of Rev. Alexander Beverley and Rev. James Brebner (teachers in the Grammar School). Mr. Brebner was afterwards for many years Superintendent of Education in the Orange Free State, South Africa, and he received the degree of LL.D. from Aberdeen University. A Literary Class was instituted, and in addition to the efforts of the members themselves, lectures were given by Rev. George Campbell, Rev. Dr. Edersheim, Rev. Alexander Anderson, and Baillie Urquhart. The other features of work were those carried on by the Temperance Committee, Lodging-house Committee, Missionary Committee, and Sabbath Committee. The origin of the Sabbath Committee casts an interesting light on the state of Sabbath observance fifty years ago. At a meeting of the Association held on 1st June, 1859, the following resolution was unanimously adopted, viz.—"That this Association, recognising the Sabbath as a divinely appointed institution, and of perpetual and solemn obligation, resolve to memorialise the local Presbyteries regarding the desecration on Sabbath evenings on the outskirts of the city, and humbly to submit to those reverend bodies the propriety of their calling the special attention of their people to this God-dishonouring sin. The Association hereby remit to the committee to prepare and forward these memorials without delay, and also, if possible, to secure the delivery of sermons during summer on this subject in the open air and in the districts which are most frequented." In the first annual report of the Association, the desecration specially complained of is described as "Sabbath walking," and the hope is expressed that by means of the open-air services many had been restrained from seeking this "sinful pleasure on the Lord's Day." The memorial was laid before and favourably received by the Presbyteries of the Free and U.P. Churches. With the countenance of these courts, and also of ministers of other denominations, a series of open-air services was arranged and carried on for several weeks, "until outdoor preaching became so general" that the work of the committee was superseded.

Perhaps the most enterprising—it might be called the most ambitious—feature of the work during the first year of the Association was its scheme of public lectures, which, for the wide, general interest of the subjects, and the ability of the lecturers, it would perhaps be difficult to eclipse to-day. Rev. Dr. David Brown gave an introduction to the course by a special sermon preached in the Free West Church. The lectures were delivered in Gilcomston Free Church, and it may be instructive to give the complete list, as follows, viz.—"The Sabbath made for

Man, and, therefore, not a Jewish but a General Institution," by Rev. Dr. Walter Macgilvray; "Religion in Sweden: Its Present State and Prospects," by Rev. Professor Lumsden; "Apparitions and the Reappearance of the Dead," by Rev. Robert Forbes; "Intellectual Culture a Religious Duty," by Rev. James Fraser; "Our Relations to China and the Opium Traffic," by Rev. James Johnston, Glasgow; "The Relation of Christianity to the Desires," by Rev. A. L. R. Foote, of Brechin; "Optics: the Eye," by Rev. James Smith; "Frederick Pathes," by Rev. Dr. Edersheim; "The Marine Garden: God and His Works," by Rev. James Yuill, Peterhead; "Our Light Periodical Literature," by Rev. W. Thomson, Lumsden Village; "Self Knowledge," by Rev. George S. Mee; "The Use and Abuse of Leisure," by Rev. James Mitchell, Peterhead; and "Religion and Business," by Rev. J. Marshall Lang, of Fyvie.

At the first annual meeting of the Association, held on 30th September, 1859, the following office-bearers were elected, viz.—Chairman, Mr. Alexander Brand; secretaries, Mr. Joseph Wood and Mr. Francis Shepherd; treasurer, Mr. John Horne; committee — Messrs. Charles Smith, Alexander Milne, John Brebner, William Robbie, George Mavor, John Wagrel, Patrick Singer, and John Ironside. Happily, a photographic group of these office-bearers has been preserved, and it is now of considerable historical interest. In addition to Mr. Milne, who has been already referred to as one of the original members, there are other two survivors of the group still in Aberdeen—Mr. William Robbie, the well-known author of "Aberdeen: Its Traditions and History," and other works, now an elder in Bon-Accord U.F. Church; and Mr. John Ironside, house agent, now an elder in the South U.F. Church.

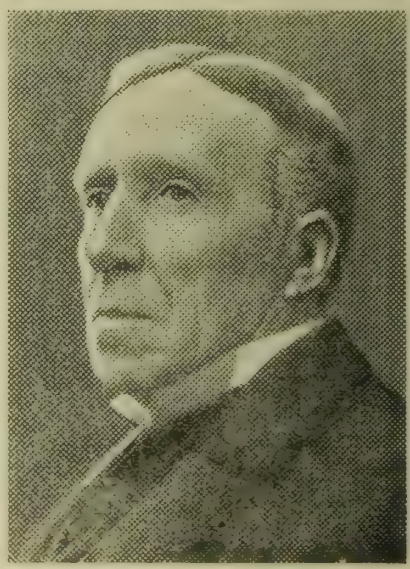
In the early years of its existence the Association had the credit of bringing to Aberdeen many of the most noted preachers and lecturers of the day. Some of them were famous then, and others who were obscure then are known over all the world to-day. To the names already given, the following may be added of preachers and lecturers in the immediately succeeding years, viz. — Rev. Hugh Stowell Brown, of Liverpool; Rev. Marcus Dods, of Glasgow (afterwards Principal of New College, Edinburgh); Rev. William Landels, London; Rev. Hugh Macmillan, Glasgow; Rev. Dr Andrew Thomson, Edinburgh; Rev A. H. Charteris, Glasgow (afterwards Professor in Edinburgh); Rev. Dr A. K. H. Boyd, St Andrews; Rev. Arthur Mursell, London; Rev. Edwin Paxton Hood, Brighton; Rev. Dr James Macgregor, Edinburgh; Rev. Dr Logan Aikman, Glasgow; and Rev. Walter C. Smith, Glasgow (afterwards of Edinburgh, the well-known poet-preacher of the United Free Church). But the most outstanding name of all is that of Rev. C. H. Spurgeon, who visited Aberdeen under the auspices of the Association in 1861. The visit of the great preacher of the Metropolitan Tabernacle made a red-letter day in the religious annals of the city. Mr Spurgeon came to Aberdeen as the guest of Mr (afterwards Sir) William Henderson of Devanha House on Tuesday, 12th March, 1861, and preached in the Music Hall both in the afternoon and evening to immense audiences gathered not from the city alone, but from nearly every district in the north. On the following morning he breakfasted with the members of the Y.M.C.A. and about a score of local ministers—the company numbering in all about 150. Mr Spurgeon's address on the occasion was in his most racy style, and it was subsequently published along with his two sermons, and very widely circulated, a reprint being issued in 1892.

In 1873 the Association removed from the Round Room of the Music Hall Buildings to premises rented at 183a Union Street. It was recognised that the work demanded the use of a suite of rooms solely set apart for the convenience of the Association, and the committee felt justified in taking this forward step. A still greater advance was, however, soon to be made. In 1874, Messrs. Moody and Sankey paid their first visit to Aberdeen, and the city was stirred by a mighty revival. Among all classes of the community there was a great awakening, and the Y.M.C.A. reaped a large accession to its membership, and received a new impetus in its work. It also reaped other benefits. Mr. Moody directed attention to the importance of the Y.M.C.A., and pleaded for its receiving a far greater measure of public support. His appeal was fruitful in a marked degree. A movement was started for the purchase of a suitable building in a prominent position, with ample accommodation for the headquarters of the Association. Several influential citizens, including Dr Pirrie, the eminent Professor of Surgery, and Mr Henderson of Devanha House, took up the matter, and the building, No. 198 Union

Street, which the Association still occupies, was acquired and opened for use. The large hall, subsequently built at the rear to plans prepared by Mr (afterwards Lord Provost) James Matthews, was opened on 12th October, 1876. Professor Pirrie, who had taken a leading share in the negotiations all through, became convener of the trustees for the property, those associated with him being Mr Francis Edmond of Kingswells, Mr Gray C. Fraser, advocate; Mr. James Garden, advocate; Mr. William Henderson of Devanha House; Mr William Leslie of Nethermuir; Mr Robert Lumsden, banker; Mr Alexander Nicol, shipowner; Mr James B. M'Combie, advocate; Rev. A. Irvine Robertson, West Parish Church; Rev. J. M. Sloan, Free South Church; and Mr George Thompson, jun., of Pitmedden. The opening ceremony was performed by Lord Provost Jamieson, and amongst others who took part in the proceedings were Rev. A. M. Fairbairn, of St Paul Street F.U. Church (afterwards Principal Fairbairn, of Mansfield College, Oxford), whose interest in the Association was keen and practical, and Rev. John Laidlaw, of the Free West Church (afterwards Professor Laidlaw, of Edinburgh) who was likewise in many ways a good friend to the cause.

The next step in advance was the decision to appoint a permanent secretary to devote his whole time to furthering the work of the Association. The importance of this step was fully realised, the committee recognising that the future of the Association would largely depend on the selection of the right man for the post. Happily, there was no difficulty in making the appointment. By unanimous consent, and with the utmost heartiness, Mr Charles Shirreffs was elected to the office, which he was destined to hold for so long a period with so much honour to himself and with so beneficial results not only to the Association, but to the cause of religion generally. Mr. Shirreffs entered on the duties of the secretaryship on 11th February, 1875. The Y.M.C.A., with buildings of its own, and with a permanent official to direct its operations, may be said to have then entered on another era in its existence.

Under the new order of things several developments soon took place in the work of the Association. In those days the Churches were not so active in seeking to reach young men. The age of organisations and agencies had not then dawned, and the field was left largely to the Y.M.C.A., which in many different ways sought to utilise the opportunity. Chief among the features of its operations was its Bible Class work. At one time, for instance, in the early stages of its history, there were ten Bible Classes being held under its auspices in various districts in the city. A boys' meeting had been in-



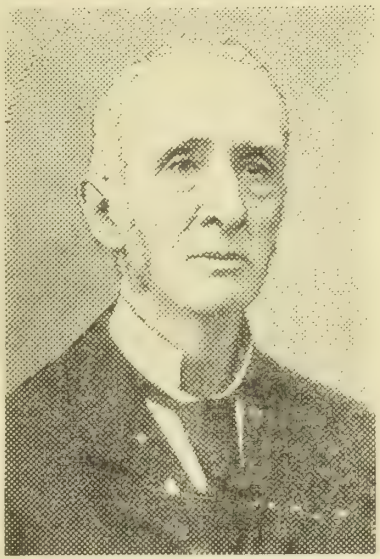
Mr. Charles Shirreffs.

augurated as early as August, 1874, and it was being conducted with many tokens of success. Evangelistic meetings, which were commenced at the time of Mr. Moody's first visit, were held in Trinity Free Church, and subsequently for a considerable time in M'Farland's Music Hall, Market Street. Services were also conducted in the Old Record Hall, Castle Street, and during the summer different open-air stations were occupied—Footdee, Castle Street, near the Militia Barracks, King Street; and at Union Grove, the reclaimed ground on the Inches, Victoria Park Gate, etc. The literary classes and public lectures were also continued on the original lines.

In still another respect the Y.M.C.A. supplied a need which was felt in those early years, but which can hardly be realised to-day. Periodical literature was less abundant than it is now, the reading matter of the masses being greatly restricted. The Y.M.C.A. saw in this an opportunity for disseminating religious truth, and at an early stage in its exist-

ence it took up the task of tract distribution. In the early part of 1860 a beginning was made by the circulation of the "Monthly Visitor," the number of distributors in the first year being over 200, and the circulation about 10,000 monthly. This soon grew to be a great enterprise, and the "Monthly Visitor" distribution came to be one of the most important and most distinctive features of the work of the Association. In 1876 the number of distributors had increased to over 500, and the circulation for the year had risen to 228,000. The work of distribution was carried out in the most methodical and complete manner, a house-to-house visitation being made in the city; various districts, such as Torry, Burnbanks, Banchory-Devenick, Cove, and Cults being also included. The distribution was continued for many years on the same elaborate scale until, in the changed circumstances of later times, the work was found to be largely accomplished by other means.

In every Association the prevailing tone and temper may be said to be very largely produced by the men who are at its head. This has been abundantly proved in the history of the Y.M.C.A. in Aberdeen. It was fortunate in having from its origin men of lofty character and of acknowledged ability to direct its affairs. The chairmanship was occupied by a succession of good men and true. Mr. Alexander Brand, who has been already referred to as the first chairman, was followed in office by Mr. Joseph Wood, Mr. Alexander Milne, Major Ross, Mr. Thomas Hector (now clerk and treasurer of the Aberdeen School Board), and Mr. James Souttar. Then in 1874 Mr. Gray C. Fraser, advocate, was called to the position, and for the next quarter of a century he was more prominently identified with the Y.M.C.A. and its work than any other man in Aberdeen. Mr. Fraser was chairman continuously from 1874 to 1889, and again from 1894 to 1898. He was a man of deeply devotional spirit, of warm evangelical sympathies, and of unwearying earnestness in every good work. For many years he was perhaps the most outstanding figure in evangelical circles in the city, and he was respected by men of all schools of thought. "His very appearance," it has been well said, "betrayed that he was no common man; tall and spare, with lofty Roman features of an ascetic type, he moved with a quick and sprightly step," and with a dignity and benignity which could not fail to impress. During the greater part of Mr. Fraser's occupancy of the chair, Mr. Shirreffs was in the office of secretary, and the two worked together in the utmost harmony of aim and purpose, and in the perfect fellowship of kindred spirits. Mr. Shirreffs was pre-eminently successful as a teacher and an expositor of Scripture, and the annals of his Bible Classes form one of the brightest pages in the history of the Association. He was likewise remarkably successful in imbuing the young men with



Mr. Gray C. Fraser.

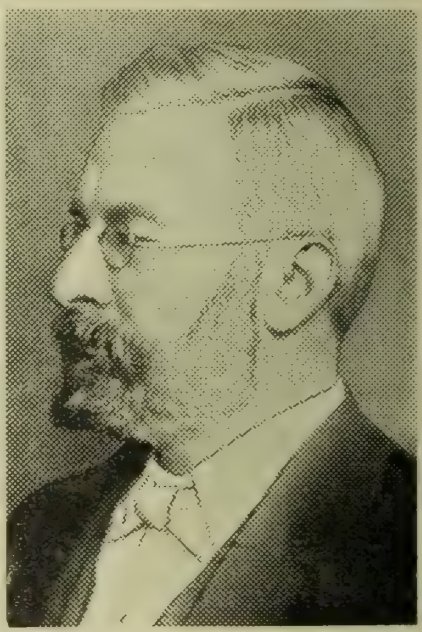
missionary spirit, and his "boys" are to be found to-day, not only in many pulpits at home, but in mission fields in all parts of the world. To the impulse received in the Bible Classes or in the Missionary Band many of them look back with grateful memories, and gladly acknowledge the influence exerted over them at the formative period of their lives. As the guide and counsellor of young men in their difficulties, Mr. Shirreffs likewise exercised widespread influence. There can be no doubt that for over 20 years Mr. Fraser and Mr. Shirreffs left a deep impress on the Association, and largely gave it the distinctive tone which it exhibited during that long period.

On Mr. Shirreffs resigning the secretaryship in 1895, a great public gathering was held in his honour, and he was presented with the sum of £400 in recognition of the

value of his devoted service for many years. About this time a new spirit was stirring among the members, and the committee found it necessary to frankly face the situation. In the thirty-sixth annual report there is the following reference:—"The intention of the promoters of this Association was that it should be in constitution, working, and ruling purposes distinctly religious and evangelical, and the Acting Committee elected annually by the members of the Association, heartily concurring in this intention, have hitherto endeavoured to carry on the various operations of the Association with these objects prominently in view, believing that in so doing they are not only fulfilling a trust committed to their hands, but are also promoting the truest interests of the young men of the city who come under the influence of these operations. While firmly maintaining these principles, the committee have always recognised the need of healthy recreation for young men, and for this the bye-laws of the Association which have been adopted during the year afford ample scope. They provide for the inauguration and carrying on, independent of the General Committee, but subject to its supervision, of literary, recreative, and other agencies for the intellectual and physical development of its members."

In the meantime, however, the question of the secretaryship gave the committee some concern. Mr. Shirreffs was succeeded in October, 1895, by Mr. William Henderson, formerly assistant travelling secretary of the Y.M.C.A.'s in Scotland. Mr. Henderson had studied originally with the view of entering the teaching profession, but he gave up his prospects in that direction when he undertook the visitation of the Scottish Y.M.C.A.'s. On settling down to take charge of the Aberdeen Association, his work was characterised by earnest devotion, but, after two and a half years, he resigned his office. From May, 1898, until August, 1899, the secretaryship was vacant. It was then filled by the appointment of Mr. James Montgomery, from the Bible Training Institute, Glasgow, but in less than a year he tendered his resignation to the committee. Mr. Montgomery gave conscientious service during his short term of office, but his health was not robust, and he felt that in some respects he had not found his true sphere of service. The present general secretary, Mr. John Montgomery, was then unanimously appointed, and he entered on his duties in 1900.

Mr. John Montgomery had many years' experience of Y.M.C.A. work before his appointment to his present post. In his native town of Montrose he was actively interested in the movement, and before coming to Aberdeen he was for several years secretary of the Govan Association. A man of business aptitude, energetic and courteous, earnest and devoted, with a keen interest in everything pertaining to the welfare of young men, he has filled the office of general secretary through a



Mr. Adam Maitland.

trying period of transition with general acceptance and success.

Several changes likewise occurred in the chairmanship of the Association. When Mr. Gray C. Fraser resigned the position in 1889, he was succeeded by Mr. James Crichton, of Sandilands. Mr. Crichton had been vice-chairman for a number of years, and for a considerable time had been intimately identified with the work of the Association. Studious and thoughtful, he proved an instructive speaker to young men, and with quiet dignity he guided the affairs of the Association. He was a leading member of the Baptist denomination in the city—one of the founders of Union Grove Church—and eventually he had the honour of being president of the Baptist Union of Scotland. Mr.

Mr. J. D. Mackie.

Crichton, after five years' service in the chairmanship of the Association, retired in 1894, when Mr. Gray C. Fraser was re-elected. Mr. Fraser's final term of office extended until 1898, and in that year Mr. Adam Maitland was induced to accept the position, which he has held continuously ever since. In 1901 it was decided that, instead of a chairman and vice-chairman, the Association should have a president and one or more vice-presidents, and Mr. Maitland, if not the first chairman, is at any rate the first president of the Aberdeen Y.M.C.A. The value to the Association of his influence and work has been very great. His high reputation in the business and public life of the city has helped to give the Association a certain standing in the eyes of the community. Along with the striking ability as a man of affairs which has impressed his fellow-citizens, he has commended himself to the Association by his ardent sympathy with its aims and objects and his active interest through many years in various forms of religious and benevolent work. The Association is fortunate in having in the president's chair one who thus adorns the position and commands the esteem of the community generally.

An extensive scheme of alterations on the buildings was completed in 1900. The existing accommodation was remodelled with the view of adapting it more fully to the new development of the work, and the large hall was considerably enlarged, and the new covered entrance provided from Union Street between the Institute Buildings and the Music Hall.

Among the features of the Association's work to-day, there may be mentioned the Sunday Morning Bible Class, Brotherhood Meeting on Sunday afternoons, Sunday Evening Evangelistic Service, Foreign Missionary Union, Bible Reading Union, Mission to Corporation Lodging-house, Bible Class for Juniors, and Saturday Night Fellowship Meeting for Christian Workers. These may be termed the distinctively religious agencies, and then on the intellectual, physical, and social side there are the Literary and Debating Society, Elocution Class, Gymnastic, Cricket, and Cycling Clubs, Boys' Brigade, Boys' Naval Brigade, etc. At one time educational classes were included in the programme, but these have now been superseded by the evening classes so abundant in the city.

There are two important branches in connection with the Y.M.C.A. For many years a mission has been carried on under the auspices of the Association at Causewayend, and much fruitful work has been done. The Causewayend Mission, which has been for long under the capable charge of Mr. George M. Smith, is still a vigorous and successful adjunct of the Association. Then, at Bucksburn, there is a branch

Mr. William Sangster.

Y.M.C.A., carrying on various departments of work.

It would be interesting to refer to the names prominently associated with the Y.M.C.A. during its half-century of life and work, but very few must suffice. Sir William Henderson and Professor Pirrie have already been referred to, and among other outstanding personalities there may be mentioned Mr. James Murray Garden, advocate, who was so closely interested in the work, and whose death in the prime of manhood deprived the Association of a warm friend; Mr. C. B. Davidson, LL.D., advocate, a hearty supporter of many

Mr. John Montgomery.

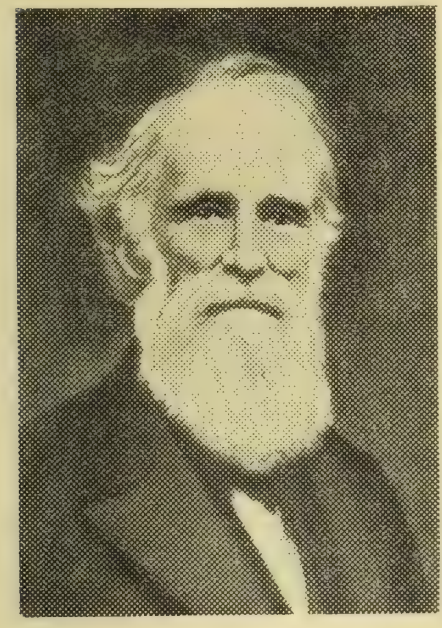
years' standing; Mr. Alexander M'Robbie; and Mr. John Raffan. Amongst those still surviving, reference may be made to Mr. Thomas Kyd, who so ably and acceptably held the office of vice-president for a term of years; and to other veterans, such as ex-Councillor Skinner, Mr. John M'Edward, and Mr. William Valentine, all of whom rendered good service in their day. The present office-bearers are:—Hon. president, His Excellency the Earl of Aberdeen; president, Mr. Adam Maitland; vice-presidents, Mr. J. D. Mackie and Mr. William Sangster; hon. treasurer, Mr. R. A. F. Davidson, solicitor; general secretary, Mr. John Montgomery; acting committee, Messrs. James R. Brown, A. C. Bruce, A. B. Cameron, Thomas Doig, James Donald, Henry R. Dowie, ex-Councillor W. L. Dunn, William Farquharson, James G. Gordon, M. H. Sinclair, R. F. Stephen, and Alexander Watt.

In seeking to recall the records of the Y.M.C.A. in Aberdeen, it is impossible to overlook the influence which it has exercised in a general way on the religious life of the city. For one thing, it has not set itself up in opposition to the churches, but has worked cordially along with them, and in this way has enjoyed the co-operation and support of ministers of all denominations. From time to time the Association has also given an impetus to all evangelical work in the city by its special missions conducted by well-known evangelists and preachers, such as Messrs. Moody and Sankey, Major Whittle, Rev. Hugh Price Hughes, Dr. Pentecost, and others, while in other movements of a general kind, such as the missions conducted by Gipsy Smith and Dr. Torrey, it has given valuable assistance.

Both inside and outside the city of Aberdeen, the members of the Y.M.C.A. have taken their share in the work of the world, and in many walks of life they have held a prominent place. Locally, the Association can claim that no fewer than twelve of its members have served on the Town Council—this number including one Lord Provost, several baillies, more than one city treasurer, and at least one dean of guild. In the wider world outside, its sons have also played an important part—55 have become ministers of various denominations, and there can also be traced 32 doctors, 9 lawyers, 18 home missionaries and evangelists, and many teachers. Most outstanding of all, however, is the number of foreign missionaries who have been nurtured in the Association, 64 having been directly connected with it at an early period of their lives. The list includes the names of many famous and honoured missionaries—among them the ex-Moderator of the United Free Church, Rev. Dr. Laws, of Livingstonia—and they are to be found scattered all over the world. Thus it has come to pass that the thoughts of many turn not only from other cities and from manses at home, but also from far-off lands—from Africa, from China, from India, and from the islands of the sea—to the old Institute in Union Street, where they received the early impressions which so largely shaped their own life and destiny, and which through them have exerted an influence to the uttermost parts of the earth.

XCII.—THE CHRISTADELPHIANS.

The Christadelphians claim to date their origin back to the first century, but they are of comparatively modern development as a religious body under their present name. Their founder was Dr John Thomas, with whose personal history the whole movement in its early stages was intimately connected.



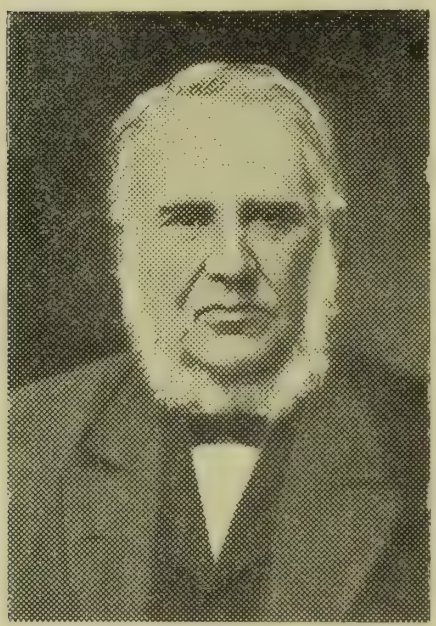
Dr. John Thomas.

Dr. Thomas, the son of an English Congregational minister, was born in London in 1805, and, adopting the medical profession, he practised as a doctor in the Metropolis until 1832, when he emigrated to America. His voyage was a perilous and protracted one, and the dangers through which he passed turned his thoughts to the deeper truths of religion. Arriving at New York he carried out the resolution formed when his life was in danger, that he would devote himself to the study of the Scriptures. The result was what he believed to be his discovery of Apostolic Christianity, and he immediately set about proclaiming what he had found. He soon gathered round him a number of sympathisers, and in 1848, which may be regarded as the year of the origin of the body as at present recognised, he had a considerable following. Although known as "Thomasites," they took no distinctive name until 1861, and even then only because they were compelled to do so. Being on principle opposed to bearing arms, they found it necessary during the Civil War to petition Congress for exemption from conscription, and in so doing they required to choose a designation to distinguish them from all other denominations and sects. After deliberation, they chose the title of "Christadelphian," or "Brethren of Christ," and this name, which was first adopted in Ogle County, Illinois, has since been retained.

In expounding and advocating his views, Dr. Thomas was an untiring worker. He published periodicals and tracts setting forth his position, and as a public lecturer he became very widely known both in America and in this country. He returned to Britain in 1848, and undertook a lecturing tour throughout the kingdom. In course of his journeying, he visited Aberdeen, and his lectures made a considerable impression in the city. His meetings were well attended, and his first visit had a practical outcome. Those who accepted his teaching formed themselves into the Aberdeen Christadelphian Meeting, which since 1848 has had a continuous local history. The members were largely augmented by a hive-off from the Church of Christ, then worshipping in Union Row Academy. Included amongst those who came from Union Row was Mr James Mowat, clothier, St Nicholas Street, who up till then had been one of the leaders in the Church of Christ, and who afterwards became the local leader of the Christadelphians. Mr. Mowat may indeed be regarded as the founder of Christadelphianism in Aberdeen. From the very first he was prominent in the movement, and to the end of his life he was recognised as one of its most steadfast and influential supporters. Later on he had the co-operation and assistance of Mr. A. D. Black, cutter, and Mr. W. Gill, baker, both of whom were earnest workers in the cause.

The first meeting-place of the Christ-

adelphians in Aberdeen was a small room off Sinclair's Hall, entering from Netherkirkgate, near M'Combie's Court. The numbers increased until it was found necessary to secure the large hall, and in it the meetings were held for about 12 years. Certain alterations compelled removal, and then a hall was found in Seamount Place. After two years' occupancy of this building, the members again removed. They decided to rent the West Front Room of the Music Hall Buildings, and there they have continued to meet ever since. For a year or two, when the accommodation was rather limited for the attendances at public lectures, the Round Room was secured, but this was only temporary. For the long period of 44 years the Christadelphians have met in the Music Hall Buildings, and the West Front Room will ever be associated with the history of their movement.



Mr. James Mowat.

No ministers are recognised within the body, no bishops, presbyters, elders, or deacons. It is held that all stand on a footing of equality, and that all are expected to take part in the work of the body, and in exhorting one another. The business and church management is conducted by a committee elected by the members annually. The presiding brethren are—Mr. William M. Copland, M.A.; Mr Peter Henderson, clothier; Mr. Joseph Pratt, tailor; and Mr. James Sellar, late shipbuilder. The members meet every Sunday forenoon to observe the ordinance of the Lord's Supper with prayer, praise, and exhortation, and during the winter months from October to March public lectures are given every Sunday evening. To these the public are earnestly invited. Special subjects are announced, and questions are invited at the close of the lectures. The Christadelphians in Aberdeen have never been conspicuously strong numerically, the members averaging about 70, but a much larger constituency is touched during the lecture season. In Edinburgh, Glasgow, and London the movement has made a greater impression, and in Birmingham there are two meetings, representing a membership of about 1000.

Admission to the body is granted only after strict and careful scrutiny. It is not enough to make a profession of faith. Those desirous of being admitted have also to give satisfactory proof of their understanding of the doctrines, and their knowledge of the Scriptures of the Old and New Testaments, and this largely explains the fact that the Christadelphians are all Bible students. All the members have likewise to receive the rite of baptism by immersion before being received into the fellowship.

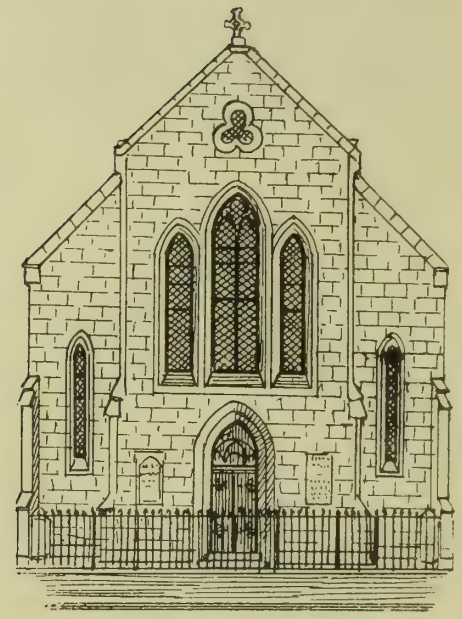
The Christadelphians hold strongly by their tenets, and they are ready to defend and declare them with a fulness of knowledge and an earnestness and zeal worthy of all praise. Rejecting the designation of a church, they meet as an assembly of the "Brethren of Christ." Their plea is for a return to the doctrines declared by Jesus and accepted in the early Church. They hold that "the truth taught by the Apostles and their immediate successors of the first century was at a very early period lost sight of and departed from by those who accepted the mixture of Divine truth and pagan philosophy, which gained currency in the second and supremacy in the third and fourth centuries." Their faith they aver is "the same faith as that held by Abraham, which was counted to him for righteousness, and they are animated by the same hope as that for which Paul was bound with chains in Rome, the hope of Israel." They believe in conditional immortality, in a kingdom of God

which is a divine political administration to be established universally at the advent of Christ, who will raise the standard at Jerusalem.

While Christadelphianism has not made any special headway in the city, its doctrines have been quietly but steadily and persistently disseminated, especially by the Sunday evening lectures, to which many outsiders are sometimes attracted

Apart from these special efforts, the work is prosecuted in a manner which makes but little appeal to the general public. The Christadelphians may be only a comparatively small body in Aberdeen, but they have earned the respect of the religious community generally by their loyal adherence to their distinctive principles, and by their ability and readiness to give a reason for the faith that is in them.

XCIII.—FREE CHURCH OF SCOTLAND.



Free Church of Scotland.

At the time of the formation of the United Free Church by the union of the Free and United Presbyterian Churches in 1900, there was no dissentient congregation in Aberdeen. If there were any sympathisers with the minority who declined to enter into the Union, they did not make their presence felt by any attempt to found a new congregation. It was not until 1905 that Aberdeen had any branch of the Free Church as now constituted. Ever from the date of the House of Lords' decision in 1904, awarding the property of the old Free Church to the dissenting minority, there was, however, some indication of a movement being started to found a congregation in the city. This took practical shape early in the following year, and on Sunday, 5th March, 1905, the first public service was held.

This service, which created considerable local interest, was held in the Square Room of the Music Hall Buildings. The preacher for the occasion was Rev. S. Hamilton, then a lecturer to the students in the New College, Edinburgh, which at that time was still in the hands of the Free Church. Feeling was keen at the time. The "Wee Frees" were the object of considerable criticism, and the opening service thus received an amount of public attention from which, in other circumstances, it might have escaped. Yet there was no interruption of any kind, and the occasion passed without any outstanding incident. The service was attended by an audience of about 130—many of whom were said to be sympathisers with the movement, but others being drawn merely by curiosity. At the close an invitation was extended to those who wished to signify their adherence to the Free Church of Scotland to sign their names, and a number took advantage of the opportunity, and thus formed the nucleus of the present congregation.

The services were continued, and on 18th March, 1905, the first office-bearers were elected. Preachers were obtained from Edinburgh—various professors, ministers, and probationers giving pulpit supply—while the Rev. J. C. Robertson, of Rayne—the only Aberdeenshire minister who joined the Free Church—frequently officiated. No other meeting-place being then available, the members continued to worship in the Music Hall Buildings until 1907, when it was decreed by the Churches Commission that the congregation should receive one of the churches in Aberdeen in the possession of the United Free Church. Ultimately St. Columba Church was formally allocated for this purpose, and, being vacated by the United Free congregation, it was immediately occupied by the members of the Free Church. They took possession of the building on Sunday, 4th July, 1907, the formal opening services being held on the following Sunday.

Repeated efforts have been made from time to time to secure a minister, but the various calls and overtures have all been unsuccessful. The church is still without a minister. Pulpit supply is provided by preachers sent from the headquarters of the Free Church, and the affairs of the congregation are managed by a deacons' court of which Rev. Professor Macleod, of Edinburgh, is moderator. In the membership, which is numerically small, the Gaelic element is said to be predominant.

XCIV.—THE JEWISH SYNAGOGUE.

Rev. I. Ostroff.

A feeling was said to have existed for a considerable time among the Jews resident in Aberdeen that a synagogue should be established in the city; but it was only in 1893 that anything was done to translate the feeling into action. About the month of August in that year it was resolved to proceed with a scheme with as little delay as possible, and in a few weeks' time the movement had taken practical shape. Suitable accommodation was secured on the first floor of the house No. 34 Marischal Street, and, the necessary alterations having been completed, the apartments were ready for consecration as a Jewish synagogue on 7th September, 1893.

The consecration service, with the rites and customs of the Jewish people, was interesting and unique. It was conducted by Rev. James Littman, assisted by Mr. Alexander Zamek, a leader among the Jewish community in Aberdeen and the first president of the congregation. At the commencement of the proceedings, the whole congregation—quite a small company—assembled outside the doors, and, led by Mr. Littman and Mr. Zamek, who each bore a manuscript copy of the first five books of Moses wrapped in a rich covering, they filed into the rooms, the minister chanting a Hebrew prayer the while. One of the copies of the Mosaic Law was then unrolled, and a prayer having been offered for the success of the work, the scroll was borne to its resting-place in the ark by Mr. Sidney Blanckensaw, of Birmingham. Mr. Littman then prayed fervently for the Queen and the Royal Family, and this concluded the consecration service, but a meeting was held at the close when those present were hospitably entertained and congratulatory speeches were made.

The synagogue, while it serves the purpose of a place of worship for the small community of Jews in Aberdeen, is recognised to be but partially suitable, and quite unworthy of comparison with the synagogues in Glasgow, Edinburgh, and elsewhere. From the time of Moses the Jews have held that the sexes should worship separately, and in the larger synagogues this is generally arranged by providing a large gallery for the women, while the men occupy the body of the building. This, however, could not be done in Aberdeen with the available accommodation, and it has thus been necessary for the men and women to worship in separate rooms. The synagogue, therefore, consists of two rooms, with the reader's desk or pulpit in view of both. The furnishings are in no sense elaborate, but simple even to severity.

Rev. James Littman, who officiated at the consecration service, took charge as minister of the congregation for some years, and he was succeeded by Rev. Morris Cohen. Mr. Cohen's stay was also of short duration, and so was that of his successor, Rev. A. E. Hirshovitz. The present "minister of the Hebrew congregation," to use the official designation, is Rev. I. Ostroff, who came to Aberdeen in June, 1907.

Services are held in the synagogue on Sunday mornings at nine o'clock and on Friday evenings at sunset, while there are special celebrations on the occasion of the great Jewish feasts and anniversaries. The president of the congregation is Mr. Thomas Geershon. The Jewish population is officially returned as 24 families, and the number of seat-holders in the synagogue as 26.

XCV.—SOME FORGOTTEN SECTS.

In the ecclesiastical history of Aberdeen there must be included the records of some Churches and sects which, however flourishing in their own day, have long since ceased to be. They may have filled a large and interesting part in the life of their own time, but from various causes they disappeared from the stage, and now of them it may almost be said that both their memory and their name have gone. To resurrect the history of all the derelict causes is impossible, but some notes may be given on several of the more distinctive religious communities which have exerted an influence in the city within recent times, but are practically unknown to-day.

About half a century ago there was, amongst other sects, the respectable body of Glassites, who then met in St. Andrew Street. Their chapel was known as the Broth Kirk, because of a notion, supposed to be partly correct, that there was a kind of mess after the forenoon service. In Mr. Ramage's Hall, George Street, a handful of people claiming the title of Primitive Christians were ministered to by Rev. Alex. Mackie, and in the Queen Street Hall Mr. Archibald M'Donald, flax-dresser and Chartist, expounded the Scriptures to "the Christian people of the extreme section." Another body known as the Southcotians were said to have a synagogue in some lane of the city, while they occasionally held open-air gatherings in Castle Street and at various street corners. They were described as "ruffian-looking characters, with red, yellow, and mottled beards, grey hats, single-breasted coats, and dirty shirts." The following extract from the "Aberdeen Journal" of 3rd March, 1830, will illustrate the position of affairs at that time:—

"The Southcotian Church in this place is still on the increase, and they have lately taken two rooms in St Andrew Street, which they have made into one, 'and there they hold their court.' Every Sunday their sanctuary is crowded; and although they have for some time had no regularly ordained priest, yet one of their own brethren, who has got a direct call, as he says, officiates in very good style, being supported by a female in giving out the psalm, and in the occasional reading of a chapter. One Sunday afternoon lately, during the time of worship, four fellows succeeded in making their way into the place; and had remained there only a few minutes, when they began to laugh and disturb the solemnity of the meeting. A remonstrance was entered, and the party went out. They returned, however, in a short time, and again demanded admittance, when one of the brethren planted his body in the breach, and told them plainly that they must walk over him before they gained an entrance. On this, one of the intruders seized the Southcotian by the beard with the one hand, while with the other he beat him about the face in a most shameful manner, drawing blood, and changing the colour of both his eyes. The service was put an end to—a regular row ensued—and the ruffians got off."

There was still another company known as the Bereans, under the Rev. James Robertson. Mr. Robertson had a church in his own house in Windmill Brae, a partition having been taken down, and two attics turned into one. A pulpit and precentor's desk stood at the east end of the apartment, with a "table seat" in front and pews across the available floor space. Mr. Robertson was considered a good preacher, and he would sometimes in his garret-kirk have had an audience of twenty-five to thirty persons. Some amusing stories are told of his style in the pulpit. At the close of the several divisions of his prayer he used to stop and quietly take a pinch of snuff, and then, as coolly as he had stopped, resume the devotional exercises. "Sometimes," it is said, "he gave an up movement of his head to send home the pinch, with the result that it played whack against the ceiling."

The United Christian Church was an outcome or secession from the denomination known as the Relief. The Shiprow Relief congregation had been formed about 1780, and fully twenty years later it gave an off-shoot of members, who built a new church in St. Andrew Street, and founded the congregation now worshipping in St. Paul's United Free Church, Rosemount Viaduct. After the split, the Shiprow Chapel still remained for a time connected with the Relief body. A succession of pastorates, some of them short, and others not altogether happy, was ex-

Rev. Hugh Hart.

perienced. In 1823 Rev. Hugh Hart, of Paisley, was called, and with his settlement the connection with the Relief denomination was broken, and the congregation took up an entirely independent position, and assumed the designation of the United Christian Church. It is best remembered to-day by reason of the fame of Mr. Hart, who was one of the notable public personalities of his day.

Rev. Hugh Hart was a man of marked individuality, and of varied experiences in life. He came to the Shiprow Chapel from Paisley, where he had been ministering to an independent congregation, which, on his departure, allied itself with the Secession body, and has since become St. James's U.F. Church. The Shiprow Chapel was chiefly filled by seafaring people and west-country weavers, who had come to Aberdeen to follow their craft, but a large infusion of factory girls at a later period altered considerably the complexion of the congregation. The arrangement under which Mr. Hart accepted the invitation to the pastorate is worthy of note. He rented the chapel from the proprietor at £50 or £70 per annum, and he received the proceeds of the collections and seat rents in full—the difference between the income and expenditure being his stipend. It was thus to his interest to see that the Chapel was well filled, and in this he certainly succeeded. All the seats were let, and the Sunday evening lectures were attended by crowded audiences. At his special lectures the crowds in the street were sometimes so dense that he found the utmost difficulty in making his own way to the door. The "Hilloa Kirk," as it was familiarly known, became a centre of attraction to great numbers of the citizens. Mr Hart's figure was well known in the streets. He was never seen without a very good suit, and a well-rubbed silver-headed and tasselled walking-stick. His hat was the best brushed within the city bounds, and his suit was always perfect. In the pulpit he was popular and effective, although, perhaps, occasionally eccentric. The singing was particularly attractive, and helped not a little to attract the people.

In course of time, the Chapel was acquired by the Market Company, but Mr. Hart made what was considered a good bargain before parting with the property. He had secured a life rent of the building, and the directors found they had an astute man to deal with. The result of the negotiation was that Mr. Hart received the sum of £500 as compensation. When the evening came for the last service in the Chapel there was an immense crowd of people. The building was packed in every corner long before the hour, and the street was blocked with those who were left outside. The sermon was a characteristic one, and the words in which Mr. Hart took formal farewell of the building may be cited as an example of his style:—"Farewell," he said, "ye walls which have guarded us from the raging of the elements—the roof which has shielded us from the rains, from the sun, and from the snow—the windows which have admitted light to enable us to perform our religious duties—these pas-

Zion Chapel, John Street.

sages down which we have so often passed to our places—and these pews in which we have so often sat and heard the word of salvation—this pulpit, from which so many servants of God have declared the Gospel — that desk, out of which the praises of our Master have been so often sung." Then in prayer he went on to invoke the blessing of heaven "on the Market Company, the directors, and Adam and Anderson, the agents thereof."

On quitting the Shiprow, Mr. Hart secured a large loft in a granary in Frederick Street, belonging to Mr. William White, as a temporary place of worship, and there he conducted services for a time. Ultimately he purchased a feu in John Street, and there erected a new building with the sign "Zion Chapel" prominently displayed in front. It was opened on 4th April, 1841, by Rev. Mr. Moncrieff, who had formerly belonged to the United Secession Church. On the Saturday evening previous to the opening, the new chapel had been well scoured out by a band of factory girls, who had come in response to Mr. Hart's invitation, "as many of them as chose, bringing each a mop or clout and a vessel to clean out the dust left by the carpenters." For some years Zion Chapel continued to flourish, and it was a centre of considerable influence among certain classes of the community; but its vogue passed with Mr. Hart. The building is still in existence under another name, having passed into the possession of the E.U.'s, who left St. Paul Street Church and founded what is known to-day as John Street Congregational Church. The United Christian Church is now one of our "Forgotten Sects."

Amongst other forgotten sects in the city there were the United Free Methodists, who worshipped in the church in Dee Street now occupied by the Free Church of Scotland. The origin of this body in Aberdeen was due to an offshoot, in 1868, from the Wesleyan Methodist congregation, then meeting in the Longacre Chapel. The dissentients, who sought and obtained communion with the United Free Methodist Churches, a body then strong in England, both numerically and in point of influence, met at first in the East Front Room of the Music Hall Buildings, and afterwards in the old Free Gilcomston Church in Huntly Street. The question of building a place of worship for themselves was being considered when the church in Dee Street was found to be in the market. This building had been erected for the Congregational Church, which formerly worshipped in an old chapel in Frederick Street, under the ministry of Rev. David Wallace. In 1870, Mr. Wallace had reached an age when retirement seemed inevitable, and, the pastorate of Blackfriars Chapel being then vacant, the managers of the Dee Street church suggested the idea of a union. The proposal was favourably received, and the union was consummated in March, 1871—Rev. Joseph Vickery, now of Dundee, being chosen as minister of the united body. The church in Dee Street was vacated in favour of Blackfriars Chapel as the more commodious building, and there the congregation worshipped until removing to the present church in Skene Street.

The United Free Methodists, with the assistance of their brethren in the churches throughout the country, then acquired the vacant church in Dee Street, and they were supplied with a succession of ministers. Rev. Thomas Barnes, who was the first to make a stay of any duration, was stationed in Aberdeen for two years, and he was succeeded, amongst others, by Rev. J. E. Arnold, Rev. William Redfern, Rev. Edward Lang, Rev. Richard Wilton, and Rev. Jabez Dent. Of these, Mr. Redfern was the most outstanding, or, at anyrate, he made the greatest impression in the city. He came to Aberdeen as a young man to undertake his first charge. He was a thoughtful, able, and interesting preacher, belonging to the liberal school of theologians, and he gathered around him a good congregation, while he also exercised considerable influence on many young men and others outside his own church. After leaving Aberdeen, Mr. Redfern held various important pastorates in England, and subsequently attained the honour of being elected to the presidency of the denomination. He has written extensively for religious periodicals, and published a volume of sermons which had a very favourable reception.

The constant changes in the pastorate were found to be telling against the prosperity of the church, and the local leaders began to feel that they were not receiving adequate support. Difficulty was experienced in keeping the members together; the outlook for the future was recognised to be far from hopeful, and, ultimately, it was decided to disband the congregation and dispose of the church. This was done in 1881, when the building was sold to the Free Gaelic congregation (afterwards

known as St. Columba U.F. Church), by whom it was held until 1907, when it passed into the hands of the Free Church congregation now in occupation.

During the short history of the United Free Methodist Church in Aberdeen it had the support of not a few men who would have been a strength to any movement. Amongst those prominent in its life and work were:—Mr. George Robb, lithographer, one of the founders of the church, and a leading supporter during all its history; Dr. Alfred Gilchrist, and his brother Rev. John Wesley Gilchrist, who was a retired minister of the body; Mr. Alexander Scorgie, bookseller; Mr. George Hughes, carver; Mr. John C. Stewart, Army Scripture reader; Mr. John Stephen, brassfounder; Mr. Samuel Dunn; and Mr. J. Murison, dentist.

Although it filled but a short page of history, the United Free Methodist Church attracted to itself the warm attachment of its members, some of whom still love to recall their association with a church and a denomination which must now be classed among the "Forgotten Sects" in the ecclesiastical annals of Aberdeen.

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